A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D. D.,

ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, REVISED, ENLARGED, AND EDITED

BY

PHILIP SCHAFF, D. D., LL. D.,

IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS
EVANGELICAL DENOMINATIONS.

VOLUME XV. OF THE OLD TESTAMENT, CONTAINING

THE APOCRYPHA.

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1880.

THE

APOCRYPHA

OF

THE OLD TESTAMENT.

WITH

HISTORICAL INTRODUCTIONS, A REVISED TRANSLATION, AND NOTES CRITICAL AND EXPLANATORY.

BY

EDWIN CONE BISSELL, D.D.

Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.
2 Cor. xiii. 8.

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PREFACE.

THE apocryphal books of the Old Testament have been greatly neglected by English divines. No critical commentary in the English language has appeared since that of Richard Arnald (died 1756), first published in London 1744, and for the fourth time (with corrections by Pitman), in 1822, and embodied in the *Critical Commentary* of Patrick, Lowth, Arnald, Whitby, and Lowman. Since the British and Foreign, and the American Bible Societies have ceased to circulate them, it is even difficult for the ordinary reader to obtain them.

They are, it is true, not equal in authority to the canonical books: they did not belong to the Hebrew canon; they were written after the extinction of prophecy; they are not quoted in the New Testament (the Book of Enoch referred to by Jude is not among the Apocrypha); the most learned among the Christian fathers, Origen, Eusebius, and Jerome, excluded them from the canon in its strict sense, although they made frequent use of them; they contain some Jewish superstitions, and furnish the Roman Catholics proof-texts for their doctrines of purgatory, prayers for the dead, and the meritoriousness of good works.

Nevertheless they have very great historical importance: they fill the gap between the Old and New Testaments; they explain the rise of that condition of the Jewish people, their society and religion, in which we find it at the time of Christ and the Apostles; they contain much valuable and useful information. The books of the Maccabees make us acquainted with the heroic period of Jewish history; Ecclesiasticus is almost equal to the Proverbs for its treasures of practical wisdom; Tobit and Judith are among the earliest and most interesting specimens of religious fiction. The Apocrypha are first found in the Greek Version of the Old Testament (the Septuagint), from this they passed into the Latin Vulgate, and from this into all the older Protestant versions and editions, though sometimes in smaller type, or with the heading that, while they are useful and edifying reading, they must not be put on a par with the inspired books of the Bible.

It has been deemed timely to issue, as a supplementary volume to Lange's Bible-work (which is confined to the canonical books), a revised version of the Apocrypha, with critical and historical introductions and explanations. Homiletical hints would, of course, be superfluous for Protestant ministers and students.

This work has been intrusted to the Rev. Dr. EDWIN CONE BISSELL, who is well known as the author of a work on "The Historic Origin of the Bible" (New York, 1873), and who has for several years devoted special attention to the Apocrypha, in Germany and in this country. Fritzsche's Greek text (*Libri Apocryphi Veteris Testamenti*, Lipsiæ, 1871) has been used as the basis, and carefully collated with the Vatican Codex (II.) in the new edition of Cozza, as well as with other important publications.

The author desires to express his very deep sense of obligation to Dr. Eberhard Nestle, of the University of Tübingen, and to Dr. Ezra Abbot, of Cambridge, Mass., for invaluable suggestions and corrections as the work was passing through the press.

Biblical students will welcome this book as an important contribution to exegetical literature.

It is not without profound gratitude to God, and to the many friends and patrons, that now, after sixteen years of editorial labor, I take leave of this voluminous Commentary, the success of which in America and England has surpassed my most sanguine expectations.

PHILIP SCHAFF.

NEW YORK, *June* 14, 1880.

GENERAL INTRODUCTION.

PART FIRST.

REVIEW OF JEWISH HISTORY IN THE PERSIAN AND GRECIAN PERIODS.

1. *The Jews under Persian Rule.*

General survey.

FROM the time of Cyrus and the reëstablishment of the Jews in Palestine to Alexander lies a period of two hundred years. Eventful years in Israelitish history they can scarcely be called when considered apart from the notable event that preceded and shaped them. But in all that relates to the inner development of Judaism there is no period of greater importance. Up to this time the Jews had been simply a people existing under the shadow of other and more powerful peoples on their borders. They came back from the exile in Babylon to develop, and, as it were, become a religious system, a system so original, so universal and indestructible in its nature, that political revolutions and dynastic changes could have but little effect upon it. Political freedom had disappeared; but so, too, had idolatry and the traditional love for it. Tribal relations had fallen into confusion, but the controlling idea that underlay all Israelitish institutions was still safe. It was felt that Judaism was more than Judah, and the commonwealth than the nation. The conception of a world religion gradually took possession of the mind, and proselytism came to be included within the circle of the higher duties. Prophecy ceased; prayer, however, public and private, assumed on every hand a new importance. Beside the formal ceremonies of the temple sprang up the simpler and more spiritual worship of the synagogues. Inward conflicts, moreover, and outward oppression did for the Israel of this period what it did for the Israel of a later day, — fixed needed attention on the written "oracles of God." A new office arose, unknown before the captivity, and the scribe became the equal of the priest. Above all, repeated disappointments in outward material things on which the heart had too exclusively fastened revealed a deeper need, awakened a spiritual apprehension such as no prophet's appeal had been able to do. Faith was recognized as something more than bare belief. The veil was drawn from the unseen world, and Jacob's vision became a reality in the experiences of men. But the false and the exaggerated were not always distinguished from the true. The wisest and best in Israel did not always avoid dangerous and wicked extremes. From this very period fanaticism has some of its worst examples, and the noble word "hierarchy" is stamped with its evil other sense. Still all had an evident purpose. Parallel instances are not wanting in history where something simply strong has seemed to be the almost sole resultant of the mightiest moral forces, but it has later proved to be the welcome strength of the iron casket that carries a precious jewel safely within it.

Relation of the Jews to Cyrus.

It is no longer in dispute that the Cyrus of profane history and of the Old Testament are identical.[1] That Greek historians did not know of the intimacy of the relations which sprang up between the great conqueror and the Israelitish people, or, knowing it, that they did not appreciate its real character, should not surprise us. And, on the other hand, admitting the reality of these relations, and estimating them at their full worth, it ought not to prevent us from acknowledging that Cyrus may also have had weighty political reasons for what he did. When, after the capture of Sardis, the Greek cities of Asia Minor unitedly made to him offers of allegiance, he refused the tender with one exception. The submission of Miletus, the strongest and most influential of these cities, he accepted; that of the others he preferred to enforce by the might and terror of his arms. The

1 See *Studien u. Krit.*, 1858, pp. 624–700.

policy clearly was to "divide and conquer."[1] And it may also be safely assumed that political motives were not wanting in his peculiarly friendly treatment of the Jews. We know that, for many years, the conquest of Egypt had formed a part of his gigantic plans.[2] Could he have acted more wisely than in binding to himself and his throne, through generous treatment, the land that lay between it and his own dominions? Others choose to say that, in this act of apparent clemency, Cyrus was simply true to himself, since it was a principle with him not to carry the subjection of conquered provinces to the point of extinguishing their nationality. Hence, regarding the wholesale deportation of the Jews from Palestine by Nebuchadnezzar as a political mistake, he did his best to repair the injury: removed at once this foreign element from Babylon, and won thereby the lasting gratitude of the liberated people.[3]

Be this as it may, it is clear that the simple fact of a generous deliverance and restoration to their homes was by no means the only event that served to awaken the thankfulness of the Jews, and nourish in them a warm attachment toward the Persian king. The same providential blow that struck off their fetters had also given a fatal wound to that vast system of idolatry which, for two thousand years, had been incorporated with the highest forms of Semitic civilization, and been the mightiest antagonistic and corrupting influence of the world to prevent the spread of a pure religion. From Baal to Ormuzd was a real step in advance, and Cyrus was its immediate promoter. If he had no special sympathy with the details of the Jewish faith, still he was the champion and foremost representative of the great monotheistic idea underlying and governing it. One has but to examine the picture that is given of him in Isaiah and Daniel to learn how fully this championship was realized, and how tenderly it was cherished by his Jewish wards.[4]

His personal character.

In his personal character, moreover, Cyrus was not without noble qualities. His immense power he generally wielded with discretion. He was not upset by the suddenness of his elevation. Surrounded with all the splendors of an oriental court, he preserved, to a good extent, his previous simplicity of mind and manners.[5] He was mild and generous in his treatment of the conquered. His personal ambition never led him to forget or ignore the interests of his people, or the religion of his fathers. He enjoyed more than the admiration of his subjects, — their affection. It is a fact full of suggestion that they were wont to make his countenance the very type of perfect physical beauty.[6] In his domestic relations he was a model of abstemiousness in a corrupt age. Along with exhausting military duties and a restless spirit of conquest, he knew how to value and encourage the amenities of art. But suddenly, in the midst of vast, unexecuted plans which embraced a world-wide empire, he was wounded in battle, and died soon after, in the twenty-ninth year of his reign (B. C. 529).

Cambyses.

The elder of his two sons, Cambyses, succeeded him. Cyrus had also made arrangements in his will that the younger son, Smerdis, should have a subordinate share in the government. The good intention, however, was defeated through the jealousy of Cambyses, who had the latter privately put to death. In fact, the deed was of so private a nature that it naturally furnished occasion, not long after, for the rise of a pseudo-Smerdis, who impersonated the murdered brother, and introduced serious complications into the affairs of the empire. In the mean time, Cambyses determined on carrying out the uncompleted military conquests of his father. Four years were spent in maturing his plans and collecting the necessary forces for a descent upon Egypt. During this period self-interest, if there had been no other motive, would have led him to cherish the friendship of the late captive Israelites.

His expedition against Egypt.

The long-planned expedition, as far as simple subjugation was meditated, was in the end successful. But embittered by unlooked for resistance and revolt which had sprung up during his temporary absence, Cambyses laid aside his earlier conciliatory policy, and enforced submission by the harshest measures. Inasmuch as the priests had been the chief promoters of the new rebellion, he expended upon them and the national religion the utmost violence of his fury and contempt. Their god Apis he ruthlessly stabbed, and publicly scourged its honored priests; forced his way into places held sacred, opened the receptacles of the dead, and gave to the flames the most revered and in-

1 Rawlinson, *Ancient Mon.*, iii. 378.
2 *Herod.*, i. 153.
3 Fritzsche in Schenkel's *Bib. Lex.*, Art. "Cyrus"
4 Is. xliv. 28; xlv. 13; xlvi. 1; xlviii. 14; Dan. v. 28, 30; vi.
5 See, for instance, his alleged conversation with Crœsus, *Herod.*, i. 87–90.
6 Rawlinson, *Ancient Mon.*, iii. 389.

violable treasures. It is not strange that Herodotus should see in such conduct the vagaries of an uneasy conscience developing into the frenzy of a madman. "So it seems certain to me," he says, "by a great variety of proof, that Cambyses was stark mad; otherwise, he would not have gone about to pour contempt on holy rites and time-honored customs."[1] Whatever may have been the real ground of his action, it had, for the time being, the desired effect, namely, thoroughly to cow the Egyptian people, and leave to the conqueror the way open to return to his capital. A great surprise, however, was in store for him. Having already led his army a part of the distance homeward, being in Syria, a herald suddenly entered his camp, one day, unannounced, and proclaimed before the astonished soldiers and their leader that Cambyses was no longer king, Smerdis, his brother, having ascended the throne of Cyrus. Amazed, confused, and half in doubt, as it would seem, whether his agents had really done the horrid work intrusted to them, the king utterly lost courage, and, although at the head of a victorious army, and as the elder son of his renowned father able, no doubt, to count on the support of the masses of the Persian people, he took refuge in cowardly suicide (B. C. 522). The details of his death as given by Herodotus, who regarded it as a judgment upon him for his crimes in Egypt, are more than suspicious, and have little historic worth as compared with the record of the great Behistun inscription, which distinctly states that Cambyses killed himself because of the insurrection.[2]

Pseudo-Smerdis.

The conspirators at the capital must have looked upon the king's death as an astounding omen of final success. Still, caution was needful. A thousand things must be thought of in order to prevent the suspicion from getting abroad that the Magus, Gomates, who impersonated him, was not actually the son of Cyrus. The greatest danger lay in the fact that the change of administration meditated involved a change in the national religion. The destruction of Zoroastrian temples, the general substitution of Magians in the place of the usual priest-caste, and other similar movements could not but attract attention, and might awaken a too powerful opposition if entered upon before the new king was fairly seated on his throne. Undue haste and bigotry seem, in fact, to have got the better of discretion. Whispered rumors of the great fraud that had been committed began to circulate among the Persian noblemen. The first uneasiness, which the pretender tried in vain to repress, grew, at last, to a counter conspiracy. A company of leading Persians, with Darius, the son of Hystaspes, at their head, forced their way into the presence of the false Smerdis, and put him to death, along with a number of his retainers, after a reign of only seven months. And now, religious fanaticism, combined with national pride, led the fully aroused Persians to take bloody vengeance on the Magian priests and their adherents who had betrayed them.

One event that happened in a distant province serves to clothe this short reign of the pseudo-Smerdis with a peculiar interest. The reaction in religion at Susa and Ecbatana was felt no less seriously at Jerusalem. The work on the temple, begun under Cyrus, had not been interrupted by Cambyses, notwithstanding the embittered efforts of the Samaritans in that direction. With the idol-loving Magian, however, the enemies of the Jews were immediately successful. The holy work ceased by his order, not again to be resumed till news had been received of the accession of Darius.[3] A clearer proof could scarcely be asked that the friendliness of the Persian kings for the Israelitish people was prompted, at least in some degree, by a deeper and nobler motive than that of simple policy.

Darius Hystaspis.

Darius Hystaspis was one of Persia's greatest rulers, second only to Cyrus, and even his superior as an organizer and administrator. His reign extended over a period of thirty-six years, and is marked by events that, without the coloring of a partial historian, are full of interest even when read amidst the absorbing concerns of the present day. The revolts that early broke out in various parts of his dominions he suppressed with a hand at once so firm and wise that it left him, later, the needed repose for his wide-reaching plans of administration. To him is due the honor of being the first to introduce a really stable form of government among the heterogeneous elements of power and weakness that had hitherto ruled in the empires of the East. He greatly improved the prevailing military system, and took wise precautions that the immense resources of his kingdom should not be needlessly wasted. If he did not originate and introduce among the Persians a metallic currency, its more general use certainly dates from him; and his gold and silver darics carried

1 iii. 38.

2 See Rawlinson's *Herod.*, ii. 591 ff.

3 Cf. Ezr. v. 2; Hag i. 14.

the name of Darius far beyond the bounds of his age and empire. He was before the Romans in appreciating the importance of safe and easy communication from place to place.[1] His couriers found the streams already bridged for them and sped from station to station, like birds in their flight. "Nothing mortal," says Herodotus, "travels so fast as these Persian messengers. . . . The first rider delivers his despatch to the second, and the second passes it to the third; and so it is borne from hand to hand along the whole line, like the light in the torch race, which the Greeks celebrate to Vulcan."[2] Indeed, Darius Hystaspis was so great and wise a ruler, as the times then were, that it has served to obscure the genius which he also possessed as a military leader. He had not finished his preparations for suppressing a fresh revolt that had broken out in Egypt, where the wild severity of Cambyses still rankled, when death overtook him, in the sixty-third year of his age (B. C. 486).

Xerxes.

The kingdom descended, by his own appointment, to Xerxes, the eldest of his sons. It would be interesting to dwell upon the latter's history, embracing as it does some of the most magnificent, if mistaken and unsuccessful, enterprises which the world has ever known, and which have made the names of Thermopylæ, Salamis, and Platæa celebrated for more than twenty subsequent centuries. Especially would it be interesting because of his connection with the fascinating story of Queen Esther, the palace at "Shushan," and the averted destruction of the Jewish people. But for the purposes of the present work it would be an unjustifiable diversion. Notwithstanding all his magnificence, Xerxes ranked, both in character and achievements, far below his predecessor, with him beginning, indeed, the fatal deterioration and decline that made the Persian kingdom, less than a century and a half later, a comparatively easy conquest for the disciplined troops of Alexander.

Artaxerxes and his successors.

Xerxes was succeeded by Artaxerxes, with the surname Longimanus (B. C. 465), and the latter by Xerxes II. (B. C. 425), who reigned but five and forty days, when he was put to death by his half-brother, Sogdianus. Sogdianus himself, also, in less than seven months afterwards, lost his life at the hands of a brother, who followed him on the Persian throne under the title of Darius Nothus (B. C. 424). His sovereignty continued for nineteen years, but was little else than one uninterrupted scene of debauchery and crime at court, and of revolt and bloody strife in the provinces. Arsaces, a son, under the name of Artaxerxes II. (Mnemon), was the next in succession. But the ceremonies of his coronation were not yet over when he was called to confront a danger of a serious character at the hands of his brother, generally known as the younger Cyrus. Instigated by his mother, the latter sought to win the crown for himself by the murder of Artaxerxes. Foiled, for the time being, in his wicked purpose, it was none the less secretly cherished, and his subsequent rebellion while satrap in Asia Minor was made memorable by the famous battle of Cunaxa, in which he lost his life, and the still more famous victory and heroic retreat of the ten thousand Greek soldiers who had been his auxiliaries. The success of this retreat was no doubt largely due to the superior bravery and discipline of the Greeks. But it was also due to the inherent weakness and advanced decay of the Persian empire. It already tottered to its fall.

Artaxerxes III.

Under this reign and that of the following king, Artaxerxes III. (Ochus, B. C. 359), the religious apostasy and deterioration of the Persians, which had already long since begun, made the most rapid progress. A vicious eclecticism that saw no danger in mingling Magian rites with the relatively pure tenets of Zoroaster ended by accepting Venus as a national deity, and lascivious orgies in place of the exercises of religion. As might have been expected, the Persians were not the only sufferers by the change. The bond of sympathy that had united to them in all their varying fortunes, until now, as obedient and faithful allies, the nation of the Jews, was violently rent asunder. By the tolerant Cyrus or Darius, not much difference could be observed between Jehovah and Ormuzd. But with a Mnemon or Ochus on the throne, and images of Anaitis by royal authority set up for worship at Susa and Persepolis, at Babylon and Damascus, and, as we may well suppose, at Jerusalem also, the circumstances were changed indeed. Sympathy and protection gave place to repugnance and persecution. If we may accept the account of Josephus, who quotes Hecateus,[3] this much-oppressed people were obliged at the present time to suffer another cruel deportation. Moreover, a creature of Artaxerxes III., one Bagoas (Bagoses), who afterwards poisoned his master, taking the rejection of a certain candidate for the high priest's

1 See Xen., *Cyrop.*, viii. 7. 18; and Duncker, iv. 587. 2 Rawlinson's *Herod.*, iv. 335.

3 *Contra Apion*, i. 22; cf. Graetz, *Geschichte*, ii. (2) 209, note. The same fact is also mentioned by other ancient writers. See Hitzig, *Geschichte*, i. 307.

office, whose election he had favored, as a personal affront, laid the most oppressive burdens on the temple service, and even forced his way into the Holy of Holies, as if, thereby, to give a greater emphasis to his contempt. Sad omens these for a future that had in store a Heliodorus and an Antiochus Epiphanes!

Arses and the overthrow of the Persian Empire.

Arses, the last Persian king but one, was a son of Bagoas, and ascended the throne B. C. 338. Refusing to be the tool of his father, the latter, who had hitherto hesitated at no crime lying in the path of his ambition, ruthlessly murdered him, together with his infant children. His successor was Codomannus, or Darius III. (B. C. 336), the beginning of whose reign nearly synchronizes with that of Alexander of Macedon. And now followed, within the space of three short years, the bold invasion of Asia Minor by the Macedonian, and, in quick succession, the renowned and decisive battles of the Granicus, of Issus, and of Arbela, where the fate of the great Persian monarchy was effectually sealed. It had fully accomplished its purpose in the providence of God. Its yoke had indeed been heavy on the necks of many peoples. But it had also served some of the nobler ends of civilization and human progress; and, in the case of Israel, had helped to tide it over certain dangerous reefs and shallows in its progress towards the development of a world religion. Such development, though slow, could not wholly cease, or be long checked. Hence the new factors that at this point enter into human history, and especially into the history of the covenant people. What had called for a Cyrus two hundred years before now called no less loudly for an Alexander. Judaism had had its period of incubation; what it now needed was wings and liberty. Parseeism had been helpful as a protector, and to some degree, also, as it would seem, in the way of moral stimulus and suggestion. The Greek language and philosophy were to prove a still greater resource and auxiliary, and, though in ways they would never have chosen, and through the most painful as well as humiliating experiences in political and social life, the consecrated nation advanced towards its providential goal.

The Jews. Origin of Samaritanism.

It remains to us, in the present section, to treat more in detail what has been already given above in outline, — the internal history of Judaism; to show what it gained during the present period, and how far it felt the influence, and subsequently carried the impression, of the religious ideas of its Persian rulers. Naturally, the first thing that by its prominence and its bearings on the future suggests itself is the schism of the Samaritans, if so it may be called. It is a disputed point to what extent the kingdom of Israel, whose capital was Samaria, had been depopulated of its inhabitants in consequence of the great Assyrian invasions (2 Kings xvii. 6; xviii. 11). The later criticism, however, supported by the inscriptions of the monuments, assumes a far less thorough deportation of Israelites than has generally been supposed.[1] From the testimony of the monuments, moreover, it is clear that the number and variety of foreign colonists that at this period were introduced into Palestine has been generally under-estimated.[2] Certain it is that among these colonists, who naturally brought with them the sensuous idol-worship of their own lands, the worship of Jehovah was also adopted, and the rights and privileges appertaining to it boldly claimed. The repugnance which the native Jews, particularly in Judæa, could not but feel towards this mongrel religion, seems, previous to the Exile, to have come to no violent outbreaks. It may have been looked upon as simply a widening of the political breach that had long existed between Judah and Ephraim. There were also evident prudential reasons why at least the externals of peace should be maintained with the distasteful neighbors. After the return from the captivity, however, where new lessons concerning the sin and folly of serving idols had been learned, especially after the accession of the monotheistic Cyrus and his immediate successors to power, and the sweeping reforms inaugurated by Ezra and Nehemiah, it was not to be expected that the deep-seated aversion would fail to give itself emphatic expression. The occasion was the request of the Samaritans to be permitted to participate in the rebuilding of the walls and temple of Jerusalem. Sanballat, their "Horonite" leader, had made an alliance by marriage with the high priest's family, and it seems to have been expected on their part that now, by mutual participation in the sacred work of restoring the walls of Zion, the reconciliation would be complete. So much the greater, therefore, was their disappointment, and the more intense their hatred, when every offer of aid was, with ill-concealed disgust, rejected, and, in addition, the apostate son-in-law of Sanballat was banished from Judæa.

1 See Schrader in Schenkel's *Bib. Lex.*, under "Samarien." 2 Schrader, idem, and *Die Keilinschriften*, p. 162.

The separation was final and decisive. Nothing remained for the Samaritans but to make the best of their defeat. They also had descendants of the priestly Aaronic family among them. That the same had been driven from their homes on account of wicked practices was in their eyes no discredit. They too had some claim to the name of Israelites, and where it failed were at no loss to supply its place with the most baseless and egregious assumptions. Why should they not, then, have a temple and service of their own, and win, as far as possible, the repute of being the only true successors of Abraham? The central and fertile Mount Gerizim, where under Joshua the blessings had been spoken, might at least hope to rival and share, if not eclipse, the glories of Mount Moriah and of Jerusalem. And thus the bold undertaking, in itself proof that along with Assyrian cunning and duplicity there was associated also not a little Israelitish persistence, was entered upon. The temple was built on Gerizim. The Pentateuch was forced to give its support to the new Zion. And to this day "the foolish people that dwell in Sichem" as the Son of Sirach (l. 26) calls them, though insignificant in numbers, have continued to maintain a separate existence. In all these centuries, moreover, they have lost none of their capacity for groundless assertions, or their superstitious reverence for Gerizim. Heaven, as they claim, lies directly over or near this spot. Here Adam built his first altar, and was himself made from its sacred earth. Here the ark rested after the flood, for it is the real Ararat of the Bible, and the exact place is shown where Noah disembarked and offered thankful sacrifices. Here, too, Abraham brought his son Isaac as a burnt-offering to the Lord, and here as well, strange to say, the patriarch Jacob on his way to Padan-Aram found his Bethel and dreamed sweet dreams of heaven.[1]

The Samaritan Temple.

It was inevitable that the whole movement would react powerfully upon the little Jewish community, and, as might have been expected in the end, with good results. The temple on Gerizim and its spurious service was, in the first place, a perpetual menace. The Samaritans, moreover, lost no occasion, fitting or unfitting, for showing their hostility. By means of flaming torches, for instance, simultaneously waved from mountain-top to mountain-top, the Israelites had been wont, since the Exile, to announce to their brethren still in Assyria the exact time for holding the sacred yearly festivals. The adherents of Sanballat and the banished Manasseh set a similar line of beacons blazing, but at the wrong time, in order to confuse and mislead. In one way and another, to escape punishment or with hope of reward, not a few native Jews from Judæa cast in their lot with them. The Persian officials were probably indifferent, if not acquiescent. Insolence and assumption grew with apparent success. All reserve was finally laid aside. The covenant people were fairly challenged to show what right they had to exist, and to bear the revered, historic name. Not only as over against heathenism, therefore, but especially in sharp distinction from those who falsely professed to worship the same God and to be governed by the same Mosaic institutions, they were called upon to determine and declare what it was that really characterized them as a people. From this point, as we have already intimated, although the name itself does not appear until a later period,[2] properly dates the origin of Judaism. In its struggles with what was false and baneful it came to the first real knowledge of itself.

Results of the division.

The Law, for instance, had been caricatured and perverted. What, then, was the Law, and what were its demands? Were there not other sacred books in addition to those given to Moses which were entitled to holy regard? It had been denied by them of Gerizim, and hence from such a quarter that the denial itself was almost equal to a proof of the fact. And so investigation arose. The Scriptures were studied as they had never been before. The different parts were classified as Law, Prophets, and Hagiographa.[3] New copies were assiduously made. The goodly custom of public readings, introduced by Ezra, was perpetuated. The Sabbaths and festivals were given a new sacredness and even market days were ennobled by reverent communion with Moses and the prophets. The Torah was divided into sections so that in the public readings the whole of it could be gone over either in a single year or in three years, as the case might be. The old Hebrew character, which had become antiquated and was understood only by a few, was exchanged

The Scriptures.

1 See Petermann in Herzog's *Real-Encyk.*, xiii. 376, and, in general, concerning the history and literature of the Samaritans, vols. ix. and xiii. of Eichhorn's *Allg. Bib. d. bib. Litteratur;* De Sacy, vol. xii. of *Notices et Extraits des Manuscrits;* Juynboll, "Comment. de Versione Arabico-Samaritana," in vol. ii. of the *Orientalia*, edited by Juynboll, Roorda, and Weijers; and Gesenius. *De Pentateuchi Samaritani origine, indole et auctoritate.*

2 See 2 Macc. ii. 21; viii. 1.

3 See Ecclus., Prol.

for an alphabet with which the Israelites had become familiar during their sojourn on the banks of the Tigris and Euphrates. For convenience in reading, also, vowel points were introduced. In short, for the people of Israel, the seals were taken from the holy books. Not so with the Samaritans. They were governed by another principle. They chose to retain their Bible, that is, the Pentateuch, in its ancient form. They left it with all its seals upon it, where to this day they still remain. They may be regarded indeed, as the first champions of the doctrine, not yet extinct, that the Bible was not intended for general circulation.

Another great and far-reaching change of this period was the introduction of synagogues. To the idea of worshiping elsewhere than in the temple the people had become somewhat accustomed during the exile. And when, after their return, Ezra set the example of a similar service under the very shadow of the temple, it was readily taken up and carried, little by little, into every part of the land. There were, however, other reasons which contributed to this result. The second temple was itself a disappointment. It could never quite take the place, in the affections of the people, of that which had been destroyed. It was destitute of some of its chief attractions. This made it easier to be reconciled to the simple forms of the synagogue, and to grasp, in some measure, the sublime thought, which for its full development, however, required other centuries of bitter experience, that God is a spirit and that they who worship Him should worship Him in spirit and in truth. We cannot help feeling, moreover, that the existence of the temple on Gerizim also had something to do with the popularity of synagogues. To Sanballat and his coadjutors the temple was the principal thing in Judaism. To build its counterpart, therefore, or its superior at another point; to introduce into it a more imposing liturgy; to claim for it, equally with any other, the sanctions of the ancient legislation; and to hallow it with the memories and traditions of Israel which were also theirs, — this, they thought, would be a fatal blow at the heart of Jewish exclusiveness. And a noble answer it was which was returned to them: God is greater than the temple. To understand the Law and to do it — for this was really the teaching of the new system — is more than all burnt offering. Obedience is better than sacrifice, the offering up of the heart to God than a multitude of costly gifts in his house.

The Synagogue.

The temple was not ignored. Synagogues, in their outward form, were constructed with due reference to it. Their simple services were made, as far as possible, a reflex of its revered ritual. But the false notion that worship was a matter of priestly functions and of brilliant shrines was greatly weakened. A new system was introduced more in harmony with the real, inner nature of Judaism, and one which afterwards, Christianity, represented by Christ and his Apostles, found not to be ill adapted to serve as one of the most powerful means for its propagation. From the New Testament, in fact, we may easily learn almost the entire order of proceeding in the worship of the synagogues. The service began with prayer, which, indeed, like the sacrifices in the temple, formed its principal feature. The leader was not a priest, but one of the elders of the little communion. The language used was that of the people. Following the prayers, which differed in number and length according to the occasion, came invariably the reading of a portion from the Pentateuch in the original, and generally, also, from the Prophets. The reader was selected by the person officiating from among those present. A translator stood by his side and rendered the sacred oracles, verse by verse, into the vernacular. Explanatory remarks and exhortations, moreover, were not excluded.[1] The blessing of the minister and the loud responsive amen of the assembled worshipers marked the close of the impressive service.[2] What could have been better calculated to give to the masses of the Jewish people a knowledge of the Scriptures, or unite them in reverence and love for their religion? "Our houses of prayer in the various cities," says Philo, "are nothing else than schools of prudence, courage, temperance, and righteousness, in short, of every virtue which is recognized or enjoined by God or man."[3] It was through the synagogues, also, that the poor of the community were relieved and other friendly services rendered, a special office being instituted for the purpose. Here, too, the minor differences and offenses of the people were considered and adjudicated. The synagogue represents, in fact, politically the democratic side of Judaism. On one side, it was a pronounced hierarchy. Here, on the contrary, all interests and classes were represented and could make their influence felt. And if, through its more hearty, spiritual worship it served as a healthful check on the formalizing influences of the temple, the synagogue

Its services.

1 Cf. Luke iv. 16-20.
2 See Zunz, *Die Ritus des synagogalen Gottesdienstes*, passim.
3 *De Vita Mosis*, ii. 168.

was also, perhaps, and in a no less degree, a providential restraint as over against an ever powerful drift towards centralization, aristocratic assumption, and partisanship. How much such a restraint was needed will soon appear.

The Great Synagogue.

Among the other agencies at work to mold the Jewish life and institutions of this period the so-called Great Synagogue cannot be overlooked. Its origin, the date of its rise and of the cessation of its activities, what and how many members composed it, or what special ends it served, cannot be ascertained with any degree of certainty.[1] It is clear, however, that such a body of men existed, and that if it does not date from the period of Ezra it must have occupied itself in general with the work begun by him. It is not to be confounded with the Sanhedrin, which originated in the following period and had to a considerable extent other aims.[2] It is further, not to be identified simply with the synagogue at Jerusalem, although the latter may have furnished many of its members and have exercised a controlling influence over it.[3] It is not credible, moreover, that its activity extended merely over a period of half a dozen years, and that its object was simply to administer public affairs during an interim, while the high priest's office was without an incumbent (B. C. 348–342).[4] This could never account for the form or the strength of the tradition that relates to it, much less for the actual impression which it has left upon the institutions of the present period. The oldest and most trustworthy notice of the Great Assembly which has been found occurs in a fragment of the Mishna. It is as follows: "Moses received the Law from Sinai; he transmitted it to Joshua, Joshua to the elders, the elders to the prophets; the prophets to the men of the Great Assembly, who uttered three words [laid down three rules]: 'Be circumspect in judging, make many disciples, make a hedge about the law.'" It goes on to say: "Simon the Just was one of the survivors of the Great Assembly."[5] The oldest extant fragments of the Mishna, of which the above forms a part, cannot have originated earlier than in the first century before Christ, though naturally, like the extant manuscripts of the New Testament, they may be accepted as a witness for a much earlier period.

Its composition and duties.

That now something historical and actual really lies at the basis of this tradition there is no just reason for doubting and it is, indeed, not improbable that the eighty-five priests, who, according to the book of Nehemiah (xi. ff.), as representatives of the people, bound themselves by oath to the observance of the law, may have been the first members of the Great Assembly.[6] On the other hand, the three precepts which are ascribed to it cannot have originated with Ezra or his contemporaries. They bear the stamp of a later day. They indicate a state of things which might well have followed a century after the Samaritan schism, seem indeed, to speak out of the hard experiences of the later Persian period. Simon the Just (*i. e.*, as we hold, Simon I., B. C. 310–291), who is said to have been one of the latest survivors of this body, expressed himself in quite a similar way. "The world," he said, "rests upon three things: on the law, on worship, and on the reward of benevolent deeds."[7] Hence, it is likely that what began as a simple company voluntarily pledging themselves to keep the law, became, under the stress of circumstances, a well-defined and powerful organization whose sphere of duties varied with the demand made upon it. The products of its activity, in general, have been already noticed. They were such as the gathering and sifting of the sacred books, so far as they had been rescued from the great catastrophe of the Exile; their threefold division; the introduction of a new alphabet, as well as of vowel signs and accents; the separation of the Pentateuch into sections; the establishment of an order of worship for the synagogues; the adoption of various liturgical forms, particularly the eighteen so-called benedictions;[8] and altogether an effort, not always put forth with the highest wisdom or with freedom from exaggeration and prejudice, to carry out the injunction of their great legislator: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."[9] What came, in fact, to be understood by "a hedge about the law" may be still seen in the lumbered pages of the Mishna and Gemara. A so-called oral law, for which the claim was made that it was handed down

1 Cf., for example, Heidenheim's unsuccessful attempt to construct an acceptable theory of the subject in *Stud. u. Krit.*, 1858, p. 93, ff., and Bertheau, *Die Bücher Esra, Neh.*, etc., p. 101.
2 Contra, Graetz, ii. (2), 178, and others.
3 Contra, Holtzmann, *Die Apok. Bücher, Einleit.*, p. 4.
4 Contra, Hitzig, *Geschichte*, 315, ff., and Kneucker in Schenkel's *Bib. Lex.*, *ad voc.*
5 *Pirke Aboth*, i. 1, 2.
6 So Jost, *Geschichte*, i. 42.
7 Cf. Hartmann, p. 129.
8 See Stanley, iii. 151.
9 Deut. iv. 2.

from Moses himself, assumed an ever increasing, and in the end, fatal importance. And even modern Judaism is far enough from divesting itself of the spirit that was rebuked in the words of the Master: "For laying aside the commandments of God ye hold the tradition of men."[1]

The second precept of the Great Assembly, moreover, was practically attended to. Schools for the study of the sacred books were established. The teachers went under the high-sounding title of "the wise" or the Sopherim; their pupils were known as "the disciples of the wise."[2] In subsequent times, so extraordinary became their authority that it was held for even a greater crime to dispute the word of the scribes than to call in question the Torah itself.[3] Stricter rules for the observance of the Sabbath and other festival days were also introduced at this period; the year, which hitherto had begun with Nisan, was made to begin with Tisri; the institution of slavery for native born Israelites was abolished; the provisions for the observance of the Sabbatic year rigorously carried out; regulations relating to things clean and unclean greatly extended; alms-giving rose to the dignity of a system, and the virtue that "sheweth mercy and lendeth" became the leading idea of righteousness.

Other institutions of the period.

It is a question of no small importance how far the institutions of the Israelitish people during this formative period were modified by contact with the religious ideas and practices of their Persian rulers. To us now, the matter is one of special interest simply in so far as it relates to the Old Testament apocryphal writings. They clearly contain new developments of doctrine that are of the utmost consequence, and which cannot be accounted for, solely, on the theory that they have their root in the teachings of the older canonical Scriptures. And that the development of pure Judaism itself, by a kind of forcing process, should have been quickened, and to some extent modified in consequence of its intimate relations with Parseeism, seems to us in no way inconsistent with any right view of Jewish history, or of the divine plan of salvation. The book of Esther, in fact, and the feast of Purim, which has been aptly called the "Passover of the Dispersion," are themselves a standing protest against the assumption of many critics that such an influence could not have been felt. There remained in Persia, after the Exile, no small number of Jewish colonists who were agents, as well as recipients in the history of this period. The relation of the Jews to at least one of the Persian governors were of the most friendly and intimate character.[4] The decrees and letters of the Persian kings found a place on the pages of the Bible, and it is not strange that he whose spirit the Lord "stirred up"[5] should become himself in turn the means of setting in operation moral forces which were still active and powerful, after the kingdom which he had founded had long since passed away.

Influence of the Persian religious system.

The comparative elevation and purity of the original religious belief of the Persians is well known. Its creed was simple and highly spiritual. If its monotheism was second to that of the Jews, as we must admit, still it was only second, and approximated it in many respects. Its hatred of idol-worship was most pronounced. And among no other people of antiquity was such an antithesis recognized, imperfect though it still was, between the evil and the good. It was no longer a crude and sensuous idolatry with which the Israelites had to do. The old Persian spirit that lived again in the revered Cyrus and his immediate successors was almost fiercely iconoclastic.[7] The Persian worship, in its prayers and thanksgivings to Ormuzd, the recitation of hymns and the offering of sacrifices, had nothing that could specially produce aversion in the Israelitish mind. They greeted the break of day with adoration, prayed over their food, at the lighting of the lamps, on mountain tops, at the sight of water, or of any extraordinary appearance. Was it a mere coincidence that such customs were introduced, also, among the Jews of later times? The priesthood and temple had with them, in general, a far less important rôle than in other religions. Had this fact nothing to do with the surprising ease with which the Israelites

Tenets of the Persian faith.[6]

1 Mark vii. 8; cf. Geiger, *Judaism and its Hist.*, i. 134 f.
2 Graetz, ii. (2), 182.
3 Hartmann, p. 144.
4 Cf. Neh. xiii. 4–9; Jos., *Antiq.*, xi. 7; and Kuenen, iii. 32, 33.
5 2 Chron. xxxvi. 22, 23.
6 Cf. on the general subject: Rawlinson, *Ancient Mon.*, ii. and iii., *ad loc.*; the same author's *Herod.*, i. Essay V.; Haug's *Essays*, etc.; Pressensé, i. 26–34; Graetz, ii. (2), note 14; Spiegel's *Avesta*, and *Eränische Alterthumskunde*, *ad loc.*; Duncker, iv 37–180; Döllinger, *Judenthum und Heidenthum*, pp. 351–390; Nicolas, pp. 61–69; Westergaard, *Zendavesta*; Tiele, *De Godsdienst van Zarathrustra*; Spiess, 250–272.
7 Cf. Herod., i. 131, and Rawlinson, *Ancient Mon.*, iii. 356.

after the Captivity adapted themselves to the simple ceremonies of the village synagogue?[1] The Persians, influenced by their dualistic creed, were most rigorous in making distinctions between things clean and unclean. So were the Jews, although for a different reason. But it is worthy of notice that the latter, during the present period, adopted a strictness and particularity in this respect that were a gross exaggeration of the Levitical precepts. It is a wholly new interpretation of the Mosaic law concerning ceremonial purity and impurity that we meet with in the books of Tobit, Judith, and the Maccabees, and especially in the Pharisaism of the New Testament. We can have no doubt that while influenced by the political history of the period, more especially by the sufferings experienced at the hands of foreign powers in their efforts to force a false religion upon them, the Jewish nation was also not a little affected by the doctrines of Parseeism. According to its creed the fearful influence of Ahriman was everywhere in operation, and the life of man became a continual struggle by means of the most burdensome outward purifications to rid himself of his fatal defilements. Even the hair and nails of the human body were regarded as unclean and spiritually polluting. "What," asked Zoroaster of Ormuzd, "is the greatest of mortal sins?" "When they who are endowed with bodies" was the answer, "cut their hair and pare their nails, there assemble on the contaminated spot the devils (devas) together."[2]

Tenets of the Persian faith (continued).

The angelology and demonology of the apocryphal books, as is shown in connection with the Commentary below, is most strikingly and demonstratively Persian in its stamp: so the evil Asmodæus of the Book of Tobit with his home in the desert wastes of Egypt, and, no less, the good Raphael and his five associates. An old Jewish tradition declares: "The names of the angels emigrated with the Jews into their mother country."[3] Prayers to the spirits of supposed saints were allowed by the Persian religion. One such petition began as follows: "I call to thee, I praise the mighty souls (fervers) of holy men, the souls of the men of the old statutes, the souls of the new men, my relatives, my own guardian spirit."[4] So, too, prayers were offered for the dead, by which means, it was thought, they were greatly aided in their difficult passage to everlasting blessedness. Döllinger,[5] referring to the Vendidad (xii. 9 ff., Spiegel, p. 183), says: "For departed relatives continual prayers were offered up and for sinners twice as many as for the pure. These prayers won for the soul — as was supposed — the protection of the heavenly spirits, particularly of Serosh against Ahriman." On certain days of the year the souls of the dead were thought to revisit the earth, and at such times two forms of petition were repeated for them and by each person twelve hundred times. Especially at these periods was the hope strong of being able through prayers and good deeds to release them from the retributive pains of the lower world. With this fact in view, we are the less surprised at the appearance of the same strange and unbiblical custom in the apocryphal books.[6] The belief in a future judgment was also one of the tenets of Zoroastrianism. Three days after death, it was held, all human souls, both those of the good and of the evil, went their appointed way to the so-called "bridge of the gatherers." It was a narrow path that conducted to the regions of light. An abyss of darkness yawned beneath it. Here their examination by Ormuzd took place and their destiny was decided.

Other traits of the Zend religion.

The Zend religion was far removed from encouraging asceticism. It was more a religion of action than of reflection. It impelled its followers to a continual struggle with the powers of death and decay. The first commandment of the Avesta enjoined that the fields should be cultivated, trees planted, and food provided for human wants. "With the fruits of the field grows the rule of Ormuzd, and with them it spreads itself by thousands and other thousands abroad. The earth is happy when a man builds his house upon it, when his herds increase, when surrounded by wife and children he lets the grass, the corn, and fruit trees in abundance spring up about him."[7] There is something noble and inspiring in such a spirit. We may well recognize its influence in the mighty enterprises of a Cyrus and a Darius, and see how it was possible for the Persian empire with so apparently feeble a basis, to maintain its existence for two hundred years. On the Jews, with whom also the interests of agriculture were so closely connected with those of government and religion, such an example must have acted with powerful effect. But it is not by any means to be inferred from what has gone before, that they discovered only what was inviting, or even worthy of respect, in the customs and habits of their Persian neighbors. Parseeism had also its repug-

1 Cf. Graetz, p. 419, and Kuenen, iii. 35.
2 *Vendidad* cited by Graetz, p. 198.
3 Geiger, *Lectures*, i. 128.
4 The Yaçna, cited by Pressensé, p. 80.
5 *Judenthum*, etc., p. 374.
6 See 2 Macc. xii. 43–45.
7 *Vendidad*, iii. 1, 20, 85, 86.

nant side. Its fundamental principle of dualism indeed, could find no place in a system where Jehovah was God.[1] As compared with the licentious rites of the Phœnicians, the sensuous worship of the Babylonians, or even the more ideal and spiritual cultus of the Egyptians, there had been real progress. But here, still, there was no sufficient distinction between the material and the moral. And especially in the later deterioration of the Persian faith under an Artaxerxes Mnemon and an Ochus, all bonds of religious sympathy and affinity must have been wholly rent asunder. In short, Parseeism acted upon essential Judaism, in the main, only in the way of suggestion and stimulus. The great basal truths that characterize the latter are its own independent possession, and indigenous to it. It is principally in the by-ways of Jewish thought and national life that we are able to trace most clearly the impression of other and alien systems of belief.

The following period.

And now another and still more important stage in the life of the covenant people is to pass under review. Up to this time, they had had to do only with the races and lands of the East. Religious differences, diverse national traditions and aims, and the steep passes of Lebanon had not so far secluded them that they had not been called upon to bear their fearful part in the tragic history that had unrolled itself along the banks of the Tigris and Euphrates. The waters of the Mediterranean would avail just as little now to shut them out from the still mightier and more penetrating influences of the advancing West. The victories of Alexander were in fact victories of the Occident over the Orient, of Europe over Asia. Whatever of truth may be contained in the narrative of the solemn meeting between the Jewish high-priest, arrayed in his sacred vestments, and the Macedonian conqueror, it may at least be taken as strikingly typical of a wholly new order of events. Henceforth, Judaism faced in another direction, confronted a civilization whose power it would feel to its very centre. It had unlearned among its Assyrian neighbors only the outward form of its mother tongue. But the new forces that now begin to operate are at once so winning and so intense, that it soon forgets the very mother tongue itself, and institutions and customs that had been gaining strength through two centuries of comparative rest, are tested by conflicts such as hitherto the world had never known.

2. *The Grecian Period.*

The new factors in the history.

Judaism had now had sufficient time, since the Exile, to collect itself and gather strength to meet the whirlwind of political change that was again approaching. Still more, it had brought to a certain degree of ripeness those deep-lying ethical principles which were to become the germs of a universal religion. But if there is any lesson that human history teaches more than another, it is that development, social and moral as well as physical, is never in straight lines. It is the result of forces that to a greater or less degree are antagonistic. Hence the spiral is its aptest representative. The political necessity that brought the Indo-Germanic races into living contact with the Semitic was but the sign of a higher moral necessity. What represented widely different tendencies, what had been wrought out in widely different spheres, was now to meet, to interpenetrate, and by a subtile interaction produce results that neither in itself would have been capable of achieving. Where, indeed, could have been found a greater contrast than between the ordinary currents of thought, the social plane, the manner of life, of the Hebrew and the Greek? What could have been more unlike the deep religious spirit of the one than the pervasive worldly spirit of the other? So, too, the Semitic mind was serious, slow to act, eminently conservative; held tenaciously to the past; was deeply reverent, almost fatalistic, indeed, in its regard for that which was. The Greek, on the other hand, was proverbially quick in thought and movement, sprightly, idealistic, admitting perfection in nothing, striving always for the new, bold even to recklessness, and ready to confront, sword in hand, the gods themselves in defense of an ideal right. Especially was the radical dissimilarity of the two peoples stamped on the languages they used. The one was simple and picturesque; the other, cultivated and refined to the highest degree of art. "The Semitic tongue was the symbol, the Greek the vesture, of the spirit."[2] Now, from the conjunction of two such gigantic moral forces great results, under the present circumstances, were justly to be expected, particularly in the direction of developing a religion for man which, like man himself, must be cosmopolitan, above the question of climates, able to adapt itself to the popular life everywhere, and show its harmony with all the higher and purer forms of human culture.

1 Cf. Is. xlv. 1, 7.
2 Holtzmann, *Die Apok. Bücher*, Einleit., p. 6 (found also in Bunsen's *Bibelwerk*).

Alexander.[1]

The way had been prepared for the entrance of Greek civilization into Asia by the great Persian expeditions of the previous century. But with the triumph of the arms of Alexander, who extended his empire from the Adriatic to the sources of the Ganges, and from the Danube to the cataracts of the Nile, the entire Orient was thrown open to the philosophy, art, language, and social usages of this classic land, and they swept over it like a flood. If these peoples, for the most part, especially those living east of the Euphrates, showed in their subsequent history but faint traces of any such refining influence, retained to the last their Asiatic and barbaric character, it but serves to enhance, by contrast, the remarkable changes that were elsewhere produced, especially in the valleys of the Orontes and the Jordan, and along the banks of the Nile. How much of truth is mixed with the fabulous and legendary in the accounts of Josephus and the Talmud [2] concerning the visit of Alexander to Jerusalem, it is impossible to say. But there can be no reasonable doubt that either during or subsequent to the siege of Tyre and Gaza (B. C. 332) he received a delegation from Jerusalem, who tendered him the unconditional homage of the Jewish people. It is also clear that, for some reason, never perhaps to be wholly explained, the youthful conqueror treated them with a magnanimity and friendliness that they had not before experienced since the days of Cyrus. This conciliatory spirit had its natural effect. Alexander took his place henceforth, in the sacred list of heroic worthies who were honored by the Jewish nation. His name was coupled with that of Solomon, and became its synonym in the later history. And when his victorious army began its march southward for the conquest of Egypt, not a few Jews voluntarily entered its ranks. The founding of the city that still bears his name, one of the most brilliant capitals of antiquity, the commercial, moral, and social metropolis of both the Occident and Orient, for centuries the highest representative and nurse of civilization and learning, and especially the arena where Grecian philosophy and the Hebrew religion were at once to meet and discover what common grounds of interest might justify their going henceforth hand in hand, — this was the most memorable result of Alexander's expedition to the land of the Pharaohs. Not many years after (B. C. 323), in the midst of vast unexecuted military plans, his voracious appetite for conquest still unsated, he died at the age of thirty-two years and eight months.

Alexander's successors. The Diadochi.

The last words of Alexander on being asked to whom he bequeathed his kingdom are said to have been: "To the strongest." [3] When one considers the training to which his generals had been subject, and the spirit that had ever ruled in the breast of their leader, the consequences of such a legacy, conveyed in such a form, were easy to predict. In fact, the body of their chief was not yet buried before the struggle for supremacy began among his generals. Perdikkas, however, whom Alexander had distinguished by leaving him his signet ring, was, by way of compromise and until the expected birth of an heir to Alexander, made administrator of the realm. The armistice really proved to be of short duration. Less than two years after the death of Alexander, in a battle with Ptolemy, whom he had made satrap of Egypt, Perdikkas lost his life. And this was but the first act in a bloody tragedy, lasting more than a score of years, in which the family of Alexander disappeared, his generals slew one another and thousands upon thousands of their subjects, and the great empire, so lately acquired, destitute of any substantial bonds of union, went hopelessly in pieces. "The living political question at the time of the Diadochi, namely, whether and how the empire of Alexander could be maintained in its unity, after every possible solution of it, every possible form, every substitute had been tried in vain, finally disappeared. The impossibility had been demonstrated, politically speaking, of uniting in one kingdom, one universal monarchy, the people of the East and the West; irrevocable judgment pronounced on what Alexander had desired and sought to achieve. That alone which he, daring and doing with reckless idealism, had meant should serve as the means and support of his work still remained, ceaselessly propagated itself in ever increasing waves of influence, — the introduction of Greek life among the Asiatic peoples, the production of a new civilization made up of that of the Orient and the Occident, the unity of the historic world in Hellenistic culture." [4]

1 Cf. on the general subject: Droysen, i-iii; Flathe, ii.; Stark, pp. 353-423; Ewald, *Geschichte*, iv. 274-286; and for briefer summaries the histories of Graetz, Hitzig, Herzfeld, and Holtzmann, *idem*.

2 Stanley, iii. 237-249; Jos., *Antiq.*, xi. 8; Spiegel, *Die Alexandersage*, etc.; and Hennrichsen, *Stud. u. Krit.*. 1871.

3 See Grote, xii. 254, ff

4 Droysen, ii. (2), 358.

Notwithstanding his obscure origin Ptolemy I. Soter, known also as the son of Lagus, is one of the most conspicuous figures of the period next succeeding Alexander. It was a sagacious choice that secured to him, as one of the latter's most successful officers, the satrapy of Egypt, where, in a measure apart from the quarrels of his fellow generals, he might lay the foundations of the empire which he projected. While skillfully avoiding conflict, as far as possible, he knew how to defend himself when attacked, as against Perdikkas in B. C. 321, and more than once against Antigonus, until the decisive battle of Ipsus, B. C. 301. He assumed the title of king in B. C. 305. The bounds of his empire he extended by uniting to it Cyrene on the East, and, after B. C. 301, Palestine and Cœle-Syria on the West. The island of Cyprus, too, came at this time into the permanent possession of Egypt. The native Egyptians he left in the undisturbed enjoyment of their social and religious customs, but admitted none of them to the ruling class, which was distinctively Macedonian. His relation to the Jews, and the influence of Greek civilization under him and his successors, will be later considered. Apparently in order to guard against any possible dispute over the succession, Ptolemy I. Soter, two years before his death (B. C. 284), abdicated in favor of his youngest son, Ptolemy II. Philadelphus.

The Ptolemies.[1]

The second Ptolemy was perhaps the most distinguished of the name. Less hindered than his father had been by the necessity of defending the empire against the ambitious designs of the Syrian rulers, he was able to devote himself with all the immense resources at his command to the object of making his capital the brilliant, undisputed centre of literature and of commerce for the entire civilized world. Alexandria became at this time, in fact, intellectually and commercially what Rome became two centuries later politically, — the world's metropolis. Its magnificent lighthouse, which gave its name to all subsequent structures of the kind; its world-renowned museum and library, the depository even during the present reign, it is said, of 700,000 papyrus rolls; the home of artists and scholars from every land, among whom history mentions a Stilpo of Megara, Strato the Peripatetic, Theodore, Euclid, Diodorus, Theophrastus, and Menander; the breadth of its culture, which found room for every kind of human learning and furnished us the first translation of the Hebrew Scriptures, — this was the most fitting tribute which the successors of Alexander could have paid to his grand designs, the most splendid monument they could have reared to his memory.

Ptolemy II. Philadelphus.

Ptolemy III. Euergetes, as eldest son, succeeded his father on the throne of Egypt (B. C. 246–221). Under him the empire reached the highest pitch of its prosperity. During a brilliant campaign against Antiochus II. of Syria he pushed his way as far as Antioch and Babylon, securing in the latter place some of the trophies which Cambyses had carried away from Egypt three hundred years before, and received, in consequence, from his grateful subjects the surname of "Benefactor," which he ever afterwards bore. Under Ptolemy IV. Philopator, the next monarch (B. C. 221–204), the period of degeneration set in. He preserved, indeed, the integrity of the empire, signally defeating in the noted battle of Raphia (B. C. 217) the skillful and energetic Antiochus III. the Great, but in his private life was effeminate and sensual in the extreme, and by oppressive measures provoked among his Egyptian subjects the first rebellion that had broken out since the Greeks had begun to rule. His only son, Ptolemy V. Epiphanes, a child of five years, succeeded him. Antiochus III. the Great now found the opportunity for which he had been waiting, to retrieve the disaster of Raphia. Joining his forces with those of Philip III. of Macedon he attacked those of Egypt under Skopas in the Valley of the Jordan near Paneas (B. C. 199), and won a victory by which Phœnicia and Cœle-Syria, with Judæa, passed out of the hands of the Ptolemies into those of the Seleucidæ.

Ptolemy III. Euergetes and his successors.

"In this world's debate," as Stanley[2] calls the series of conflicts between the kings of Syria and Egypt, "Palestine was the principal stage across which 'the kings of the South,' the Alexandrian Ptolemies, and 'the kings of the North,' the Seleu-

Affairs in Palestine.

1 Cf. Letronne, *Recherches pour servir à l'Histoire de l'Egypte*, etc.; Lepsius, *Königsbuch der alten Ægypter*; Geier, *De Ptolemæi Lagidæ Vita*; Champollion-Figeac, *Annales des Lagides*, and review of the same by St. Martin: *Nouvelles Recherches sur l'Epoque de la Mort d'Alexandre et sur la Chronologie des Ptolémées*; Parthey, *Das Alexandrinische Museum*, also, *Ptolemäus Lagi, der Gründer der 32sten ägyptischen Dynastie*; Ritschl, *Die Alexandrinischen Bibliotheken*; Sharpe, *History of Egypt from the Earliest Times*; Bernhardy, *Grundriss der Griechischen Litteratur*. So too the various classical writers of the period, and the exceedingly interesting records of the monuments. English translations of the Assyrian and Egyptian monuments have been published by Bagster and Sons, under the title *Records of the Past*, of which eleven vols. have already appeared. See, especially, vol. viii., pp. 81-90.

2 iii 243.

cidæ from Antioch, passed to and fro with their court intrigues and their incessant armies, their Indian elephants, their Grecian cavalry, their Oriental pomp." Cœle-Syria, including Judæa, on the partition of Alexander's empire, had been assigned to Laomedon. It was taken from him by Ptolemy I. Soter, in the year following his victorious campaign against Perdikkas (B. C. 320), and the walls of Jerusalem, which he entered on the Sabbath, were razed to the ground. At the same time, if the historians of the period are to be trusted, as many as a hundred thousand Jews were carried off to Egypt,[1] becoming permanent settlers there, a part in Alexandria, and others in Cyrene, Libya, and even more distant districts of Africa. But the wooded heights of Lebanon and the sea-coasts of Phœnicia were a prize too much coveted to be left uncontested in the hands of Ptolemy. They were wrested from him by Antigonus in the year B. C. 314, to be won back in the great battle of Gaza, two years later, which period (B. C. 312), moreover, was rendered still more memorable as the beginning of the Seleucian era. Singularly enough, Seleucus himself was at this time a fugitive in the camp of Ptolemy, where he served as one of the royal guards. The latter's triumph, in turn, was of short duration. Demetrius, who had been defeated at Gaza, having united his forces with those of his father, succeeded in driving the Egyptians once more from the debatable provinces, and retained possession of them until the eventful battle of Ipsus (B. C. 301), from which time, for the next hundred years, dates the permanent rule of the Ptolemies in Palestine. It was a fearful scourge to which this little land had been exposed during the twenty-two years of almost incessant war between the forces of Syria and Egypt. It does not surprise us to learn that in addition to those who were forcibly removed, great numbers of Jews voluntarily exiled themselves from their native land. Ptolemy II. Philadelphus manumitted 130,000 who, as the result of the wars under the previous reign, had been brought as slaves into his empire. It was no less an act of political sagacity than of humanity. As loyal and useful subjects of Persia and of Alexander the Jews had proved their worth as a support to the throne. Alexander himself had accorded them equal rights with the Macedonians as citizens of Alexandria.[2] They were known as a people that could safely be trusted. They had the fear of God before them, and their moral purity and steadfastness were something that, as elements of political strength, even an Oriental monarch knew how to appreciate. In Palestine during the entire reign of the Ptolemies the people were left, for the most part, in the uninterrupted enjoyment of civil and religious freedom. Their peculiarities of belief and social usages seem to have been carefully respected. The high priest remained undisturbed in his more than royal prerogatives. If the twenty Syrian talents of silver appointed as yearly tribute were regularly paid, the rest was a matter of comparative indifference.

The high priests.

The following is a list of those who held the high priest's office in the period extending from the death of Alexander to the reign of Antiochus IV. Epiphanes: Onias I. (B. C. 331–299); Simon I. the Just (B. C. 299–287); Eleazer (B. C. 287–266); Manasse (B. C. 266–240); Onias II. (B. C. 240–227); Simon II. (B. C. 226–198); Onias III. (B. C. 198–175); Jason. Under Onias I., was made the treaty of the Jews with the Lacedemonians, an account of which, in an embellished form, is given in 1 Macc. (xii. 20–23). During the term of office of the next high priest, Simon I., nothing of note occurred. It was under Eleazer that the translation of the Septuagint was undertaken in Alexandria. Onias II., who seemed, at least in his later years, to have represented the Syrian as over against the Egyptian party in Palestine, came near having serious difficulty with the latter country. For once, the usual tribute was refused. The energetic measures of his ambitious nephew Joseph, who himself collected the money and carried it to the Egyptian court, alone averted the catastrophe. After the battle of Raphia, Ptolemy IV. Philopator, elated by his victory, entered the temple at Jerusalem, and not only offered sacrifices there, but in spite of the remonstrances of the priests, and the consternation and tears of the entire people, forced his way into the Holy of Holies. What actually took place there in consequence it is not possible to learn, the account in 3 Maccabees (i. 9, ii. 24) being wholly legendary. But it is certain that he left Jerusalem, inflamed with the deepest hatred towards the Jewish people, and proceeded to vent the same on their innocent brethren in Egypt. A similar case occurred under Onias III. Palestine being at that time already joined to Syria, Heliodorus, the treasurer of Seleucus IV. Philopator, inspired by the hope of booty, also made an attempt to force his way into the Holy of Holies, but, as we are informed, was miraculously

1 Jos., *Antiq.*, xii. 1, § 1.

2 Jos., *Contra Ap.*, ii. 5.

struck down on the threshold as Ptolemy had been, and at last owed life itself to the friendly intercession of the high priest on his behalf.[1]

Grecian colonization had been one of the controlling ideas of Alexander. Aristotle wrote a book concerning him which he entitled, "Alexander, or about Colonies."[2] And a marked peculiarity of Alexander's colonies, as of Greek life in general, as it developed itself in foreign lands, was the city. In this it particularly distinguished itself from that of the Asiatics. The one was distinctively ethnic (ἔθνος), the other polite (πόλις, πολίτης), to use the word in its etymological sense. An old Ephesian inscription of the Roman period reads: Ἐφεσίων ἡ βουλὴ καὶ ὁ δῆμος καὶ τῶν ἄλλων Ἑλλήνων αἱ ἐν τῇ Ἀσίᾳ κατοικοῦσαι πόλεις καὶ τὰ ἔθνη. It was in this way also, that the Greek civilization extended itself in Palestine. Perdikkas, who wore the signet ring of Alexander, showed his loyalty to the memory of his chief by engaging at once in the rebuilding and Grecizing of Samaria. Dan, to the extreme north, received the name of Paneas in honor of the god Pan, to whom also a temple was built on the neighboring slopes of Hermon. Bethshean, west of Jordan, became Scythopolis, under which name it is known in the second book of Maccabees (xii. 29). On the other side of the river sprang up new cities, with such names as Hippos, Gadara; and further to the south, Pella and Dion; forming with some others, the Decapolis of Josephus and the New Testament, and all being, as is evident from their names, of Macedonian or Greek origin. In honor of the second of the Ptolemies, the place known as Rabbath Ammon was changed to Philadelphia, and the ancient capital of the Moabites, Ar-Moab, received at about the same time the more euphonious title of Areopolis. Along the Phœnician coast, the evidences of Greek life were still more marked. Old cities were rebuilt and repeopled, and new cities founded with a zeal and rapidity unknown before in the Orient. Straton's Tower, — afterwards known as Cæsarea on the sea, — Gaza, Dora, Apollonia, Anthedon, were some of the many seaports which sprang up during these eventful years, and drew to them across the blue Mediterranean, a swarming, adventurous population from the fatherland. In all these places Greek life dominated, the Greek language was spoken, the morals and the immorality of Hellas practiced with but little change. Of the whole of Palestine, Judæa alone remained, as yet, comparatively free from the transforming influence of Greek ideas. There was but little in its thin soil to tempt cupidity, and its people were not of the sort to take kindly to an influx of strangers. Still it was completely girdled with the new civilization. It could not shut wholly out, if it would, the silvery tones of the Greek tongue; it could not remain insensible to the charms of Greek art; it might even have its weak side for the feasts, games, and holiday extravagances of its neighbors from the West. It was, at least, a question whose answer could not long be delayed.

Progress of Greek culture in Palestine.

It is, however, by no means to be supposed that Judaism was confined to Judæa. We have already seen that as a result of the fearful devastations to which Palestine was continually subject under the successors of Alexander, large numbers of Jews were forced to seek an asylum in other lands. Of all the peoples of the Orient naturally the most seclusive and exclusive, they came, at last, by the mere force of circumstances, that is, the force of divine Providence, to rival the Greeks themselves in their capacity for diffusion and their cosmopolitan character. If we had reason to wonder that so many of them, two centuries before, firmly declined to return from their banishment in Persia and Babylon, much more is it now an occasion of surprise that they voluntarily leave their homes — it is true that emigration was also sometimes compulsory — to go forth as merchants, bankers, artisans, but always as Jews, into every part of the inhabited globe, and that in all the great cities of Syria, Asia Minor, Greece, and Italy, they make their homes side by side with the teeming colonists of Hellas and Macedon. The higher explanation is found in the fact that Judaism had something to give as well as to receive. We are too likely to forget, in contemplating the magnificent service which the Grecian language and philosophy did for the Jewish faith and people, the still more magnificent and beneficent service that a developed and transformed Jewish faith did for Greece and for all mankind. Especially in Alexandria did the Jewish influence make itself felt. The first colonists had been particularly favored with the friendship and patronage of Alexander and the early Ptolemies. If many went, at first, unwillingly into the land of their former bondage, a larger number soon followed them of their own choice. All departments of industry were open to them. While devoting themselves principally to trade, some also rose to eminence as soldiers,

The Jews in Alexandria and elsewhere.

[1] See 2 Macc. iii. 4-40

[2] Cf. Starke, p. 449, and Droysen, iii. (1), 82.

statesmen, and men of learning. In the practice of their religion and the observance of their national customs they were, for a long time, unmolested. To such an extent did they thrive and increase that at the time of Philo they numbered a million souls, and two of the five wards of Alexandria were exclusively occupied by them. Not only were the Alexandrian Jews the most numerous of the Dispersion, they were also the most influential. Of this entire class, indeed, wherever they might be, Alexandria was the intellectual and spiritual centre, as was Jerusalem for the Jews of Palestine.

The temple at Heliopolis.

It is a significant fact, on whatever ground it may rest, and looked at either from an Egyptian or Palestinian point of view, that in the ancient, sacred city of Heliopolis a rival temple could be erected (B. C. 160?), and that henceforth, until the time of Vespasian, it should continue to maintain its service and have its own priests, Levites, and landed property. No better evidence of the relaxing influence of Greek civilization could be desired than this willingness to accept a dilapidated shrine of heathenism as the basis of a temple to Jehovah, or of the growth of a new method of Scripture interpretation such as afterwards culminated in the writings of Philo, than the ability to twist the poetic language of Isaiah so that it should be made to contain a direct approval of this more than doubtful undertaking.[1] It was regarded with distrust in Palestine, and although having no very deep or permanent influence in Egypt was still a marked symptom of the divisive spirit that characterized the later Judaism. Already under Ptolemy IV. Philopator, the Jews in Egypt, for reasons not difficult to conceive, had begun to lose favor alike with prince and people. Some envied them their prosperity. More hated them on account of their exclusiveness, their extravagant assumptions as an elect people, and especially, their ill-concealed disgust at the ignorant idolatry that prevailed about them. Hence, the favor of the court being withdrawn, the proverbial lawlessness of the Egyptians broke forth into open and bitter persecutions, some faint reflection of which has been preserved in the fabulous stories of the Third Book of Maccabees.

The Septuagint.[2]

We have already alluded to the brilliant constellation of learned men, who, from the times of the Ptolemies, for hundreds of years made Alexandria the acknowledged literary metropolis of the entire world. Until the second century after Christ the most renowned physicians, philosophers, astronomers, philologists, and even theologians, received here their training. The first five librarians, Zenodotus, Callimachus, Erastosthenes, Apollonius, and Aristophanes the Byzantine, were as distinguished for their culture as for the high position which they occupied. Two of the Ptolemies themselves did not think it beneath them to be reckoned with Manetho as writers of history. Among the poets may be mentioned Aratus, Nicander, and Theocritus. The astronomers of Alexandria were the first to reduce the science to a system, introduced the improved calendar at the time of Julius Cæsar, and gave the names and divisions to the fixed stars, which they still bear. Naturally, all this literary activity could not but make a deep impression on the hundreds of thousands of Israelites who had their home in the Egyptian capital. And among them too, at this period, sprang up a literature of no inconsiderable proportions, fragments of which still remain. They had their own historians: Demetrius, Eupolemus, Cleodemus, and Jason of Cyrene; and their own poets: the dramatist Ezekiel, Philo the elder, and Theodotus. Aristobulus, at the same time a Jewish priest and a disciple of Aristotle, as also a teacher or counselor to the king, even made the attempt to Hebraize the entire literature of Greece, inaugurating a movement whose best known representative before the Christian era was the younger Philo and whose culmination was in the Neo-Platonic philosophy of Ammonius Saccas in the third century after Christ. In the midst of this intellectual ferment it is scarcely needful to say that the Hebrew Scriptures, outside as well as inside the circle of those who invested them with a sacred character, attracted to themselves serious attention. That a demand arose for their complete translation into Greek, the language here universally spoken, was a necessity of the case. And the demand was not confined to Egypt. Greek colonization, in whose quick steps a Jewish colonization almost as extensive had followed, had gone into all lands to mark the favored spots for new life and prepare the way for it. Commerce with its thousands of white-winged messengers awaited its orders under the friendly shadow of the Alexandrian Pharos. The time was, evidently, already ripe for the first beginnings of the move-

1 Cf. Stanley, iii. 251-254

2 Cf. Böhl; Frankel's *Vorstudien*; Fritzsche in Herzog's *Real-Encyk.*, and in Schenkel's *Bib. Lex.*, *ad voc.*; and Smith's *Bib. Dict.*, Art. "Septuagint."

ment in whose crowning issue an apostle Paul afterwards found the goal and glory of his earthly life.

There are stories enough concerning the origin of the LXX., but their utter untrustworthiness, in many respects, can easily be proved. They sprang from a natural desire to give to the translation the character of an authoritative, inspired work. It is, perhaps, the wisest course to reject them all, in their details, and to fall back on the simple necessity that ruled the hour. The work was doubtless begun as early as under Ptolemy II. Philadelphus, and was essentially complete when the son of Sirach came to Egypt in the reign of Ptolemy VII. Physcon.[1] That the translators were exclusively learned men, invited from Palestine to Egypt for this purpose, is incredible, almost as much so as that each one of the Seventy, without collusion with the others, made precisely the same version. The feeling in Palestine concerning it is better represented by the words used to signalize the day when it was first introduced into the synagogues of Alexandria and Egypt: "The Law is Greek! Darkness! Let there be a three days' fast!" Among the Jews of the world-capital, on the other hand, the event was greeted with every expression of joy. Unlike their brethren of Palestine, they looked forward rather than backward and expected only the best results from a closer comparison of Moses with Pythagoras and Plato. Of the critical value of the version of the LXX. this is not the place to speak.[2] And we reserve also, until a later period, a description of the various works of a mixed Jewish and Greek character, which followed close upon it and of which it was the more or less direct occasion.

The LXX. (continued).

It is now time to return to the political history of the Jews of Palestine, which we left at the point where, subsequent to the battle of Paneas (B. C. 199), it fell with Phœnicia and the whole of Cœle-Syria into the hands of Antiochus III. the Great. This change of rulers well accorded with the wishes of the masses of the people, especially after the first mild treatment of the Syrian king led them to contrast it favorably with that to which they had more recently been subjected. But the satisfaction experienced was of short duration. Under Egyptian rule Palestine and especially Judæa, as we have seen, had been left, for the most part, to itself, except when the exigencies of the unceasing conflict with Syria called temporarily into it the armies of its rulers. So it could not remain under the Seleucidæ. Greek influence had already become too deeply rooted on every side. The social and commercial as well as geographical connections with Antioch and Damascus were other than those with Alexandria had been. From the first transference, therefore, of political allegiance from the kingdom of the South to that of the North, a strong Syrian party showed itself at Jerusalem. A Syrian party, it may be called, for that was the special direction which it took, although it aimed at nothing less than a radical modification, if not the total abolishment of that which had hitherto separated the Jews from their heathen neighbors, in short, a thorough Hellenizing of Judaism in its stronghold.[3] What the immediate results would have been, if the sagacious Antiochus III. had been free to foster in the beginning this movement having its origin in a deteriorated popular taste, it is impossible to say. But his attention and entire resources were soon absorbed in the great campaign against the Romans under the two Scipios, which ended so disastrously for him at Magnesia (B. C. 190). And being now compelled to purchase a peace at the most extravagant pecuniary cost, he did not hesitate to lay his hands on the needed treasures wherever in his kingdom he could find them. He lost his life, in fact, while engaged in pillaging a temple (B. C. 187). The policy of his son, Seleucus IV. Philopator, significantly called in the book of Daniel (xi. 20) a "raiser of taxes," was not, on the whole, of such a nature in its relation to the Jews as to strengthen the hands of a Syrian party in Palestine, but quite the contrary. It was his treasurer, Heliodorus, of whom we have before spoken as having made an unsuccessful and humiliating attempt to secure for his master the supposed untold sums that were concealed in the temple on Mount Moriah. A short time subsequently (B. C. 176) the king perished at the hands of this same Heliodorus, after an unimportant reign of eleven years.

The Seleucidæ. Antiochus III. and Seleucus IV.

It was during the sovereignty of his successor and brother, the unscrupulous Antiochus IV. Epiphanes, that affairs in Judæa reached the fearful crisis towards which they had long been tending. The importance of this reign in its bearings on the whole subsequent history of Ju-

1 Cf. remarks in Introd. to Ecclesiasticus, under Date.
2 Cf. Kuenen, iii. 214–216; the works of Frankel cited in the Index of Authorities, and Thiersch, *De Pentateuchi*, etc.
3 See 1 Macc. i. 11, ff.

daism will justify our dwelling more at length upon it. Such a character as that of Antiochus Epiphanes it is difficult to comprehend, much less to describe. It is marked by the most startling contrasts, well illustrated in the double name the people gave him: Epiphanes, the illustrious, and Epimanes, the madman. Personally brave, generous, at times, even to prodigality, a lover of art, spending immense sums on the erection of magnificent buildings, he was, at the same time, possessed of an ineffable self-esteem, a self-esteem which did not keep him from the most abominable vices, and never rose to the dignity of true self-respect. While treating the noblemen about him with the utmost haughtiness, arrogating to himself both the title and the prerogatives of deity, he was, at the same time, on familiar terms with the lowest of the people; offered himself as a candidate for petty offices; went tooting about the streets in the character of a strolling musician, and shared with the actors at the theatres in their lewdest scenes. The historian Polybius (xxvi. 10) deemed some of his eccentricities worthy of record. He says of him: "Just as though, at times, he had slipped away from the servants of the palace, he made his appearance, here and there, in the city, sauntering about in the company of one or two persons. Quite often he might be found in the workshops of the gold and silver smiths where he chatted with the molders and other workmen, and gave them to understand that he was a lover of art. Then again, he gave himself up to confidential intercourse with the next best fellows among the people and chaffered with strangers of the common sort who happened to be present. When, however, he learned that young people, somewhere or other, were having a carousal, without waiting to be announced, he came marching up with horn and bagpipe in revelling style so that the majority of the guests, horrified at the strange spectacle, took themselves off. . . . . Intelligent people, therefore, did not know what to make of him. Some thought he was a simple, unaffected man; others, that he had lost his wits. . . . . In the sacrifices which he caused to be offered up in the cities, and in the honors which he paid to the gods, he was surpassed by no other king. Of this the temple of Jupiter at Athens and the statues about the altar at Delos are proof. He used, also, to frequent the public baths when they were quite full of common people, at which times, moreover, he had brought to him vessels of the most costly ointment. A person once said to him: 'How happy are you kings that you can have such ointment, and exhale such delightful odors?' Thereupon, on the following day, without having said anything to the man, he went to the place where he bathed and had a huge vessel of the most precious ointment, the so-called *stacte*, poured over his head. Upon this all got up and plunged in, in order to bathe themselves with the ointment. But on account of the slipperiness of the floor they fell down and excited laughter. The king himself, also, was one of them." Such was the kind of man that the people of Judæa now had over them.

Antiochus IV. Epiphanes.

The throne he had got by treachery, and began his reign by a war against Egypt in defense of an injustice. In the first campaign he was successful, and in the beginning of the second also, but being finally compelled to retreat, he vented his discomfiture on the temple at Jerusalem. Four times in as many successive years (B. C. 171–168), his armies marched the now familiar road to the land of the pyramids. The last time it was the Roman legate, Popilius Lænas, whom he was obliged to face, and who drawing a circle around him in the sand, bade him decide before he crossed it, for peace or war with the great empire of the West. With gnashing of teeth Antiochus betook himself homeward, letting out the full flood of his ungovernable passions, as once before, on the people of Judæa and Jerusalem. It was his conduct at this time, that was the direct occasion of the so-called revolt of the Maccabees. Immediately on his accession, had begun at Jerusalem the struggle between the sympathizers with Greek customs, and their determined opponents. For one hundred and fifty years, Greek civilization had been developing itself on every side. It had made startling progress in the very centre of the Israelitish religion. The moral nerve was beginning also here to lose its tensity. It was a sad omen for the future, that about this time, under one pretense or another, an embassy could be sent from Jerusalem to witness the heathenish games in honor of Hercules at Tyre.[1]

Antiochus IV. Epiphanes (continued).

Onias III. was now high priest, and a firm and courageous representative of the ancestral faith. An own brother, Jason, who had become Hellenized, as it will be seen, even to his name, stood at the head of the opposing party, and persuaded the king to transfer by force, to him, the sacred office held by Onias. Once in power he used all the influence at his command to induce a wide-spread apostasy among

Profanation of the high priest's office.

1 Cf 2 Macc. iv. 9–20.

the people. Among other devices he caused to be erected close beside the temple-mountain, a gymnasium, after the Greek style, and invited to its frivolous sports, not only the youth of Jerusalem, but found means also, to seduce even the priests from their duties at the altar, that they might be present at its thronged entertainments. But as Jason had unjustly possessed himself of the high priesthood, so he lost it through injustice. Menelaus, another devotee of the new ideas, simply offered Antiochus a higher tribute than Jason was paying, and got the office. The latter, however, did not leave him long in peace. While the king was absent on his second expedition against Egypt, he took possession of Jerusalem for a time with his retainers, and compelled his rival to flee to the citadel. Antiochus professing to look upon this act of Jason as a rebellion on the part of his Jewish subjects, on his return took fearful vengeance on temple and people. But their cup was not yet full. Two years later, as we have said, after his humiliating rencontre with the legate of Rome, he came back to give full proof of the intensity and demoniacal depths of his passionate nature. The Jews seem to have given him no new occasion for fresh complaints.

"Abomination of desolation."

But it was quite unnecessary. He was in one of his hellish moods. Before the ἐνταῦθα βουλεύου of the Roman power he had been compelled to give way. Here, at least, were those who were weaker than he; they should feel the weight of his iron hand. Besides, Judaism had never had the opportunity of showing to him, as to Cyrus and Alexander, its better side. Perhaps he would have been incapable of appreciating it, if he had seen it. If unusual moral stamina, and a rare industry and prosperity were developed within it, the one might have served simply to challenge his hostility, and the other have been a temptation to his cupidity and chronic impecuniosity. What he had seen most of, the ambition of a Jason, and the meanness of a Menelaus, were certainly not of a nature to encourage him to prosecute his inquiries. Enough that he who began by despising Judaism, had now come bitterly to hate it, and resolved to sweep it at a stroke from the face of the earth. At a review of troops in the environs of Jerusalem, on the Sabbath, Apollonius, his general, began an indiscriminate massacre of the spectators, and followed it up with the plundering of the defenseless city. Antiochus had given orders further, that on pain of death, all sacrifices and services peculiar to the temple should cease, the Sabbath be no more observed, circumcision nowhere practiced, the sacred books be destroyed, and that idol worship should be universally introduced. The altar of the temple on Mount Moriah was specially named as a place to be thus desecrated. With terrific thoroughness did the unfeeling soldiery enter upon the execution of these orders of the king. And as it was not simply a place, but a people and a system, which had been devoted to overthrow, so it mattered not where in the Syrian empire a Jew might be found, he was exposed to the same frenzied assaults. To have in one's possession a copy of the law, to refuse, on being commanded, to eat swine's flesh, sacrifice to an idol, or to participate in Bacchanalian processions crowned with garlands of ivy in honor of Dionysos, was a sufficient pretext for the most unheard-of cruelties. On the 16th of Chisleu — the date could never be forgotten — Mount Moriah itself was dedicated to Jupiter, and a heathen shrine placed over the sacred altar. Ten days later a herd of swine were driven into the temple precincts, and their subsequent sacrifice completed the desecration. This was the "abomination of desolation" (βδέλυγμα ἐρημώσεως, 1 Macc. i. 54), the synonym, in all later Jewish history, of infamous wickedness and of humiliation to the uttermost. With not a few these efforts to enforce submission succeeded. They were those who had been the first to run to the gymnastic performances which Jason and Menelaus maintained at the expense of the temple. But there were many others who still preferred death to paganism, and Antiochus, to his astonishment, soon discovered that an army of twenty-two thousand men was quite too small for the object he had in view. At first, resistance was passive, but none the less heroic and inspiring. A few such examples as that of the gray-haired Eleazer, who manfully confronted his tormentors with the words: "I will show myself such an one as my age requires, and leave a notable example to those who are young, to die willingly and courageously for our honored and holy laws," could not long remain without effect.

The revolt.

The immediate occasion of the armed revolt was as follows: Emissaries of the king had erected a heathen altar at the little village of Modein, a few miles out from Jerusalem. It was the home of an aged priest Mattathias, with the family name Asmonæus, the father of five stalwart sons, and a man widely known and respected. He, among others, was summoned to offer idolatrous sacrifices on this altar. He publicly and boldly re-

fused, and seeing a man who was a Jew upon the point of doing it, he rushed upon him and slew him. Whereupon the Syrian officers also were put to death, and the altar they had erected destroyed with the cry: "Whosoever is zealous for the law and maintaineth the covenant let him follow me." Mattathias with his two sons, and a few others, now plunged into the neighboring wilderness where forces might be safely collected, and time gained for reflection over the course to be pursued. This was the small beginning of that great politico-religious movement, by means of which the Jewish people, after more than four hundred years of foreign domination, gained again their independence. It is a thrilling story, which will never lose its charm as long as men love freedom, admire unselfish heroism, and hate oppression. It is only possible for us here to touch upon the more salient points of the history, and it is also unnecessary, since it is to be found in full in the books of the Maccabees that follow. Mattathias himself continued but for a little while at the head of the patriotic band which flocked to his standard, but in dying, recommended Judas, his son, as leader, with the words: "But as for Judas Maccabæus, he has been mighty and strong, even from his youth up; let him be your captain, and fight the battles of the people."[1] The sequel proved that the choice had been well made.

Judas Maccabæus.

Judas Maccabæus was really the hero of the whole conflict, and properly gave his name to the party and movement of which he was the soul. A childlike piety, a womanly tenderness towards the weak, good common sense that could see at once the point at issue, were united in his nature with a courage that flinched at no hardship and was appalled at no danger. The army that followed him, if so it might be called, was always scanty enough, but like Gideon he did not hesitate, at times, to reduce its numbers still more by sifting out the timid and the unresolved. The blast of his trumpet, as his enemies soon discovered, meant nothing less than doing and daring to the utmost limit of human strength. He first defeated Apollonius, entering upon the engagement with the battle cry: "Eleazer, the help of God;" then Seron; and again, an immense army under Nicanor and Gorgias; and finally, Lysias himself, and opened thereby for his troops once more the way to Jerusalem and the temple. On the 25th of Chisleu, exactly three years from the date of its desecration, the purified altar was again dedicated to Jehovah and sacrifices offered amidst universal rejoicings. Since this time the Jews have ever continued to observe the recurrence of the day as the "Feast of Dedication," and no festival awakens among them more grateful memories. Soon after occurred in the far East the death of Antiochus Epiphanes (B. C. 164) under circumstances that could not but encourage the persecuted people still more to hope for the final success of their cause. Judas Maccabæus, in the mean time, set forward his well-begun work. At first, he engaged in a successful expedition against the Edomites to the south, then met, for the second time, Lysias at Bethsur, where, for once, his little band were forced to retire before the overwhelming odds that were brought against them, and a beloved brother, the brave Eleazer, lost his life. Then followed the brief truce and apparently friendly intercourse with Nicanor, broken off by his treachery, and the battle of Caphar Salama, in which this Syrian general was among the slain. It was at this time that Judas, recognizing the importance of securing auxiliaries, against the advice of some of his adherents sent a delegation to Rome to ask for an alliance.[2] He did it the more willingly because he had learned that "none of them wore a crown, or was clothed in purple, to be exalted above his fellow citizens." A treaty was made, but, as it would seem, before its conditions could well have been known, Judas was called upon to meet once more, and for the last time, the hosts of the Syrians under Bacchides. The disparity between his forces and those of his antagonist would have driven any other than the lion-hearted Maccabee to despair. His officers sought to dissuade him from the conflict with the promise to take it up afterwards when circumstances were more favorable. But his memorable answer was: "God forbid that I should do this thing and flee away from them. If our time be come let us die manfully for our brethren and leave behind no stain upon our honor!" These are the last recorded words of the heroic soldier. The battle was accepted. Judas personally fought with his usual intrepidity and success. But his followers being overpowered, he was set upon from behind and lost his life (B. C. 160). His two brothers, however, Jonathan and Simon, thoughtless of danger to themselves, rescued his body from the thronging, exultant foe, and it was buried in the family tomb at Modein. Great was the lamentation which went up for him throughout Judæa, and its burden was like that which had been heard for Saul

1 1 Macc. ii. 66.

2 Cf. 1 Macc. viii.

and for Jonathan: "How is the valiant fallen that delivered Israel!" We are not surprised that in the olden time fancy loved to dwell upon this inspiring name, or that so many friendly pens were ready to depict with heightened coloring the struggle in which so noble a life was sacrificed.

It was a serious task which Jonathan, the youngest son of Mattathias, who had been elected to fill the place of Judas, had now before him. Without the prestige of Judas Maccabæus, called upon with a dispirited handful of troops to confront the victorious army of Bacchides, it is doubtful how the conflict would have terminated if a diversion in his favor had not occurred in the political affairs of Syria. One Alexander Balas, who gave himself out for a son of Antiochus Epiphanes, laid claim to the throne which Demetrius I. Soter (B. C. 162–150), had already, for ten years, had in possession. Both parties naturally sought an alliance with the Asmonæan chief and strove to outdo each other in the magnificence of their offers for his support. From Alexander Jonathan received in addition to all the rest, a purple mantle, a golden crown, and the promise of the high priest's office, which, since the death of the infamous Alcimus (B. C. 159), had remained vacant. As the party which Alexander represented was supported by nearly all the kings of the neighboring lands and had, by far, the best promise of success, Jonathan did not long hesitate to give it his own influence. At the same time, also, he accepted the generous terms offered, and put on the pontifical robes at the Feast of Tabernacles in the year B. C. 152. From this time the Asmonæan family ruled in Judæa. The dependence on Syria, however, still continued, and the land for a considerable period was more or less involved in the struggles among rival claimants for the crown. One of these, named Tryphon, having by artifice got Jonathan into his power, treacherously put him to death in the year B. C. 143.

Jonathan. B. C. 160–143.

But one son of Mattathias, Simon, already an old man, now remained. He had been the trusted counselor of the family from the first. He was still vigorous in mind and body. In a speech that he made at this time for the encouragement of the people, he said: "You yourselves know what great things I and my brothers and my father's house have done for the laws and the sanctuary, the battles also, and troubles we have seen by reason whereof all my brethren are slain for Israel's sake, and I am left alone. Now, therefore, be it far from me that I should spare my own life in any time of trouble, for I am no better than my brethren." Under the influence of these touching words the people were roused to the highest pitch of enthusiasm, and cried out, with a loud voice: "Thou shalt be our leader instead of Judas and Jonathan thy brother."[1] There was no one better fitted than he to execute the sacred trust which by natural right, as well as the vote of the people, had been thus committed to him. What Judas by hard blows had won, what Jonathan by a sagacious policy had preserved and increased, that was now to be carried on to its natural conclusion, namely, complete freedom from a foreign yoke and the reëstablishment of the Jewish commonwealth unimpaired. In accomplishing this object, Simon was greatly aided, as Jonathan had been, by the internal divisions of the Syrian empire. Tryphon, who in the murder of the child Antiochus VI., whose interests he had professed to represent, had thrown off the mask he had hitherto worn, was contesting by force of arms the throne with Demetrius II. The latter, in order to win for himself their support, at the request of Simon, not only remitted to the Jews all past and future dues for taxes, but confirmed them in the possession of certain fortresses which for prudential reasons they had occupied and provisioned against any political emergency that might arise, and expressed his willingness, for the future, to receive Jewish officers into his army and at his court. It was a high day for Israel when this news was proclaimed, and from this year (B. C. 143), they were accustomed, as well on coins as on public and private contracts, to date their national independence. Beautiful is the picture which the historian gives of the latter part of the reign of Simon, especially when contrasted with the stormy, troublous times of Judas and of Jonathan. He "made peace in the land; and Israel rejoiced with great joy; for every man sat under his fig-tree and there was none to terrify him, nor was any left in the land to fight against them."[2] In the midst of great public rejoicings Simon drove out the remnants of the Syrian party which for forty years had held possession of the citadel in Jerusalem. He enlarged the boundaries of the country, encouraged the peaceful pursuits of agriculture, had an excellent harbor constructed at Joppa, cleared the land of idolaters, enriched and beautified the temple, renewed under the most friendly auspices former treaties with the Lacedæmonians and Romans; and by

Simon. B C. 143–135

1 1 Macc. xiii. 3–8.

2 See 1 Macc. xiv. 11, 12.

a course at once firm and conciliatory held in check that factious and partisan spirit which was already beginning to manifest itself with ominous power among the people. So great was the gratitude and admiration that were felt for Simon that a brazen tablet inscribed with his deeds and those of his family was set up to his honor in the temple, and the office of prince and high priest (ἡγούμενος καὶ ἀρχιερεύς) was made hereditary in his house "until there should arise a faithful prophet."[1] But like every other member of his family he, too, was destined to meet a violent death. Through the treachery of an ambitious son-in-law, Ptolemy, whom he had made governor of the district of Jericho, he together with his two sons, Mattathias and Judas, was assassinated in a most dastardly manner after a reign of eight years (B. C. 135).

John Hyrcanus. B. C. 135–105.

Simon was succeeded in both the offices which he had clothed with so much honor by his son, John Hyrcanus. The first part of his reign was marked by ill success. Hindered, through fear of evil consequences to his mother, whom Ptolemy had in his power, from avenging the murder of Simon, he was at the same time compelled to make a humiliating treaty with Antiochus VII. Sidetes, who had invaded Palestine and shut Hyrcanus up in Jerusalem. Subsequently, thanks anew to the contentions of rival factions in Syria, and the friendship of the Romans, he gradually threw off again the foreign yoke, conquered, and thoroughly wasted Samaria to the north, and on the south compelled the Edomites to adopt the Jewish faith, including the rite of circumcision. This is one of the most memorable examples in Israelitish history of an attempt to enforce conversion, and is especially noticeable as having brought with it its own swift retribution. To these same circumcised Edomites belonged the family of that Herod who afterwards became the "evil genius of the Asmonæans."[2] We reserve until later an account of the violent party spirit, especially between the Pharisees and Sadducees, which now began to rage. Hyrcanus had the sagacity to adopt, in general, a wise middle course, although driven, as it would seem, late in life to take sides positively with the Sadducees. The extant coins of this reign are interesting as showing that the people still retained their political rights unimpaired. They bear the inscription: "John the high priest and the Commonwealth of the Jews;" or "John, the high priest, Head of the Jewish Commonwealth." The assembly (γερουσία), afterwards developing into the Sanhedrin, was able to make its voice heard in all matters affecting the public weal. On the whole, the long reign of Hyrcanus may be characterized as brilliantly successful. Josephus,[3] while giving him the title of prince and high priest, also ascribes to him the gift of prophecy. Under him the Jewish people reached a degree of prosperity which had been unknown before, since the days of Solomon and David. But with him, too, that prosperity reached its culmination. The history that follows is little else than a sad record of domestic feuds and the intrigues of rival parties, until, after a little more than a single generation, the Roman power, at first invited in to arbitrate, stayed to dictate and to rule.

Aristobulus I. B. C. 105–104.

Aristobulus I., the eldest of the sons of Hyrcanus, was designated by the latter for the high priesthood, while the political sovereignty was left to his widow. Such a change in the traditional order of government did not at all suit the ambitious Aristobulus, and he soon found means to remove his mother from the throne and cast her, together with his brothers, into prison. One brother alone, Antigonus, he permitted to share the government with him. Aristobulus was the first of the Asmonæan family who claimed for himself the title of king, and of all that had hitherto ruled he was the least worthy of it. His real name was Judas, and one might suppose that he would have borne it with pride in honor of the heroic Maccabæus, but his devotion to Greek ideas was predominant. He was even known among his subjects under the contemptuous nickname of Philhellen (Φιλέλλην), lover of the Greeks. He caused a Greek title to be inscribed on the national coins along with various emblems, which, in the eyes of a real Pharisee of the time, must have made contact with them seem almost like a transgression of the ceremonial law.[4] In the mean time, the leaven of dissension continued ominously to do its work. Antigonus, the best loved brother, fell a victim to the intrigues of the court and the suspicions of the king, whose own painful death followed soon after.

It was one of the hitherto imprisoned brothers of Aristobulus I., Alexander Jannæus, who succeeded him, making Alexandra (Heb., Salome), the former's widow, who had released him

1 See 1 Macc. xiv. 41.
2 Cf. Holtzmann, *idem*, p. 26.
3 *Antiq.*, xiii. 10, §§ 5, 7.
4 Cf. Graetz, iii. 108, and Schürer, p 118.

from prison, his wife. His long reign was one continued series of conflicts with foreign and domestic foes. He had inherited the warlike spirit and taste of his ancestors, but without their sagacity or self control. At one time his whole kingdom was at the mercy of Ptolemy of Cyprus, and was saved to him only by the friendly intervention of the latter's mother and bitter opponent, Cleopatra of Egypt. At a later period his arms were more successful, and he made important conquests on the western coasts. But in its fearfully disastrous effects on the land of Judæa these troubles from without were greatly overshadowed by those from within. Partisan spirit had made gigantic strides among the people since the death of Simon. The going over of the court, at the time of Hyrcanus, to the side of the Sadducees, had not been the means of weakening the opposing, popular party, but quite the contrary. During his campaign against foreign enemies Alexander had been able to keep tolerably clear of strife at home. But it was rather due, on both sides, to lack of occasion than of will. The high priest and king seems, indeed, to have been thoroughly despised and hated by the majority of his subjects. That there were sufficient grounds for it other than the mere spirit of party is evident. His ideas of ruling as well as his vices, were but little removed from those of a Belshazzar or an Ahasuerus. Daily, at his repasts, he flouted the self-respect of his subjects by intercourse with courtesans and the wildest sensual excesses. How could it be overlooked by those in whom the memory of the simplicity and self-renunciation of the Maccabæan period was still green? The first overt acts of rebellion took place at the Feast of Tabernacles. It was customary for the high priest on this occasion to make a libation of water from a silver basin upon the altar. But the practice was of Pharisaic origin, and, therefore, with the intention of casting contempt upon it, the king, in this case, instead of pouring the water upon the altar simply poured it upon the ground. A fearful popular tumult was the result, and those who were present in the temple, excited almost to frenzy, ventured even to pelt the king and high priest while engaged in his official duties with the citrons and other soft fruits with which, at such times, they were abundantly provided. The irascible Alexander was not the person to submit tamely to such an insult. He called up at once his foreign mercenaries, and six thousand persons were mercilessly cut down within the precincts of the temple. The hatred of the Pharisaic party was now inflamed to the last degree and the land became divided, as it were, into two great hostile camps, such as had existed in the evil times of the feuds between Judah and Israel. Shortly afterwards, Alexander, in a conflict with an Arab prince, fell into an ambuscade, lost his entire army, and escaped himself to Jerusalem only with his life. This was the opportunity for which his enemies had waited. A rebellion broke out that lasted six years, and was suppressed only with the aid of foreign troops, and at the cost of fifty thousand lives of Jewish subjects. In one stage of it the king was desirous of peace. He inquired of the Pharisees with what terms they would be satisfied. Their reply well illustrates the utter impassableness of the gulf that divided the conflicting parties: "The first condition to a permanent peace," was the defiant answer, "is thy death." Success subsequently crowning the arms of the king he had eight hundred of the leading rebels crucified in his presence, and while they were still alive their wives and children slaughtered before their eyes. Eight thousand others sought an asylum in foreign lands, a part in Syria and the rest in Egypt. The last days of Alexander, if we may trust the account of Josephus, were clouded with misgivings, and he bitterly regretted the unwise course he had taken with his opponents. According to another authority, however, he cherished his old feelings to the end, and strove to dispel the anxious forebodings of the queen with the words: "Fear not the Pharisees, and fear not those who are not Pharisees. But fear the hypocrites — the varnished Pharisees — whose acts are the acts of Zimri, and who claim the reward of Phinehas." Be this as it may, the Pharisees did not change in their feelings toward the king, but, with a rare display of intolerance and narrow-mindedness, long celebrated the anniversary of his death as a festival.

Alexander Jannæus. B. C. 104–78.

Alexandra, who now became regent, appointed her eldest son, Hyrcanus II., a facile young man without strength of character, as high priest. Whatever may have been the advice given her by the late king, she acted, at least, on the principle that his policy toward the Pharisees had been radically wrong. Her own was just the opposite of it. They were among her chief counselors. Josephus says of her: "She ruled over others while she herself was ruled by the Pharisees."[1] She restored again to their full

Alexandra. B. C. 78–69.

1 *Antiq.*, xiii. 16, § 2.

force the various statutes which they had introduced and which, since the time of John Hyrcanus, had to a greater or less extent been disregarded. Thousands of prominent citizens, who, during the previous reign, had fled the country, were invited to return. The Sanhedrin, under the direction of the queen's supposed brother, Simon ben Shetah, and that of Judah ben Tabbai, took on a wholly different character. Important alterations were made in the services of the temple; new festivals were appointed, and the code relating to punishments not a little changed. In short, a general reaction took place, and, like all reactions of this character, especially when occurring under the influence of partisan zeal, it went too far. The Sadducees, in turn, became the persecuted party, and, among others, one of their most noted leaders, Diogenes, a favorite counselor of Alexander Jannæus, fell a victim to the bloody excesses of their opponents. A spirit of retaliation ruled the hour. At last, the queen's own son, Aristobulus II., headed a delegation, which petitioned the crown for a cessation of these unjustly discriminating, partisan measures. Still later, the same son revolted against the government, and had already got some of the most important fortresses of the land into his possession, when the queen died.

Aristobulus II., B. C. 69-63, and the Roman arbitration.

And now began, between the two brothers Aristobulus and Hyrcanus, with their adherents, the eventful struggle for supremacy which ended with the haughty interference of the Roman power and the irremediable loss of national independence. Unable to withstand the superior force which Aristobulus brought against him, Hyrcanus capitulated after a short resistance, and agreed to renounce his claim both to the office of high priest and to the crown. Subsequently, however, supported by the Idumæan Antipater and the Arabian prince, Aretas, he again took up the contest and defeated his brother in a battle that soon followed. Forsaken by most of his army, Aristobulus now took refuge on the temple-mountain and was there besieged. It was at this time that the interesting episode related by Josephus took place, in which a certain Onias, distinguished for the supposed efficacy of his prayers, had the leading part. He was, one day, brought by the partisans of Hyrcanus, who represented the Pharisees, to pray for the success of their efforts in subduing the party of Aristobulus. And this is said to have been his noble, courageous prayer: "O God, the king of the whole world, since those that stand with me are thy people, and those that are besieged are thy priests [*i. e.* the party of the Sadducees], I beseech thee that thou wilt neither hearken to the prayers of those against these nor of these against those."[1] Without capacity to comprehend the grandeur of such a spirit the fanatical crowd, it is said, stoned the heroic old man till he died. Before this wretched, internecine conflict was finally decided, a messenger arrived from the victorious Pompey, already advancing through Asia Minor, who for the time being gave his influence in favor of the younger brother. Later, however, Pompey himself espoused the cause of Hyrcanus, and after a siege of three months took possession of the temple-mountain, where the party of Aristobulus were strongly intrenched. A fearful massacre of twelve thousand Jews, inclusive of many priests who fell ministering at the altar, signalized the victory of the Roman arms. It was in the fall of the year B. C. 63, and during the consulate of Marcus Tullius Cicero, that the Roman eagles waved, for the first time, over the holy city. A sad change, indeed, it seems, when one reflects simply on the loss of the national freedom which had been bought at so dear a price and enjoyed for a period of scarcely eighty years. But a change, on the other hand, not wholly unwelcome, when one thinks of the high priesthood in the hands of an Alexander Jannæus and the fratricidal sword in those of an Aristobulus II. In the mean time the Roman military power itself, as much as the Greek language and Greek philosophy, had its providential mission. And this mission was beautifully foreshadowed in the fact that the very captives whom Pompey dragged to Rome, to grace his triumphal entry, became, on the bank of the far-off Tiber, the nucleus and germ of a Christian church and an important centre of early Christian life.

Scope of the Maccabæan struggle.

From one point of view, the Maccabæan struggle, looked upon as a whole, has almost the appearance of triviality. Such questions as those of Sabbath observance, the rite of circumcision, distinction in food as clean or unclean, or even the freedom of temple worship, might not be supposed to be of sufficient importance to lead an entire people to stake its existence upon them. It is certainly not such questions that shape the politics and control the movements of armies at the present day. But it is to be remembered that under the theocratic government of the Jews, every matter of religion, however

1 *Antiq.*, xiv. 2, § 1.

trifling it might seem in itself, was also a matter of political and social economy. Moreover, it is clear from other and various considerations, that it was not simply zeal for ceremonial observances, that inspired the hearts of the Maccabæan heroes, important as these were felt to be by every right-thinking Israelite. It was a noble patriotism; it was a determination to defend at any cost, the right; it was an unselfish devotion to principles of righteousness and honor, such as found utterance from time to time, in the speeches of the great Asmonæan chief and his successors: "We fight for our lives and our laws." "The jeopardizing of a gallant soldier is to the end that he may deliver his people and win for himself a perpetual name." And those last memorable words of Judas: "If our time be come, let us die manfully for our brethren, and leave behind no stain upon our honor." More than once these men showed that a broader spirit than that which developed itself in the later partisan conflicts, characterized and inspired them. They did not hesitate, when circumstances required it, boldly to cut the web of irritating formalities with which they were invested. When, for instance, their enemies so far presumed upon their reverence for the Sabbath, as always to attack them on that day, they were not long in discovering a principle that lay deeper: that the Sabbath was made for man, and not man for the Sabbath. They knew how to comfort themselves when deprived of the services of the temple, with the thought, not unworthy of the Epistle to the Hebrews, that "God did not choose the people for the place's sake, but the place for the people's sake." [1] They thought it no crime to seek to strengthen themselves politically by means of alliances with foreign powers. Here and there, in short, there is pleasant evidence that these Maccabæan heroes fought for ideas as well as institutions, that, indeed, they were inspired by unutterable hopes of a better time to come. At the coronation of Simon as high priest and prince, we meet with an intimation whose mystery is solved only in the predictions of Isaiah and Malachi. These offices, it was said, were to remain hereditary in his family until there should "arise a faithful prophet." For him, then, in some sense, they still waited, and this expectation it was, so far as it had force, that gave to the whole contest with the Syrian oppressors an elevation of purpose, that of itself sufficed to redeem it from the charge of narrowness or triviality. The eye was sometimes, at least, turned toward the future. And especially after the struggle had ceased to be one almost of despair, and had become a victory, a real success, and the newly consecrated temple on Mount Moriah could be looked upon in friendly prophetic vision, as likely after all to become the gathering point of myriads from East and West, North and South, the stream of sacred exultant song began to flow again, and the mind to dwell with quickened courage and confidence on the glories of that kingdom, whose bounds were to reach from the rising of the sun to the going down of the same.

Rise of parties. The Pharisees.

But they were "not all Israel that were of Israel." There were those who disputed, at times, the authority of the Maccabæan leaders; disliked their breadth of spirit; preferred defeat to defending themselves on the seventh day; slavish submission rather than an alliance with heathen states; and, in fact, carried their conservatism, not infrequently, to the verge of treason. Once, for example, a number of Scribes went over to the side of Bacchides and the infamous Alcimus. And the "Assidæans were the first among the children of Israel that sought peace of them." [2] The secret was, that Alcimus, ungodly wretch though he was known to be, happened to be in the regular Aaronic succession! That was enough to draw these short-sighted Scribes away from the patriotic party at a most critical period of its history. So it came to pass that the brave little company that rallied around the banner of Judas and of Jonathan had to contend with divisions in its own ranks. There were Israelitish brethren who were ready to lend them their influence only so far as the contest was carried on in the interests of their own theological views. And hence, it happened, that one marked result of the struggle itself was the strengthening of such views, the tenfold bracing and hardening of the peculiar opinions respecting what it was that constituted Judaism and its mission. These opinions and prepossessions were sanctified, so to speak, by the sufferings that had been endured, and the blood that had been shed on their supposed behalf, so that they were lifted into ever greater prominence, became the shibboleth of parties and the matter of overshadowing importance in all subsequent history. We have spoken of the Assidæans, or Chasidim of the time of Judas Maccabæus. There is little doubt that the principles which they advocated became afterwards the prevailing ones in Israel, were developed into those of the Pharisees, who early represented the party of the overwhelm-

[1] 2 Macc. v. 19.

[2] 1 Macc. vii. 12, 13.

ing majority of the Jewish people. They were those who would have found fault with Judas for carrying in his battles the sword which he had won from the Syrian general, Apollonius, although there might have been adduced for it the excellent Scriptural example of David, who had wielded with such success the weapon of the uncircumcised Goliath. But they had another Scripture, a companion volume to Moses and the Prophets, whose leading principle was ceremonial purity. Since the days of Ezra it had been one of the absorbing tasks of the Scribes to bring this new Bible to perfection. And if, at the time of the Asmonæans, it was still incomplete, its essential requirements at least were well understood and were already in process of being carried out in the most painfully scrupulous observances. It was, in a word, a system of special, infinitesimal prohibitions and commands which was meant to reach, what the more ancient legislation, as it was supposed, did not, every separate detail of the daily life. As a matter of fact, however, it served to weaken at its centre the very principle of obedience. It laid the emphasis on the letter more than on the spirit, and the commandment of God was made of no effect by the tradition.[1] The Pharisees, indeed, did not hesitate while the Scriptures and tradition thus existed, and were used side by side, to give the decided preference to the latter.[2] A certain rabbi, Eleazer from Modein, once said: "Whoever interprets the Scriptures in opposition to tradition has no part in the future world."[3] We get from the books of the New Testament not a few graphic hints of what the system essentially and practically was. It required the making "clean the outside of the cup and platter;" had extended the rule of tithes to include "mint, anise, and cummin," while neglecting the "weightier matters of the law, judgment, mercy, and truth;" had greatly multiplied the number of fasts and encouraged the unseemly custom of prayers at the street corners "to be seen of men." A painful minuteness and strictness attached particularly to the observance of the Sabbath. No one, for example, on that day was permitted to go more than a thousand steps from his dwelling. Even the rubbing out of kernels of wheat, or the healing of the sick, was looked upon as a transgression of the later code. The Mishna enumerates thirty-nine different kinds of activity that were positively forbidden on the Sabbath. The day itself was lengthened and made to begin before the setting of Friday's sun in harmony with the exaggerated character of the whole system. And such, in general, was the burdensome nature of its myriad precepts, effectually crushing out not only all spontaneity of soul but all sensitiveness of conscience and making the spiritual life solely a matter of machine-like routine and dreary outward observances.

To say, now, that Phariseeism was the immediate result of the Maccabæan contest would be to take no account of forces that began to work before it sprang up and which, as we have seen, continued to work to its close. But this contest, from its very nature, served greatly to strengthen that which formed the nerve and sinew of Phariseeism, that which is clearly represented in the name Pharisee (פְּרוּשׁ), that is, national and moral separatism. Still it ought to have been known that all efforts at mere outward uniformity, resting on no deep moral and universally acknowledged principles, however violent and long continued they might be, could never produce a real unity. How often since and at what fearful costs has the experiment been made, to end as that of the Pharisees ended, and sometimes with even more fatal results!

The Sadducees.

Sadduceeism was a natural reaction from the teachings of the Chasidim and their successors and became its theological, political, and social counterpoise. What strength the Pharisaic party had already gained at the time of John Hyrcanus, appears from the circumstance that certain of its leaders on one occasion dared to insult and brave the king himself when surrounded by his courtiers, in his own palace. On the ground of an old scandal, that his mother had not always been true to her marriage vows, they openly called in question his right to the position he occupied. Up to this period, as it would seem, the Maccabæan family had been identified, to a greater or less degree, with the Pharisaic party. But this public insult they made the occasion for demonstratively breaking with it and going over to the side of its opponents, and Sadduceeism comes, for the first time, into special prominence. The origin of the name Sadducee is in dispute, but most likely it is derived from Zadok, who was high priest at the time of David.[4] They were descendants or adherents of this family just as the Herodians mentioned in the New Testament[5] were adherents and partisans of the family of Herod. All that we know of their

1 Cf. Mark vii. 13. 2 Cf. Jos., *Antiq.*, xviii. 1, § 3. 3 *Aboth* iii. 11, cited by Schürer, p. 480.
4 Cf. Schürer, p. 427. 5 Matt. xxii. 16.

history serves to confirm this view of their origin. As over against the Pharisees, who were the party of the people, they were the gentry, the aristocracy, nobility of the land. The priests, generally, though not universally, were Sadducees. So it continued to be in the time of the Apostles, as we read in the Acts (v. 17): "Then the high priest rose up, and all that were with him — which is the sect of the Sadducees — and were filled with indignation." They were those who insisted on the preëminence of the temple and its services, as opposed to the growing influence of the synagogues, where Pharisaism had its stronghold. The Pharisees, on the other hand, relatively depreciated the temple, and as the Saviour himself showed, often foolishly and inconsistently, holding, for example, the gold of the temple, *i. e.*, its golden vessels and ornamentation, as of greater sacredness than the building.[1] While accepting the Scriptures as their rule of faith and practice, — although without displaying any great devotion to them, — the Sadducees did not accept anything else as on an equality with them, rejecting with ridicule and contempt the oral law held in such high esteem by their opponents. "See," they were accustomed to say, "these Pharisees will purify in the end the sun itself."[2] So, too, the hair-splitting of the latter with respect to moral precepts and rules was utterly distasteful to them. It was held by the Pharisees, for example, that the Scriptures must be copied on parchment made from the skins of animals ceremonially clean, since, otherwise, these holy books themselves could not be safely handled. To which the Sadducees ironically replied: "We complain of you, Pharisees, who affirm that the Scriptures will pollute the hands while the writings of Homer do not."[3] With respect to dogmas; the rule of Providence; the destiny of the soul; the existence of angels and the like, their attitude, in general, was not one of special partisanship but rather of indifference. Still they not only would not go beyond what the Scriptures taught on these subjects, but from a natural spirit of opposition to Pharisaism did not allow to them their full force.[4] The priestly aristocracy, moreover, could not but have been more influenced than others by foreign life and ideas as coming into closer contact with them. Hence, too, it would be a matter of personal interest with them to reject the popular notion of national isolation, and, with their wealth and love of ease, it was not strange that they had no taste for the subtile refinements and burdensome precepts inculcated by their opponents. But their own hereditary rights they were ever ready to defend against encroachments. Fearful, indeed, was the struggle that went on during the last century before Christ, one example of which we have already noticed in connection with the reign of Alexander Jannæus. Yet, it was not doubtful how such a conflict would finally end: the people against the aristocracy, the synagogues against the temple. In the very next reign, after Alexander Jannæus had striven with all his might to crush them out, the Pharisees come again into power and wield an influence that is wider than ever. The circle of the one was ever increasing, that of the other continually diminishing. The Pharisee compassed sea and land to make one proselyte. He artfully insinuated himself into the good-will of the masses. "Do not separate thyself from the congregation," was one of his maxims. And it is mentioned as a marked excellence of a certain predecessor of Hillel, — and an excellence it was if prompted by a real humanity, — that his house opened toward the street, and that the poor found with him the welcome of children.[5] Thus, one point after another was slowly won: the management of the temple services; the regulation of the festivals; the mitigation of the severities of the penal code as in the interests of the people; the control of the Sanhedrin; and the final grapple was just at hand when both parties went down together in the common ruin.

The Essenes.

It will not be out of place to speak here, also, of the sect of the Essenes, since their origin may, apparently, be traced to the same general causes which produced the two great national parties just described. They first make their appearance in the time of the Asmonæan Jonathan, and Josephus relates that one of their prophets predicted the murder of Antigonus by his royal brother. They never gained, however, a very extensive following, their numbers in Palestine at the beginning of the Christian era being reckoned at only four thousand. They were ascetics, and their asceticism, if we may trust Josephus,[6] was rather Pythagorean than Jewish. Excluded from the temple on account of their rejection of sacrifices, they formed a class by themselves. A prolonged and severe probation was necessary in order to gain admission to it. An axe and an apron were given to candidates during the first year's novitiate, the first as a symbol of labor, the second, of purifica-

1 Matt. xxiii. 17. 2 Graetz, iii. 461. 3 Graetz, idem.
4 Cf. Mark xii. 26. 5 See Hausrath, *Zeitgeschichte*, i. 130. 6 Cf. Kuenen, iii. 127.

tion. They abstained from the eating of meat, and as a rule, from marriage. Their meals they regarded as a sort of religious exercise. To the Sabbath they accorded an even stricter observance than the Pharisees, their rules not allowing that so much as a call of nature be attended to on that day. The practice of ceremonial purification, also, was carried to a painful extreme. No food could be eaten that was not prepared by a member of the order. They showed a special reverence for the sun, which amounted, in fact, to little less than idolatry. Their pursuits were peaceful, and they opposed alike war and slavery. Their few wants were supplied from a common treasury and all luxury and pleasure were carefully eschewed. In short, this body represents within itself a strange mixture of exaggerated Pharisaic traditions, combined with some unmistakable elements of pure heathenism. Its origin must be sought in the extraordinary associations and influences to which the Jewish people were at this time exposed. The Therapeutæ have been regarded by some as simply a branch of the Essenes, whose principles led them to the adoption of a contemplative rather than an active life. But there seems to be, at present, a growing conviction that the work attributed to Philo, in which this sect is described, is a forgery, and that the sect itself had an existence only in the brain of some person who meant to give a picture of ideal asceticism.[1]

Political constitution. The local governing bodies.[2]

Naturally, the government of the purely Greek cities of Palestine, as of the neighboring countries of which we have spoken, was modeled after that to which the inhabitants had been accustomed in their native land. It consisted of a council, often made up of several hundred persons, to which all matters of public interest were, by general consent, referred. In the distinctively Jewish regions of Palestine, on the other hand, that is to say, in Judæa and in parts of Galilee, regulations derived from the Mosaic code remained, to a considerable extent, in force down to the late New Testament times. As far as these had been dependent on the constitution and relations of the various tribes and families they ceased, as a matter of course, to be in operation as soon as the tribal relations and genealogies of families fell into confusion. Every place of any considerable size was provided with a local court, consisting of not less than seven persons, who took cognizance of all civil and ecclesiastical questions requiring judicial decision.[3] At first, these local courts were composed exclusively of Levites; later, however, they were made up of a class of Scribes, who might be specially fitted by knowledge and experience for the responsible post. Trials and hearings took place in the synagogue, and were held ordinarily on market days, in order the better to accommodate those living at a distance. Punishment, also, on conviction, was not infrequently administered on the spot. "Beware of men," said our Saviour to the twelve, "for they will deliver you up to the councils, and they will scourge you in their synagogues."[4] The Mosaic law permitted, in no case of chastisement, more than forty blows to be given. And the rabbis, in order to be on the safe side, had them limited to thirty-nine. Paul, it will be remembered, relates that five times he had received, of the Jews, forty stripes save one.[5] Such cases alone as involved points about which the judges of the local courts were not clear what decision ought to be given, were referred to Jerusalem. In the larger places the number of judges seems to have been greater, the Mishna stating that a city which had at least one hundred and twenty men, was entitled to a Sanhedrim of twenty-three persons.[6] In Jerusalem, in fact, there were several such smaller courts, which, however, were naturally limited and overshadowed in their activity by the so-called Great Sanhedrim.

The Great Sanhedrin.

The origin of the Great Sanhedrin of seventy-one members in Jerusalem is uncertain. Among the later suppositions is that of Kuenen, encouraged by Schürer,[7] that it first arose in the time of the earlier Ptolemies, who sought in this way to win for themselves the support of the Jewish nobility; and that of Keim,[8] that it dates from about the year B. C. 107, when Philhellenism began, in a noticeable manner, to force its way into Judæa. The name is of Greek derivation, and its first appearance as the title of a Jewish court is after the beginning of the Roman dominion.[9] There is little doubt, however, that this is but another designation for the Senate (γερουσία), of which we read occasionally in the works that sprang up during the Maccabæan period, or shortly subsequent to it.[10] In the New Testament this body is often mentioned, and it continued to exist until the destruc-

1 So Graetz, iii. 463-66; Jost, i. 214, n. 2; Kuenen, iii. 218; Nicolas, *Revue de Theol.*, 3ième série, vi. 25-42.
2 Cf. Hartmann, pp. 166-225; Schürer, pp. 395-423; Keil, *Archæol.*, pp 685-743; Schenkel's *Bib. Lex.*, *ad voc.*
3 Cf. Jos., *Antiq.*, iv. 8, § 14.
4 Matt. x. 17.
5 2 Cor. xi. 24; cf. Ex. xxv. 3.
6 See Leyrer in Herzog's *Real-Encyk.*, xv. 347, f.
7 Page 408.
8 iii. 347.
9 See *Psalter of Sol.*, iv. 1.
10 See 1 Macc. xii. 6; Judith iv. 8, *et passim*; cf. Graetz, iii. 88, ff.

tion of Jerusalem, A. D. 70. It was composed, as we have said, of seventy-one members, of whom one third formed a quorum sufficient for the transaction of business. An interesting feature of the assemblies was the regular attendance as listeners of a considerable number of young men, Jewish students, who thus familiarized themselves with the details of its rules and methods. Its meetings, unlike those of the smaller bodies of which we have just spoken, were, or might be held daily, with the exception of the Sabbath and usual holidays. It was made up of priests, elders, and scribes, and the high priest presided at the sittings. Among the priests were included any who had served as high priest, as well as, in general, members of such leading families as had furnished the incumbents of this office. The elders were generally distinguished laymen, but might, also, include priests. The scribes were depended on for the interpretation of all abstruse points of law. Both Pharisees and Sadducees had seats in the body, although, in the later times, the former seem to have been in the majority or, at least, to have wielded the greater influence. Before the Great Sanhedrin were brought such questions for decision as the settlement of disputed texts of Scripture, the appointment of the time for the various festivals, all weightier points relating to marriage and inheritance, the proper theocratic form of contracts, and the like. As distinguished from the lower courts it was the administrative and judicial body for all matters that were distinctively theological, although, as the Jewish Commonwealth was constituted, the distinction between civil and theological questions was not very marked. Our Lord was cited before the Sanhedrin for assuming to be the Messiah; Peter and John, on the ground of teaching false doctrine; Stephen, for blasphemy ; and Paul, for transgressing the rules of the temple. And, as we notice in the earlier history of Paul, the decisions of the Sanhedrin, at Jerusalem, were binding on the Jews outside of Palestine.[1] The ordinary place of meeting was in one of the buildings connected with the temple. It has been generally supposed that a change to another locality was made a short time before the beginning of the Christian era; but Schürer[2] has shown that this was not the case. Irregular, and especially night sessions, at which time the gate of the temple-mountain was closed and under watch, might have been held elsewhere, as in the case of our Saviour's trial, which was held in the palace of the high priest.[3] It has, indeed, been denied by recent writers (Jost, Graetz, Hilgenfeld, Leyrer), that a regularly organized Sanhedrim existed at the time of our Lord's trial, but the affirmative has been successfully defended, among others by such scholars as Schenkel,[4] Wieseler,[5] Keim,[6] Hausrath,[7] and Schürer.[8]

It has been already indicated, in general, in speaking of the functions of the Great Assembly, what the duties of the scribe, in the original conception of the office, were. But with the growth of the so-called oral law, and of the Pharisaic principle that the entire life of the individual Jew in its smallest particular must be included within an unbroken network of precepts and prohibitions, the profession of scribe took on quite another character. From being a simple copyist of the original Scriptures, as the title scribe would naturally suggest, he rose to the dignity of teacher, law-giver, and judge, and, with the exception of the high priest, no one enjoyed a greater influence among the people. The original aim of the Pharisees, to bring every individual Jew under the rule of the Mosaic institutions, was obviously a good one. The means, however, which they adopted to bring it about cannot but be regarded as childishly inadequate and unwise. Cognizance was taken of every act, even to the brushing of the teeth and the washing of the hands; every act was looked upon as lawful or unlawful, as a merit or as a sin. The fourth commandment, for instance, as we have already said, was enlarged in the schools of the rabbis to embrace thirty-nine different prohibitions. But this was not all. Each one of these separate prohibitions was itself subdivided, and defined, and atomized to an extent that is almost incredible. The thirty-second one, for example, was directed against writing. It was further defined as follows: "He who writes two letters [of the alphabet] whether they are of one kind or of different kinds, with the same, or with different sorts of ink, in one language, or in different languages, is guilty. He who forgets himself and writes two letters is guilty, whether he write with ink or with coloring matter, with red chalk, with gum, with vitriol, or with whatsoever makes a mark that remains. Further, he who writes on two walls which run together, or on two pages of an account-book so that one can read it continuously, is guilty. He is

Rabbinism.

1 Acts ix. 2.
2 See *Stud. u. Krit.*, 1878, iv. 608, ff.
3 Matt. xxvi. 3, 57.
4 *Das Characterbild Jesu*, p. 307.
5 *Beiträge zur richtigen Würdigung der Evangelien*, p. 215.
6 i. 184, 201; iii. 326, f.
7 *Zeitgeschichte*, i. 69 f.
8 Page 406.

guilty who writes on his body. If one write in a dark fluid, in the juice of fruit, in the dust of the road, in scattered sand; or, in general, in anything where the writing does not remain, he is not guilty. If one write with the hand turned about, with the foot, with the mouth, with the elbow; if further, one adds a letter to what is already written, or draw a line over such writing; if one intending to make a ח makes simply two זז; or when one writes one letter on the earth and another on the walls of the house, or on the leaves of a book, so that they cannot be read together, he is not guilty. When he twice forgets and writes two letters, one in the morning and the other in the evening, according to rabbi Gamaliel, he is guilty; the learned [however] declare him not guilty."[1]

Rabbinism (continued).

This is no exaggerated specimen, but one of thousands, of what it was that occupied the thoughts and absorbed the activities of the scribes of the later times. It suffices to show the spirit that animated them, and so, too, the great ruling party of the Pharisees. Indeed, it was the Pharisees who were the originators and directors of the movement, and the scribes, while forming a distinct profession, a learned body by themselves and not belonging exclusively to the party of the Pharisees, were yet their willing agents. It is a significant circumstance that in the New Testament times the relations of the two had become so intimate that their names are sometimes used interchangeably.[2] What the natural results of such a state of things would be it is easy to conceive. First, upon the scribes themselves. In the schools they were the originators and teachers of this vast, complex, painfully, and at the same time, ludicrously minute system of external rules and checks, by means of which it was expected that the Jews would attain their destiny as the chosen people of God. In the synagogues they were the acknowledged expounders of the same, and at every opportunity, by admonition and appeal, brought it home to the hearts and consciences of their fellow Israelites. And finally, in the courts, they were virtually the judges to decide upon all cases of transgression, and to determine the character and extent of the punishment to be inflicted on the offender. The scribe, in short, had made himself indispensable at every point and turn of life. It would not be surprising, if with some exceptions, such a commanding influence should work with most damaging effect upon him. And we find this to be the case. Though nominally giving their services and supporting themselves by other means, it could be said of them, in their greed of gain and hypocrisy, as a class, that they devoured widows' houses and for a pretense made long prayers. They arrogated to themselves the most honorary titles; demanded from their pupils a submission and reverence greater than that which was accorded to parents; loved to be saluted in public places; dressed in a most ostentatious manner; demanded for themselves the first places in the synagogues and at private feasts, and thereby, in all, brought down upon themselves the greater condemnation.[3] And the effect upon the people was no less disastrous. The whole matter of religion became simply a matter of externalities. The really fundamental and important precepts of the Mosaic law were almost hopelessly covered up and lost sight of under this enormous mass of mere rabbinical rubbish. The worthless and absurd chiefly occupied the attention. Twelve tracts of the Mishna treat solely of the subject of what things are to be regarded as clean and what unclean, and in what the process of purification consists. The sole question, in the end, came to be, not what is right, but what is forbidden. Moral freedom and spontaneity gave place to a weary, mechanical following of a prescribed course. For the really earnest soul life could not have been otherwise than a pitiable round of uninteresting and burdensome duties; for the rest — a keen effort by hook or by crook to evade the same.[4] And we see how well deserved were the denunciations, which One, to whom, also, the name of rabbi was given, but who taught not as the scribes, so often uttered against this terrible perversion of the teachings of Moses and the prophets.

Language used in Palestine.

It is well known that for more than a century before the Christian era the Hebrew had ceased to be a living language. The changes which took place in it after the Exile were, however, very gradual. The prophets who wrote at its close, show in their works no special traces of an Aramaic influence. The old theory that the Israelites forgot their mother tongue in Babylon is now generally abandoned. The sources from which it was most affected were rather the lands that bordered on Palestine, with which its people had continual intercourse. The Aramaic became the language of com-

1 See the Tract of the Mishna on the Sabbath, cited by Schürer, p. 484.
2 Matt. xii. 12; Mark iii. 6.
3 Matt. xxiii. 6, 7; Mark xii. 20, 38, 39; Luke xi. 43; xx. 47.
4 See, for some ludicrous examples of the latter sort, Schürer, p. 507.

mon life for a considerable period before it was used in writing. The books of Ecclesiasticus, Judith, and 1 Maccabees were undoubtedly composed in Hebrew. Especially, at the time of the Seleucidæ, when the Jews were brought under the rule of a people speaking Aramaic, this language must have made the greatest progress in Palestine toward becoming the vernacular. It is matter of doubt how far, in connection with the Syro-Chaldaic or Aramaic, the Greek tongue became a medium of communication among the people generally.[1] There were, certainly, many influences at work during the last two centuries before Christ to effect for it an entrance into Palestine. It was the court language of the Ptolemies and the Seleucidæ. As we have already seen, Judæa was fairly surrounded with enterprising Greek cities. The Greek and not Latin must have been employed by the Jews in their intercourse with their Roman conquerors. According to the Talmud there were four hundred and eighty synagogues in Jerusalem alone, where Jews from abroad assembled at the great feasts to the number of hundreds of thousands for worship, and where, naturally, the Greek tongue was used.[2] It is said of Paul, on one occasion, that he received permission to speak to the people in Jerusalem, and when they perceived that he would address them in Aramaic they gave the more marked attention.[3] From which it may be inferred that they had expected he would speak to them in Greek, and further, that they would have understood the same. It has been suggested, moreover, that the LXX. must have found some readers in Palestine outside of the Hellenistic synagogues or the circle of the learned scribes. The translation of the Scriptures into Aramaic — the Targums — did not appear until after the beginning of our era. And it may be supposed that not a few even of those who did not belong strictly to the learned classes would desire to possess the Bible in Greek, which, to say the least, they could understand far better than the original Hebrew. It is also a weighty fact that the writers of the New Testament employ the LXX. as though it were their own, and as though it were in common use in Palestine.

The Jews of the Dispersion.[4]

Since in Part II. of this Introduction the subject of the literature of this period, including the question of the Palestinian and Alexandrian canons, is to be fully treated, it may be now omitted. But the objects of the present review would seem to demand, at this point, some further notice of the Jews of the Dispersion, especially of the spiritual atmosphere that was breathed by those of Alexandria and the philosophy of religion, which, accordingly, was there developed. By far the larger part of the Jewish people were at this time outside of Palestine. It is well known that but comparatively few of those who, at different periods since the ninth century before Christ, and especially at the time of the Babylonian captivity, were removed from the country, ever returned again. Ten of the original twelve tribes became, as such, wholly lost to view. Under the reign of the Ptolemies and the Seleucidæ, as before noticed, the work of depopulation went on. Antiochus III. introduced into Asia Minor at one time, under favorable conditions, no less than ten thousand Jewish families, — they were taken, however, in this case from the regions of Mesopotamia and Babylon, — that they might serve as a support for his throne. In a letter of Agrippa to Caligula, preserved by Philo, the following graphic description of Judaism outside of Palestine is given: "Jerusalem is the capital not alone of Judæa, but, by means of colonies, of most other lands also. These colonies have been sent out, at fitting opportunities, into the neighboring countries of Egypt, Phœnicia, Syria, Cœle-Syria, and the further removed Pamphylia, Cilicia, the greater part of Asia as far as Bithynia and the most remote corners of Pontus. In the same manner, also, into Europe: Thessaly, Bœotia, Macedon, Ætolia, Attica, Argos, Corinth, and the most and the finest parts of the Peloponnesus. And not only is the mainland full of Israelitish communities, but also the most important islands: Eubœa, Cyprus, Crete. And I say nothing of the countries beyond the Euphrates, for all of them, with unimportant exceptions, Babylon and the satrapies that include the fertile districts lying around it, have Jewish inhabitants."[5] From other sources we know that this statement of Agrippa is not exaggerated. So numerous were the Jews in the East that they were able, at the beginning of our era, to found at Nahardea an independent kingdom, which though afterwards subdued by the Babylonians, continued to be occupied chiefly by them.

1 See Roberts, *Discussions on the Gospels*, and on the general subject of this section: the Introds. of Bleek and Keil; Nöldeke in Schenkel's *Bib. Lex.*, art. "Hebräische Sprache;" Böhl, pp. 71-110; and Holtzmann, *idem*, pp. 53, 54.

2 Cf. Acts vi. 9.

3 Acts xxii. 2.

4 See, in addition to the Histories of Graetz, Herzfeld, and Jost, Schürer, pp. 619-647; Holtzmann, *idem*, pp. 82-91, and Frankel, *Monatsschrift*, 1853, Hefte 11 and 12, and 1854, pp. 401-418, 439-450.

5 Cf. Schürer, p. 620.

Even the Romans in the year B. C. 40, represented by the legate P. Petronius, regarded it as a dangerous experiment to excite the hostility of this powerful people settled along the banks of the Euphrates.[1] At Adiabene, the present Kurdistan, they enjoyed so great influence that the royal family itself adopted the Jewish religion. At Antioch they formed a respectable portion of the population, and had, as at Alexandria, their own ethnarch or alabarch. According to Josephus there were, on a single occasion, during the wars with the Romans, ten thousand Jews put to death at Damascus; and the same writer affirms that eight thousand of this nation, living in Rome, gave their support to a deputation which had been sent to Augustus by their brethren of Palestine.[2] We have already seen how early the Jewish emigration to Egypt began, and what immense proportions it afterwards assumed. Their council of seventy elders enjoyed an influence only second to that of the Sanhedrim at Jerusalem. Their magnificent synagogue was the resort of such multitudes that no single voice could reach them, and a flag was therefore used to give the appropriate signal when, after a prayer or benediction, the responsive "Amen" was expected from the people.

The Jews of the Dispersion (continued).

The Jews of the Dispersion, wherever they might be found, and under whatever unfavorable circumstance, with but rare individual exceptions, remained true to their national faith and customs. Other nationalities, and many of them, were simply swallowed up in the great Grecian and Roman empires, leaving scarcely a trace behind. The Jews, on the other hand, in whatever lands, east or west, north or south, they had colonized, remained as distinct in their peculiarities, offered as bold a contrast in social usages and religious belief, with their neighbors around them, as did the people of Judæa with those of Egypt and of Babylon. With their monotheistic creed, supported by an unconquerable national pride, a past signalized by glorious, divine interpositions, and a future full of the brightest promise, it is not so much a matter of wonder. Moreover, the Mosaic law, which they carried with them in written form into the uttermost parts of the earth, under the manipulations of the wily scribes, had already become a hedge so impenetrable that no deviation from it, short of absolute apostasy, was easily possible. So, too, innumerable synagogues and proseuchæ, which sprang up according to need on every hand, being as well attractive centres of social and religious life as civil courts where Israelitish justice was dispensed, were no less a potent means to unite in indissoluble bonds the scattered people to one another, to their traditional usages and their native land. At the same time, the great central attraction, the beloved temple at Jerusalem, was not for a moment forgotten. The regularly recurring national festivals were always heralded with astronomical exactness from this point. Hundreds of thousands, from every part of the world, made each year their pilgrimage to its sacred precincts. The high priest at Jerusalem still remained, for all, the sovereign representative of Jewish national dignity and religion. The Sanhedrin there was the last court of appeal from supposed unjust decisions in the synagogues whether on the Nile, the Euphrates, or the Tiber. Contributions of fabulous sums flowed in one continuous stream from the faithful children of the covenant into the temple treasury. Regular places of collection, as at Nisibis, Nahardea, for vast regions of country were appointed, and at certain fixed seasons delegations, often consisting, for safety's sake, of thousands of persons, and headed by members of the noblest families, conveyed these free-will offerings to the sacred city. And so Jerusalem was, in fact, as Agrippa had declared, the capital of a mighty commonwealth whose bounds were more extensive than those of the realm of Alexander. And amidst crumbling empires, then and now, this people furnishes a most instructive example of the importance of recognizing moral, as well as political and social forces in the life of states.

Proselytes.[3]

We have shown that the Jews were but comparatively little affected in their dispersion by the heathen life with which they were surrounded. Heathenism, however, felt in no slight degree the influence of Judaism. The term proselyte (προσήλυτος) was applied to such strangers as embraced the Jewish faith. At and before the beginning of the Christian era they might have been reckoned by hundreds of thousands, if not millions. The frequent allusions to them by classical writers of the period is a significant fact, even though such allusions generally take the form of ridicule or contempt.[4] At Rome, an imperial concubine was numbered among them, and, at Damascus, nearly all the better class of

1 Cf. Schürer, 621.

2 *Wars of the Jews*, ii. 20, § 2, and 6, § 1; cf. *Antiq.*, xvii. 11, § 1.

3 See arts. by Leyrer in Herzog's *Real-Encyk.*; Steiner in Schenkel's *Bib. Lex.*; Plumptre in Smith's *Bib. Dict.*; Winer, *Bib. Realwörterbuch*, *ad voc.*; and Hausrath, *Zeitgeschichte*, ii. 101-126.

4 Cf. Horace, *Sat.*, I. 4. 142, 143; Juvenal, *Sat.*, vi. 543-547; Tacitus, *Hist.*, v. 9; Seneca cited by Augustine, *De Civitate Dei*, vi. 11; Dio Cassius, xxxvii. 17.

women. The New Testament, it will be remembered, gives us an account of a Roman centurion at Capernaum who loved the Jewish nation and had built a synagogue;[1] and of another who imitated the subject people in fasting, prayer, and the giving of alms.[2] Previous to the Exile, proselytism had been mostly a matter of forcing the Jewish religion upon subjugated peoples or individual slaves. Even under the Asmonæan dynasty such examples of enforced conversion, as in the case of the Idumæans and Ituræans, were not unknown.[3] But, as a rule, in the later times, and as a matter of course after the Jews had lost their political power, the step was voluntarily taken. There were abundant grounds for it. The Jews enjoyed a freedom from military service and other civil privileges that were not granted to others.[4] Their successful industry and commercial, prosperity were proverbial and must have made a profound impression on their heathen neighbors. Sometimes, too, there may have been social reasons, as particularly the desire for intermarriage, that prompted to the step. But most of all the positive religious faith of the Jewish people having its basis in a written canon as over against a prevailing skepticism, or the empty forms of a materialistic worship, found a natural response in the deeper longings of many a human soul. That such a case as that of Cornelius of "the Italian band" was not a solitary one is evident.

There were two classes of proselytes: the so-called proselytes of the gate, whose name seems to have been derived from the frequent formula of Scripture, "the stranger that is within thy gates," and the proselytes of righteousness. It was only the latter, who having been baptized and, if men, circumcised, and having brought an appointed offering, were admitted to the full rights of the theocracy. Their number, as compared with the former class, was small. Proselytes of the gate, on the other hand, bound themselves to avoid the following things: blasphemy, idolatry, murder, uncleanness, theft, disobedience towards the authorities, and the eating of flesh with its blood. The social position of proselytes, especially in the later times, was a peculiarly hard one. Despised and hated by their own people, they were distrusted also by the Jews, and conditions of the most stringent character came to be enacted for the purpose of excluding supposed unworthy candidates.

The Jews of the Dispersion may properly be divided into two great classes: those that made use of the Greek language and the Septuagint version of the Bible, and those who spoke Aramaic. Of the former, next to Jerusalem, and in some respects above Jerusalem, Alexandria in Egypt was the great spiritual, as well as commercial centre. Of the peculiar religious philosophy which during the last two centuries before Christ there developed itself, and left so deep an impression on the religious thought of many succeeding centuries, we will now, in closing the present section, briefly speak. A philosophy of religion among the Jews appears, at first thought, an unwarranted expression. How could they who, on the intellectual and religious side, secluded themselves so sedulously from all intercourse with neighboring peoples and were fully determined to give no admission to their sacrilegious notions concerning God and religious matters, come to feel any need of a religious philosophy, or to have any inclination for it. The reason was that the attempted seclusion, especially in Alexandria, was far from complete, the spiritual blockade inadequate to accomplish its purpose. It was inevitable that Greek ideas would follow the Greek language, and as soon as the doors were opened widely enough to admit the Septuagint version, some other means of defense than simple attempts to exclude and ignore the supposed hostile force were imperative. Hence began the period of compromise. Hellenism and the Hellenistic philosophy were an effort to harmonize the revelation of the Old Testament with the current and dominant teachings of Plato, Aristotle, and Pythagoras. Jewish scholars, like the author of the Book of Wisdom, like Aristobulus and Philo, did not intend by any means to surrender anything essential to their faith, but, on the contrary, to win for their own prophets and wise men, even among the Greeks, a position higher than that held by their most admired philosophers. They hoped to beat the enemy on his own ground. Philo, in one place, even bravely expresses the thought that the Scriptures which in the original tongue had been accessible to so few comparatively might now, that they were translated into Greek, become the means of salvation to the greater part, if not indeed, the whole of mankind.[6] We may, therefore, admire and commend, in general, the apparent aim of these philosophic defenders of the Jewish faith without at all approving

The Alexandrian philosophy of religion.[5]

1 Luke vii. 5. 2 Acts x. 2, 30. 3 Jos., *Antiq.*, xiii..9, § 1. 4 Jos., *Antiq.*, xiv. 10, § 8.

5 See Lipsius in Schenkel's *Bib. Lex.*, art. "Alex. Philosophie;" Müller in Herzog's *Real-Encyk.*, art. "Philo;" Dähne; Gfrörer; Kuenen, iii. 168–206; Freudenthal, *Hellenistische Studien;* and other authorities given in Schürer, p. 648.

6 *De Vita Mosis*, ii. 140.

the means that they adopted. That would be impossible. They acted indeed, as though they were ashamed to have the Scriptures, in the simple and natural form of their teachings, brought into comparison with the refined subtilties of the Greek philosophers. Something corresponding to these subtilties, something spun out of their own brains, must therefore be first introduced into the sacred national literature to render it fit to be put in circulation among intelligent Greeks. From our point of view, however, the impression is irresistible that such a state of things implies, on the part of these Jewish thinkers themselves, a kind of intellectual and spiritual apostasy. It would seem that in their own judgment the Scriptures were not on a level with the philosophical and religious development of the age in which they lived, and needed no little tinkering in order to bring them to the required standard. Or, on the other hand, if we suppose, as perhaps we ought, that Philo and others were really sincere in thinking that what they deduce from the Scriptures was actually contained in them, then we can give them credit for but a small amount of common sense and an exceedingly low estimate of what is required by any reasonable theory of Biblical inspiration and hermeneutics.

Rise of the allegorical method of interpretation.

The first evidences of a philosophizing spirit on the part of the Jews of Alexandria appeared at a comparatively early period. We have already alluded to a certain Ezekiel who dramatized in Greek the history of the departure of the Israelites from Egypt, an elder Philo, who wrote an epic poem on Jerusalem, and a Theodotus, who, likewise, in the form of Epic verse described the history of ancient Sychem. At about the same time, contemporaneously perhaps, with the origin of the LXX., we meet with efforts to introduce Biblical ideas into Greek works. The text of Homer, for instance, in the Odyssey (v. 262), was changed so as to convey the meaning that God finished the work of creation in seven days. The LXX. itself, moreover, is not without clear traces of a like tendency to curry favor with the popular, philosophical conceptions of the time. Especially is there a perceptible effort to soften down as much as possible the anthropomorphic representations of the being and activity of God, and the idea that he comes personally in contact with the visible creation.[1] So the name Jehovah (Jahveh) instead of being transferred bodily into the Greek, like any other proper name, and written with Greek letters, is translated by the expression, the Lord. It is true that Alexandrian Judaism does not, in this respect, go much beyond the ideas and usages that prevailed also in Palestine at the same time. Still, these examples show a spirit already ripe whose fullest development was the religio-philosophical system of an Aristobulus and a Philo. The definite and unmistakable form which it takes in certain of the Old Testament Apocrypha we have elsewhere sufficiently illustrated. It appears, also, in various pseudepigraphal works of the period, particularly in the so-called Epistle of Aristeas[2] and in the Jewish Sibyls.[3] But the spirit and method of the entire school, if so it may be called, is best studied in its chief representatives.

Aristobulus.[4]

Aristobulus, if we may trust the accounts which we have of him and a later writer did not assume the name of an earlier, lived at Alexandria in the time of Ptolemy Philometer (cir. B.C. 160), and was the first among the Jews who devoted himself especially, to the study of philosophy. He wrote a commentary on the Pentateuch, fragments of which have been preserved by Eusebius of Cæsarea ("Præparatio Evangelica," vii. 14; viii. 10; xiii. 12), and Clement of Alexandria (Strom., i. 15, 22; v. 14; vi. 13). His philosophical tendency may be learned from the fact that he was known as a Peripatetic. The special object of his commentary was to prove that the true source of wisdom was the Old Testament, and that whatever was true and beautiful not only in the writings of the Greek philosophers like Plato and Pythagoras, but also in the poets like Orpheus, Hesiod, and Homer, was derived from it. He says, for example, that "Plato has imitated our legislation and made himself thoroughly acquainted with all it contains. Before the conquests of Alexander and the Persians, parts of the law had already been translated, so that it is obvious that the said philosopher borrowed a great deal from it."[5] Somewhat further on he makes the same assertion with respect to Pythagoras and Socrates. The following is a specimen of his allegorical interpretation of the Scriptures in a passage where he is trying to show what is meant when they speak of the feet of God and of his standing: "The organization of the world

1 Cf. Gen. vi. 6, 7; xv. 8; xix. 8; Ex. xxiv. 9-11; Numb. xii. 8.
2 See Merx, *Archiv*, i. 240-312.
3 Schürer, pp. 513-520; Lücke, pp. 66-89; Reuss in Herzog's *Real-Encyk.*, xiv. 315-329.
4 Gfrörer, ii. 71-121; Dähne, ii. 73-112.
5 Euseb., *Præp. Ev.*, xiii. 12, cited by Kuenen, iii. 192.

may, in accordance with its greatness, be fitly called God's standing. For God is over all, and all is subject to him, and has received from him its stability, so that man can discover that it is immovable. I mean this, that the sky has never been earth, nor the earth sky, the sun has never been the bright moon, nor conversely the moon the sun, the rivers never seas, nor the seas rivers. . . . . It is all unchangeable, and alternates and passes away always in the same manner. With this in view we can speak of God's standing, for all is subject to him."[1]

But Aristobulus was not content with such weak, and therefore, comparatively harmless philosophizing. He, or somebody in his name, deliberately falsified his authorities in order to bring them into harmony with what he thought ought to be true, thus illustrating in himself the fearfully demoralizing effects of the false methods he had adopted. He alleged, for instance, that Orpheus had once met Moses — in Greek Musæus — in Egypt, and on that basis went on to interpolate facts from the Mosaic cosmogony into the Orphic poems (ἱερὸς λόγος). Inasmuch as the poems in their original form are still extant[2] it is easy to detect the changes which Aristobulus dishonestly introduced into them. A recent writer has remarked: "Aristobulus was the spiritual ancestor of Philo, and Philo was the immediate parent of that fantastic theology which to most of the fathers and the schoolmen took the place of the reasonable and critical interpretation of all the Scriptures of the Old Testament and of much of the New."[3]

Philo.[4]

Little is known of the personal history of the renowned Jewish allegorist Philo. The date of his birth is generally given at cir. B. C. 20. He was a person of great influence among his countrymen in Alexandria, brother of the alabarch,[5] and was himself sent at the head of a delegation to the emperor Caligula on the occasion of the outbreak of persecution against the Jews, A. D. 37–41. His works consist of a series of essays or treatises on various topics suggested by the Old Testament writings, particularly the Pentateuch. One series has such subjects as the Creation, the Cherubim, the Sacrifices of Cain and Abel, the Snares laid for the Good by the Wicked, the Descendants of Cain, etc., etc., which follow, as it will be seen, the chronological order of the sacred history. Another series was on the life of Moses in three books, to which was appended essays on Circumcision, the Decalogue, Sacrifices, etc. He also, wrote an account of the embassy to Rome and a work against Flaccus, who was governor of Egypt at that time. With respect to the Scriptures, Philo's attitude was much the same as that of Aristobulus. He held that they were divinely inspired and significant to the last word. In them, moreover, he found, simply because he was determined to, all that he considered good in the Greek philosophy. His system represents a singular admixture of Biblical elements with the speculations of Plato and Aristotle, of Stoics and Pythagoreans, and the obvious want of agreement in its several parts seems not to have disturbed his equanimity or detracted from the zeal and learning which he devoted to its support. In one place, for instance, he defines God as pure being without attributes, and later, proceeds to ascribe to him the various attributes of a supposed perfect being. Inasmuch as in his conception of God, He could not without contamination come into immediate contact with anything outside of himself, for the construction of the world and its government it was necessary to suppose a vast and complicated system of mediation. And this mediatory system of Philo is one of the most striking features of his philosophy. In it he has combined Plato's doctrine of ideas, that concerning operative forces, or causes, as held by the Stoics, that of angels as taught in the Bible, and of demons as found in the Greek philosophy. At one time he represents these mediating forces as something immanent in God, at another time as quite independent of him, without pausing to reconcile the inconsistency or even seeming to be aware that such inconsistency exists. In the word Logos (λόγος) especially, Philo found something eminently suited to his purpose. This he represented as the chief of, and as including within itself all those forces which are at once immanent in God and yet are self-existent entities. The double meaning of the word, as referring both to that which is spoken and also to the thought of which the word is the outward expression, adapted it particularly to his use.[6]

1 Euseb., *Præp. Ev.*, viii. 10.

2 Pseudo-Justin, *De Monarch.*, cap. ii.; *Cohortat. ad Gen.*, cap. xv., cited by Lipsius, l. c., p. 89.

3 Stanley, iii. 281.

4 In addition to the works referred to under Aristobulus, cf. Stahl, "Versuch eines systematischen Entwurfs der Lehrbegriffs Philo's von Alex.," in Eichhorn's *Allgemeine Bib. d. Bib. Lit.*, iv. 770–890; Müller, *Philo's Buch von der Weltschöpfung*; articles by Creuzer and Dähne respectively, in *Stud. u. Krit.*, 1832, 3–43; 1833, 984–1040; Heinze, *Die Lehre vom Logos*, etc. The best edition of Philo's works is still that by Mangey, Lond., 1702.

5 Jos., *Antiq.*, xviii. 8, § 1.

6 See *Stud. u. Krit.*, 1868, pp. 300–314; 1871, pp. 503–509.

Philo (continued).

With respect to the material world he teaches that as matter it has an independent existence. The universe was not *created* but *formed* through the Logos and other mediating forces. Matter is in itself corrupt and corrupting, and from the beginning on no person can be free from sin while connected with a material body. The highest goal of man therefore is, as spirit derived from God, through the aid of the Logos to tread the material and sensual under foot and rise above it. When this is accomplished or to the degree that it is accomplished, one has his reward in a nearness to God and in a beatific vision of his person and glory. There is no denying that with much that is purely speculative and without basis in reason or revelation there are also, here and there, thoughts uttered that are both reasonable and practicable. The importance that he ascribes to faith and love as ethical principles, the fact that he insists on the pursuit of virtue for its own sake, cannot be overlooked.[1] At the same time, regarded as a means for reconciling the Old Testament with the Greek philosophy, Philo's system must be regarded as a signal failure. Its methods, like those of Aristobulus, are dishonest and false. Its conclusions are often based on premises that have no existence save in the imagination. And while its influence on reflecting minds among the Greeks was inconsiderable, on the thinking Jew it could scarcely have been otherwise than evil. If one might interpret the Mosaic law thus allegorically, why could he not also *keep* it allegorically? What further need for the burdensome system of praying, fasting, almsgiving, and ceremonial purifications? Philo himself, indeed, seems to have remained to a good degree loyal to the Jewish faith. But it is a fact not without its significance that a nephew of his who became governor of Judæa A. D. 46–48 abandoned it. The principal value of Philo's labors, as of those of his predecessors, consists in the material which was thereby furnished for the use of Christian writers and thinkers of the following centuries. As well single words as formulas of speech, unknown to the world before, were made ready for the new thought and new life that were about to dawn upon it. From a providential point of view this seems to have been the mission of the religious philosophy of Alexandria.

It is no reflection on the originality or sublimity of the opening chapter of the fourth Gospel to say that the fitting language in which its profound and glorious thoughts are clothed was forged in the workshop of the Alexandrian Philo. But the legacy of this thinker was far enough from being an unmixed good to his successors. As its effects upon Judaism could not have been otherwise than weakening, so, as a system of philosophy it hurt more than it helped Christianity. The deluge of dogmas which, humanly speaking, came so near overwhelming and destroying the church of the first Christian centuries and from whose damaging effects it has not even yet recovered, has a direct connection with the speculations of Philo and his school. And still, it is not to be denied that a noble idea underlay his striving, however little he himself may have been consciously controlled by it. The Bible does contain moral and spiritual elements which may, and often must be, separated from the outward form in which they have come down to us. Its truths are universal in their scope, and harmonize with what is true always and everywhere. And there is a philosophy of religion reconcilable with the Scriptures and largely dependent on them for its fundamental principles, although it may still await one greater than a Philo or an Origen to give it adequate and practicable form.

1 Cf. Kuenen, iii. 199.

PART SECOND.

THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT,—THEIR ORIGIN, CHARACTER AND SCOPE, AND HISTORY.

1. *Origin of the Old Testament Apocrypha.*

What books are here included.

THE books in the English Bible included in the so-called Apocrypha are as follows: 1 and 2 Esdras, Tobit, Judith, Additions to Esther, Wisdom, Ecclesiasticus, Baruch with the Epistle of Jeremiah, the Song of the Three Children, the Story of Susanna, the Idol Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees. These books were introduced into the English version by Miles Coverdale in his translation made in the year 1535. Succeeding versions, also, as Matthews, the Great Bible, Crumwell's, and those that followed published them, and hence they found their way, though not without opposition, into the "authorized" translation of 1611.[1] This accounts, moreover, for the fact that the list of books in the English Bible does not agree, in all respects, with that of the LXX. The number of books is the same, but instead of 3 Maccabees we have 2 Esdras. The latter work does not exist in any Greek version, but was admitted into the Vulgate from a Latin translation and from thence into the Swiss-German Bible (1524–29, 1539), on which Coverdale's was based. The omission of 3 Maccabees in the English version though it was contained in the earlier editions of the German Bible, is due to the fact that it was not to be found in the Vulgate — having first been translated into Latin in the sixteenth century — nor in the complete edition of the German Bible, edited by Luther himself (1534).[2]

In the present work 2 Esdras has been omitted and 3 Maccabees introduced, not only as being in harmony with the LXX., but with the fitness of things, the latter book being historically connected with the two others of the same name, while the former in its language, age, and general characteristics is to be reckoned with such works as the Book of Enoch, the Sibylline Oracles, and like representatives of the Jewish Apocalyptic literature. The position which, in the Greek Bible, has been given to the apocryphal additions, is as follows: 1 Esdras is found before the canonical books of Ezra and Nehemiah; Tobit and Judith immediately after the latter; the additions to Esther in connection with that book; the Prayer of Manasses immediately after the Psalms; the Wisdom of Solomon and Ecclesiasticus follow the Song of Solomon; Baruch and the Epistle of Jeremiah have a place after the prophecy of Jeremiah but before Lamentations; the additions to Daniel are naturally found in connection with that book, while the three books of Maccabees follow it, at the end of the Greek Bible. A fourth book of Maccabees, falsely ascribed to Josephus, is contained in the Sinaitic and Alexandrine manuscripts and in some editions of the LXX., but excepting its name it has nothing in common with the other three.

Origin of the title.[3]

The word apocrypha (ἀπόκρυφα) first came into use among early ecclesiastical writers in the sense of matters secret or mysterious. It was so used particularly by the Gnostics as referring to certain books possessed by them, which either themselves were not to be made public, or contained doctrines that were to be concealed from the uninitiated. These books bore the names of sacred personages belonging either to the old or new covenant and, as it was asserted, had been obtained by means of a secret tradition. They were so numerous and so often quoted that it came to be understood among Christians that when apocryphal books were spoken of, these private, heretical writings of the Gnostics were meant. They were also, on the part of their defenders, accorded the dignity of canonization as over against the canonical books of the Bible. And this fact served still further to modify the meaning of the word, so that in addition to the idea of being something heretical it also came to be applied to a work which made improper claim to acceptance among canonical books. Up to this time, however, the term had not been used to designate any of

1 See Anderson, p. 470; Westcott's *Bib. in Church*, p. 286, f.
2 Cf. Herzog's *Real-Encyk.*, vii. 266, and Schenkel's *Bib. Lex.*, iv. 98.
3 See Gieseler in *Stud. u. Krit.*, 1829, pp. 141-146; Bleek, in the same, 1853, p. 267, also, the latter's *Introd. to Old Test.*, ii. 302, 304.

the now so-called apocryphal books, but only such as are known among us as pseudepigraphal works like the Ascension of Moses, Jamnes and Jambres, and the Book of Enoch. Our apocryphal books, on the other hand, were generally known under the title *βιβλία ἀναγινωσκόμενα, i. e.*, ecclesiastical books, inasmuch as they were read in the churches and recommended for study to the catechumens. But as they had been joined to the Greek version of the Old Testament and hence seemed, like the books of the Gnostic canon, to make undeserved claim to canonical rank, the same term, apocrypha, was finally, also applied to them. And Jerome seems to have been among the first to introduce the change. In his preface to the Book of Kings, after enumerating the works of the Hebrew canon, he adds: *Quidquid extra hos est, inter apocrypha esse ponendum.* At the same time, however, — as must not be overlooked, — the meaning of the word apocrypha underwent still further change, being used no longer to indicate what was heretical, or spurious, but what had no sufficient claim to be admitted into the Biblical canon. Still later, the word passed through yet another phase, and was made to refer to such works as were not ecclesiastically received, could not be used as sources of proof in religious discussions, and was understood to include not only the books now known as apocryphal, but also the writings of some of the Fathers, as those of Tertullian, Clement of Alexandria, and the church history of Eusebius.

Circumstances under which the apocryphal books originated.[1]

The literature which sprang up among the Jews of Palestine and Egypt in connection with the Old Testament, during the last two or three centuries of Israelitish history, is remarkable both in its character and in its extent. It was not the result, to any considerable degree, of partisan rivalry or the strife of sects. It can still less be ascribed to any supposed passion for imitating the secret books of the priests of heathen temples. It was rather the spontaneous growth of Jewish institutions themselves. It was, indeed, the direct result of the extraordinary attention that, in the nature of the case, after the cessation of prophecy, was directed to the study of the Scriptures. The entire national life, as well political and social as religious, centered in them. Such attention, moreover, was not a little enhanced by the efforts of the wise to fix upon a canon of the sacred books and the subsequent baptism with martyr blood which, during the persecutions of Antiochus Epiphanes, these treasured rolls received. But aside from other and more general influences, the two great causes that contributed most toward the production of the Old Testament Apocrypha and similar works were the translation in Egypt of the Scriptures into Greek and the almost unlimited development in Palestine of the so-called Haggadah. We have already remarked upon the literary activity which, under the Ptolemies and their successors, displayed itself in the brilliant Egyptian capital, and have seen that the Jews, who formed so large and influential a part of the population, were not without distinguished representatives in it. And we have seen, too, that this singular people, wherever they went and in whatever occupation they engaged, remained Jews, retained to the last their national peculiarities, their devotion to law and temple, tradition and usage. Whether they wrote history, as Eupolemus and Demetrius, or poetry like Theodotus, or philosophy as Aristobulus and Philo, its groundwork, its inspiration, and its goal were in the Hebrew Scriptures and the Hebrew people. Hence, it is no surprise to find among the luxuriant literary growths of Alexandrian Judaism such works as the Book of Wisdom, 3 Maccabees, the Story of Susanna, and of Bel and the Dragon, or that they attach themselves externally as closely to the sacred histories as though they were their natural outgrowth. And if, at first, in the case of some of them, their false titles and claims, their spiritual shallowness, their literary weaknesses and extravagances, tend to repel and disgust, a more careful examination will serve to convince an impartial student that they are a legitimate, and by no means unimportant product of their time, illustrating and characterizing its spirit and aims, supplying missing links in its fragmentary records, and that their loss would have been for the Christian philosophy and history of subsequent periods a real calamity.

The Haggadah.

But all these works, not excluding in a certain sense the Septuagint itself as a simple version, may be said to have had their ultimate origin in that great national institution of the later Judaism, the so called Haggadah. It is a term that cannot be defined, it must be described. It is derived from a Hebrew word (הַגָּדָה), which means "what is spoken," and is used in distinction from Halachah (הֲלָכָה), "what is given

[1] See Zunz, *Vorträge*, pp. 85–118; Frankel, *Vorstudien*, pp. 38–61; Deutsch in Smith's *Bib. Dict.*, art. "Ancient Versions," under "Targum;" Dillmann in Herzog's *Real-Encyk.*, xii. 300–303; Schürer, pp. 85 f., 446 f.

as a rule," the authoritative law by which the conduct was to be regulated. And this distinction is a great deal more radical and important than would appear from the etymology of the words. It is, in fact, as radical and decisive as that between an inspired prophecy and an acknowledged work of the imagination, between the Mosaic law and an invented story or legend. The Halachah was the sum of those oral, traditional precepts which, in the course of time, had gathered about the written law and under the manipulations and authority of Scribe and Pharisee had come to take at least an equal rank with it. The Haggadah, on the other hand, was not law or precept at all but simply independent and relatively irresponsible illustration and interpretation of the Scriptures in whatever regular or irregular form it might choose to take. The elaboration and fixing of the Halachah was the sacred and closely guarded duty of a particular class in Israel, whose life was devoted solely to it and who rose in connection with it, as we have already seen, to a position of the most commanding influence. The Haggadah might be cultivated by any Israelite, whatever his profession or rank; be pursued as a business, or used to while away a leisure moment; be developed into volumes or confined to simple sagas, tales, and parables. The Halachah and Haggadah together formed the principal part of what was known as the Midrash or Commentary. They had their origin in the same period, grew up side by side, employed themselves with the same historic and prophetic themes in the Scriptures, passed down from generation to generation through the same avenue of tradition, and, while totally distinct in underlying idea, in method, and in authority, were yet mutually complementary and serviceable, and unitedly give its peculiar stamp to the Judaism of the later times.

"To the Haggadah belonged everything that could not be included under the examination of the written, or the accommodation of the traditional law. It was the product of individual investigation as over against the strict authority of the spiritual rulers, the schools, and the synagogues. What the Halachah developed was something permanent, making itself felt in the practical life of the Jews, while the Haggadah sought rather to recognize some passing thought, not overlooking the form in which it was clothed, and had often for its object simply the momentary effect. The Halachah went forth from the highest tribunal, clothed with the highest sanctions, was something that must be obeyed as well by the ruler as private citizen; for the Haggadah it sufficed, in order to be acknowledged Haggadah, simply to be spoken." "It is not meant by this that it made no difference what kind of notions respecting the contents and meaning of the Scriptures were uttered by a Jew, that they were forthwith reckoned to the Haggadah. On the contrary, while the Halachah was the law itself, the Haggadah was something that must be regulated by the law, must not go beyond certain well-defined limits of reason and morality. In the one case, it was the code and the dictum of the hierarchy that were the regulative norm; in the other, it was public opinion, piety, love of country, and the like which served to restrain, and guide, and prune, so that the Haggadah in its moral and spiritual aspects is also not without significance, has indeed, a real, historical value."[1]

The Haggadah (continued). The beginning of the Haggadah has been referred to the custom instituted or reinstituted by Ezra after the Exile, in which, in connection with the reading of the law, a needed translation and interpretation were added: "So they read in the book of the law distinctly and gave the sense and expounded as they read."[2] The gradual decay of the Hebrew as vernacular made such translations and expositions in the Aramaic that took its place, a necessity. They received the name targums, *i. e.*, interpretations. At the same time there sprang up an order of persons called interpreters who performed this service, and who are not to be confounded with the Scribes. They held, both politically and socially, quite a different position, and absurdly minute and arbitrary rules were supposed to be needful to confine their explanations within prescribed limits.[3] In process of time and under different circumstances, these oral versions and explanations of the Scriptures, like the so-called oral law, having become a too heavy, and as was thought, too precious load to be carried simply in the memory, were committed to writing. These targums then, or paraphrases of Scripture, form no unimportant, although the least embellished portion of the extant Jewish Haggadah, other elements of it being found in the younger parts of the Midrash, in various places in both the Jerusalem and Babylonian Talmud, and in a striking and characteristic form in the apocryphal books of the Old Testament. The latter combine in

1 Zunz, *Vorträge*, for substance, pp. 57, 58.

2 Neh. viii. 8.

3 See Deutsch in Smith's *Bib. Dict.*, l. c., and Schürer, pp. 448, 449.

themselves, in fact, the three principal developments of the Haggadah: the historical, the ethical, and what may be called the exegetical. Of the first, the books of the Maccabees, 1 Esdras, Judith, Tobit, and the additions to Esther and Daniel, are conspicuous examples; of the second, Ecclesiasticus and Wisdom; while nearly all the books offer numerous instances of the third, if but individual and sporadic. These works belong in general, moreover, to that class of Haggadistic literature in which an independent form is assumed. There is something more than a simple effort to explain and apply the sacred text. There is the same reverent attitude towards the Scriptures, but mere exposition and a minute dependence have given place to what is general and universally acknowledged, the letter to the spirit. The political and moral currents of the time show themselves, but, in a still more marked degree, the pure Jewish instinct, loyalty to the national idea. There was occasion enough for such a literature, and one cannot be surprised at its extent as shown in extant fragments. In 2 Esdras (xiv. 46), no less than seventy apocryphal works are distinguished from the twenty-four canonical of the Hebrew Scriptures.

It was a natural reaction from the preciseness and littleness of the rabbinic traditions, the spirit of play reasserting itself as over against the dominant spirit of work and worry. In this field the heart and intellect were no longer cramped; there was room and liberty. In the narrow ways of the Halachah no opportunity offered for talent, fancy, or flowers of rhetoric, to display themselves, there was no space even for unimpeded movement but only for dreary plodding, wearying trials of memory and fine drawn casuistry. We can easily conceive how noble spirits would chafe in such trammels, especially when oppression and injustice exercised by foreign powers excited to the utmost pitch of endurance the suppressed emotions, and what relief they would find in writing or perusing such works as the story of the heroic Judith, the struggle of the Maccabees, or the Song of the Three Children. At such times only deep coloring could satisfy. The plain fact, the simple homely truth were insufficient to still the inward craving. And if the exaggeration we meet with in these writings is almost grotesque in its proportions, it is to be remembered that it results from circumstances that are extraordinary; that, in fact, it is the natural, if inexcusable rebound from a literalness that was infinitesimal, and a prosiness that was no longer to be endured. We do not wonder at the fact that the Haggadah represented the popular side of the Midrash, or that it gained continually on its competitor, in the estimation of the common people. The later targums became ever less and less translations and more sermons and appeals. The following incident will illustrate the tendency: Two rabbis, the one a Halachist, the other a Haggadist, "once came together into a city and preached. The people flocked to the latter while the former's discourses remained without a hearer. Thereupon the Haggadist comforted the Halachist with a parable. 'Two merchants came into a city and spread their wares, — the one rare pearls and precious stones; the other a ribbon, a ring, glittering trinkets; around whom will the multitude throng? . . . . Formerly, when life was not yet bitter labor, the people had leisure for the deep word of the law; now it stands in need of comfortings and blessings.' "[1]

2. *Character and Scope of the Apocrypha.*

The Old Testament Apocrypha as compared with those of the New Testament.

In the special introductions to the several books we have spoken of their contents as it respects composition, date, literary worth, theological bearings, etc., and it remains for us here simply to characterize them as a whole with particular reference to the canonical works with which they are connected. The apocryphal books of the Old Testament have doubtless suffered not a little from being associated by name with those of the New Testament. It is not necessary to say that they are of a wholly different character. The Apocrypha of the New Testament have never, by any branch of the Christian Church, been regarded as a constituent part of the Bible and circulated with it; have never been thought worthy of a translation into the vernacular tongues, or even of much critical investigation by scholars; and their very titles have remained almost unknown to the majority of theological students. They even rank, with respect to literary, historical, and dogmatic interest, considerably below many a so-called pseudepigraphal work of the Old Testament, as, for instance, the book of Enoch, the Ascension of Isaiah, or the second book of Esdras. The history of the Old Testament Apocrypha,

1 Deutsch in Smith's *Bib. Dict.*, l. c.

on the other hand, from their origin to the present day, runs parallel with that of the Bible itself. In a large part of the Christian Church they have always been accorded a respect scarcely inferior to that paid to the acknowledged Scriptures; have been bound up and circulated with them; have become incorporated by citation, reference, or general coloring with treasured liturgical forms and the entire body of religious literature. It is not an uncommon thing in Europe even at the present day, and in Protestant churches, to hear sermons preached from texts taken from these books, particularly from Wisdom and Ecclesiasticus. One of the most familiar hymns in the German Church is founded on Ecclus. l. 23 ("Nun danket alle Gott"), and the words of pseudo-Solomon, "The souls of the righteous are in the hand of God," etc. (Wisd. iii. 1), furnish a favorite theme for funeral orations over the graves of the departed.[1] On the authority of Ebrard, who wrote in 1851, the use of the Bible without the Apocrypha in the Protestant schools of Bavaria, was forbidden by the ecclesiastical authority.[2] In England and America, however, the Old Testament Apocrypha have been strangely neglected. But it is to be expected that the great attention devoted to them in Germany, especially since the beginning of the present century, will also ultimately bear fruit among us.

Their outward form.

With respect to outward form the Old Testament Apocrypha may be divided into historical works, as the books of the Maccabees and the larger portion of 1 Esdras; moral fictions, as Tobit, Judith, the Additions to Esther and Daniel; poetic and quasi-prophetic works, as Baruch, the Epistle of Jeremiah, and the Prayer of Manasses; and finally, philosophical and didactic compositions, as Ecclesiasticus and Wisdom. Of these a part were doubtless written in the Hebrew language, although the originals have long since perished, and the proofs of such origin are necessarily circumstantial. These are Ecclesiasticus, 1 Maccabees, Judith, and a part of Baruch (i.–iii. 8). The remaining works, with the possible exception of Tobit, were composed in Greek. Only one of them, Ecclesiasticus, has furnished us with the name of its actual author, the most of the others having adopted pseudonyms, for the evident purpose of gaining thereby the greater currency and repute. They differ greatly from one another in literary and moral worth, a part of them, in the estimation of some modern critics, taking rank with the best specimens of Hebrew literature, while others merit attention only on account of their age and their association with the Bible.

In what respects valuable.

The question of the canonicity of the Old Testament Apocryphal books may indeed be readily settled. But as ancient literary productions, originating with one of the most remarkable peoples of antiquity, although in many respects, no doubt, falling below similar works of the Greeks and Romans which are so sedulously studied in our schools, they still deserve particular interest and examination. As histories they supply important links in the scanty annals of a most interesting period. So, too, from a philosophical point of view they can, by no means, be set aside as worthless. Some of them witness in a marked degree to the influence of the leaders of the Greek philosophy in the countries where they were written, and exhibit the peculiar product resulting from the contact of such philosophy with the sacred learning of the Jews. But their chief value is unquestionably theological. They show how the Old Testament was interpreted and applied by the Jews themselves during the period stretching nearly from the close of the canon to the coming of Christ; what progress was made in the apprehension and development of important truths, especially those relating to the unseen world and the future state, and serve as well by their exaggerations and mistakes as by their statement, or reflection of facts, to prepare the way for Him who spoke with authority and not as the scribes. Hence, it will not be out of place to give, at this point, a brief review of the theological and moral teaching of the Old Testament Apocrypha in its relation both to the canonical books that preceded and those that followed them.[3]

Attitude with respect to the Scriptures.

As the oldest extant remains of the extensive Hebrew literature that sprang up subsequent to the close of the canon, the apocryphal books are of no little importance as witnesses for it and as showing the estimation in which the Holy Scriptures were held at that period. In the prologue to Ecclesiasticus, for example, we find the first allusion to the canonical Scriptures as a whole, under the general title, "the law, the prophets, and the other books." This general designation, in one form or another,

[1] Cf. Nitzsch in the *Deutsche Zeitschrift*, 1850, No. 47, p. 369.
[2] *Zeugnisse gegen die Apok.*, p. 20.
[3] Cf. Bretschneider, *Systemat. Darstell.*; and Cramer, *Die Moral der Apokryphen*.

the translator applies to the canonical books several times, showing that it was in common use as such at that period. There is in the passage, moreover, every evidence that the Son of Sirach did not regard his own work as on a level with those which are thus alluded to, but rather the contrary. The same author, also, in another place (xlix. 10), after mentioning Jeremiah and Ezekiel, speaks of the twelve minor prophets, concerning whom he expresses the wish that their "bones may revive again from the grave." In the First Book of Maccabees, too, there is clear testimony to the high estimation in which the Scriptures were held. As a sort of apology to the Lacedæmonians for seeking an alliance with them, as though their own sources of strength had become exhausted, the remark is made, "albeit, we need none of these things, seeing that we have the holy books in our hands to comfort us." Again in 2 Maccabees (ii. 13), it is said of Nehemiah, on the authority of some unknown, extra-canonical work, that he made a collection of books, "the histories of the kings and the prophets, and of David, and the Epistles of the kings," *i. e.* the proclamations of the Persian kings, as found in the books of Nehemiah and Ezra. This passage, notwithstanding the obscurity that rests upon the sources from which the information given is said to be derived, and the generally untrustworthy character of the book in which it is found, is not without considerable value as a witness to the canon and its origin. What is really due to Ezra and others, including Nehemiah, is, indeed, by the author, ascribed exclusively to the latter, but it is not the only instance in his work where important names are thus exchanged (cf. i. 18). The different parts of the canon are clearly distinguished, the Pentateuch being omitted, simply because there was no occasion for mentioning it in this place. The writer refers only to such works as, in addition to the law which had been previously cared for (ver. 2), were in danger of being lost, and must therefore be collected together. The word ἐπισυνήγαγε (ver. 13), indeed, would seem to indicate that the works gathered were to be *added to* a collection already begun. Besides these general allusions, there are, also, in the Apocrypha a great number of more or less direct citations from the canonical Scriptures, in which the three divisions of the canon are plainly, if not equally recognized, and an acquaintance with most of the books of which they are composed made evident.

Inspiration of the Scriptures.

A peculiar authority, moreover, is imputed in the Apocrypha to the canonical writings. They are held to be distinct from all other books, and given of God for human guidance, through prophets inspired for the purpose. They are called "holy books" (1 Macc. xii. 9), and their writers are represented to have been under the influence of the Holy Spirit (1 Esd. i. 28; vi. 1; Ecclus. xlviii. 24). It is distinctly said of Jeremiah in one place (Ecclus. xlix. 7), that he was a prophet "sanctified from the mother's womb." So in Baruch (ii. 21) a passage is cited from this prophet with the formula: "Thus saith the Lord." The common division of the Scriptures into law and prophets, too, shows that the authors of the several canonical books were looked upon as prophets, that is, as inspired men.[1] And what was true of the canonical books, in general, had special force as applied to the five books of Moses. No epithets were thought extravagant, no praise too high to be bestowed on him, the greatest of the prophets, and his divinely prompted, divinely acknowledged work. He was like the glorious angels and beloved of God and men (Ecclus. xlix. 2). The Mosaic Code was the law of the Highest (Ecclus. xlix. 4), holy, and God-given (2 Macc. vi. 23). It was the sum total of all wisdom. "All these things," said the son of Sirach, "are [true of] the book of the covenant of the most high God, the law which Moses commanded for an heritage to the congregations of Jacob. It gives fullness of wisdom as Pison, and as Tigris in the time of the new fruits. It maketh the understanding to abound like Euphrates, and as Jordan in the time of harvest. It maketh the doctrine of knowledge appear as the light and as Gihon [*i. e.* the Nile] in the time of vintage" (Ecclus. xxiv. 23–27).

Representations concerning God.

The fundamental idea of the divine Being, which we find in the canonical books of the Old Testament, that he is the one self-existing Creator and Preserver of all things, the omnipotent Ruler, to whom all creatures and all events are completely subject, is also retained in the Apocrypha, while, at the same time, this idea is philosophically not a little developed in certain directions in some of these writings, and a particular emphasis laid on attributes which in the canonical books are less strongly marked. Nature itself proves the existence of God (Ecclus. xliii. 2; cf. xlii. 15), and they are fools who cannot out of the "good things that are seen know him that is," and "who while considering the

[1] Cf. Jos., *Contra Ap.*, i. 7.

work do not recognize the Master" (Wisd. xiii. 1; cf. Song of Three Child., ver. 39, ff.). There is only one God (Ecclus. xxxiii. 5; Bar. iii. 35; Wisd. xii. 13; Song of Three Child., ver. 23), and his power over his creatures is unlimited (Jud. xvi. 13, 14; 2 Macc. viii. 18; xvi. 35; Prayer of Man., ver. 3–5). He is all-wise (Ecclus. xxiii. 19, 20; Jud. ix. 5, 6), holy, hating and punishing sin (Ecclus. xii. 6; Wisd. xiv. 9), righteous (Tob. iii. 2; Ecclus. xvi. 12–14; 3 Macc. ii. 3), kind and pitiful (2 Macc. i. 24; Song of Three Child., ver. 66; Wisd. xv. 1; Jud. ix. 11), and ready to forgive (Ecclus. ii. 11; v. 4–8; Tob. xiii. 6). Anthropopathic and anthropomorphic representations, especially the latter, as might have been expected, are less frequent in the Apocrypha than in the older books, and in some of them, as for instance in Ecclesiasticus and Wisdom, the idea of the divine Being as pure spirit, is at least approached. The Son of Sirach declares that no man has seen God (xliii. 31), and pseudo-Solomon speaks of his holy spirit (τὸ ἅγιόν σου πνεῦμα, ix. 17); and elsewhere says that his incorruptible spirit is in all things and "filleth the world" (i. 7; xiii. 1). On the other hand, in some of the apocryphal books the notion of God is exceedingly limited, and He is set forth as scarcely more than a national deity as over against the idols of the heathen. This is especially true of the books of Judith and Baruch (Jud. viii. 18–20; xiii. 4, 5, 7; Bar. iii. 1 ff.; iv. 6); while in Tobit the propitiation of Him through prayers and almsgiving takes, as in idolatrous sacrifices, the form of an *opus operatum* (cf. xii. 8–13).

Creation and Providence.

The teaching of the Old Testament, for the most part, respecting creation as the work of God, remains unchanged in the Apocrypha, but pseudo-Solomon (xi. 17; cf. 2 Macc. vii. 28), in harmony with the philosophy of his time, seems to have held that it was on the basis of an original formless material (ἐξ ἀμόρφου ὕλης), and not, as is represented in Genesis, a creation from nothing. The same Being who made, also upholds and governs (Wisd. vi. 9; viii. 1; xi. 25; Ecclus. i. 2; xlii. 23; Bar. iii. 32). His government, moreover, is a providence (πρόνοια; Wisd. xiv. 3), itself being guided by wisdom and love (Wisd. xvi. 13; Tob. iv. 19; Jud. viii. 14; Ecclus. x. 4); the evils with which the world is afflicted, war, famine, pestilence, according to the books of Ecclesiasticus and Wisdom, are for the punishment of human wickedness, while serving, in the case of the godly, as means of discipline and spiritual culture (Ecclus. xl. 9, 10; Wisd. vi. 8). Death entered the world through the envy of the devil. God created man for immortality (Wisd. ii. 24). In both of the latter compositions, also, the wisdom (σοφία) of God personified is represented as having the principal part in the works of creation and providence; and in that of pseudo-Solomon the representation is carried so far as to leave the impression on some minds that he actually hypostasized it and recognized a second divine Person under that name (vii. 22, *et passim*). This seems, however, to be due to the natural tendency to exaggeration which we find in all these works, there being no particular in which they are more clearly distinguished from the canonical books than in their want of simplicity and accuracy, the rhetorical figures, moreover, forming one of the best illustrations of this defect.[1]

Angelology.

The existence of both good and evil angels is recognized in the apocryphal books. They are spiritual beings and capable of assuming human forms. The good angels surround the throne of God in heaven, and serve not only as his messengers in general, but as mediators in the providential government of the world. Satan (διάβολος), as the first great deceiver, is alluded to in the Book of Wisdom (ii. 24), and also, as it would seem, in Ecclesiasticus (xxi. 27). In the books of the Maccabees (2 Macc. iii. 26; x. 29; 3 Macc. vi. 18), angels are represented as appearing for the defense of the harassed Jews and the punishment of their oppressors. In Tobit, as we show in the introduction to that book, the matter of angelic interposition in human affairs is given abnormal prominence, in fact, assumes a form that is both incredible and absurd. It is represented, for instance, that among the good angels there are seven presence-angels who present the prayers of the saints before God. One of them, Raphael, serves as guide to Tobias on a long journey, and prescribes, like a physician, for physical ailments. Among the evil angels, a certain Asmodæus acts an extraordinary part: has power to take human life, is also capable of sexual lust, but may be exorcised by means of certain medicaments which, being burned, make a stench that to him is unendurable (iii. 17; vi. 7, 16). It is not necessary to say that such views could not have been derived from any legitimate interpretation of the teachings of the canonical books of the Old Testament on this subject.

1 Cf. Bruch, *Weisheitslehre der Hebräer*; Oehler, *Grundzüge der A. T. Weisheit*; Langen, *Judenthum*, etc., p. 25 ff.; Herzog's *Real-Encyk.* and Schenkel's *Bib. Lex.*, art. "Weisheit;" also, Dillmann, *Das Buch Henoch*, *Einleit.*, x. ff., p. 152, f.

With respect to man the representations of the Apocrypha deserve particular attention as illustrating the influence of the then philosophy in the development of doctrines concerning human nature and destiny. Man was created by God and is composed of body and soul, the latter being sometimes designated by πνεῦμα and sometimes by ψυχή, the distinction between them being nowhere closely marked (cf. Wisd. ix. 15). He was made in the image of his Creator, endowed with reason, the power of distinguishing between right and wrong, and a free will, and was placed on earth to be its ruler (Ecclus. xv. 14 ff., xvii. 1–8; Wisd. ix. 2, 3). The image of God in which man was created consists, according to the Son of Sirach, in the superiority, in general, in which he stands with respect to the creation (xvii. 3), according to pseudo-Solomon (ii. 23) in his immortality. The latter work, moreover, clearly teaches the preëxistence of the soul, and more than intimates that it was its connection with a body which was the occasion of its fall and is the ground of its continued sunken moral condition (viii. 19, 20; ix. 15). That the author is in this respect inconsistent, inasmuch as elsewhere (ii. 23, 24), he represents the fall as having been brought about through the envy of the devil, and so recognizes the historical validity of the account in Genesis (iii. 1–6), may be ascribed to his unsuccessful efforts to mediate between the current philosophical axioms and the Scriptures.

Anthropology. Man's original endowments and fall.

The principle by which one, according to the Apocrypha, was to be governed in the matter of moral obligations and duties, was that he, in all that he did, should have reference to the will of his Maker as expressed in the Mosaic law, and, at the same time, to his own happiness. The will of God as set forth in the various precepts of the Mosaic code was, properly, to be the *goal* of his striving, while the *motive* to the same was the personal advantages to be derived from such a course. It would not seem that the apocryphal books place the chief end of man in the love and service of God, in themselves considered, but regard these simply as a means by which the highest good, individual happiness, was to be attained. In the most of these books such a reward of right doing was set forth as attainable in this world; in some of them, as to be expected only in the life to come, or at least, in connection with the future Messianic kingdom (Tob. xiii. 14; Wisd. i. 15; iii. 1; vi. 18; Ecclus. iii. 18; Bar. v. 2 ff.). The apocryphal writers, moreover, conceived of sin, so far as they considered the matter at all, as something appertaining to the outward conduct, a transgression of the acknowledged standards, and seem rarely, if ever, to have reached the more radical conception of it as being a want of inward conformity to the divine will. The underlying motive, the governing purpose of the heart, being, for the most part, left out of account, and the consequences of one's conduct being thought of simply in their relation to individual happiness, it was possible for such philosophers as the Son of Sirach and pseudo-Solomon to set forth a gradation in virtue and vice, and to speak of cardinal virtues, as self-control, temperance, prudence, righteousness, fortitude, and cardinal sins like idolatry, etc. (Ecclus. xviii. 30 ff.; Wisd. viii. 7), than which nothing could be regarded as more injurious than the one, and nothing as more profitable to men in life (ὧν χρησιμώτερον οὐδέν ἐστιν ἐν βίῳ ἀνθρώποις) than the other. At the same time, too, as might have been expected on the basis of this low moral plane, while the mint, anise, and cummin were carefully tithed, the weightier matters of the law were depreciated or ignored. A Razis was justified in committing suicide if, persecuted for righteousness' sake, he were in danger of falling into the hands of his enemies; and a Judith might invoke the blessing of God on her deceptions and prostitute her person for the weal of her fatherland. Minute directions are given how one is to behave in society, how to eat to excess without evil consequences (Ecclus. xxxi. 21), and to preserve the health through the avoidance of melancholy (xxxviii. 18); but love to God in any other sense than veneration or reverence (Ecclus. vii. 30) seems scarcely to have been thought of. He was the happy man who lived to see the death of his enemies, (Ecclus. xxv. 7), and by his good deeds, especially the giving of alms, had purchased from heaven the forgiveness of his sins and won a permanent place in the memories of men (Ecclus. iii. 30; xxix. 12; Tob. iv. 10; xii. 9; xiv. 11).

Moral duties.

In only two of the apocryphal books, 2 Maccabees and Wisdom, is to be found anything worthy of special attention on the subject of eschatology. In the rest, the point of view is much the same as that in the Old Testament Scriptures generally, with the exception of Ecclesiasticus, where a less advanced position is taken than in some of the

Eschatology.[1]

1 See my article in the *Bibliotheca Sacra* for April, 1879, on the "Eschatology of the O. T. Apocrypha," and the authorities there cited.

canonical books, and 1 Maccabees, where an apparently intentional omission of all allusion to the future state seems to betray a Sadducæan origin. In 2 Maccabees, on the other hand, the belief in a bodily resurrection is set forth with a fullness, clearness, and emphasis, that are almost startling, leading to the inference, that, as over against its earlier and historically more trustworthy namesake, it was written with a partisan purpose and under direct Pharisaic influence (cf. vii. *passim*, and xiv. 46, ff.). This conclusion is confirmed, moreover, by what is said by the author of Judas Maccabæus' praying for the dead, "in that he was mindful of the resurrection" (xii. 43–45). The Book of Wisdom, on the other hand, while led by its philosophy to reject the opinion that the body would rise again from the dead (i. 13; ii. 23; viii. 20; ix. 15), clearly teaches the conscious, personal, unending existence of the soul after death both of the good and of the evil (iii. 1–4; iv. 8–10; v. 15; vi. 19), the former in happiness with God (vi. 20), the latter in misery (i. 12, 16, *et passim*). Pseudo-Solomon seems, also, to have held to a judgment-day following the present state of probation, at which time the wicked, both living and dead, would be judged and cast into hell (i. 9; iii. 7, 13, 18; iv. 18–20), while the righteous would descend to reign in the everlasting kingdom which God would set up. It is not to be denied, however, that on this point — whether the judgment was regarded as taking place during life and at death or after death — there is a want of clearness in his representations. Still, there might be a reason for this, not simply in the writer's own mind, but also in the nature of the subject itself. In an important sense, to the incorrigible, every act of God with respect to them might be considered an act of judgment, without however excluding, but rather requiring a final summing up at the Last Day.

The Messianic hope.[1]

It is a significant fact, in view of the claim that is made in some quarters for the books before us, that the traces of the Messianic hope which they contain are only of the faintest character. This hope, moreover, seems in no case to have centered clearly in the coming of a personal Messiah, but to have developed itself rather in longings for, and descriptions of a certain future kingdom, such as had been the subject of the later prophecies. In addition to the expectation of the return of the dispersed Israelites and the reawakening of the spirit of prophecy which we find in Baruch and 2 Maccabees (Bar. iv. 36, 37; v. 5–9; 2 Macc. ii. 18), the conversion of the heathen is predicted in Tobit (xiii. 11–18; xiv. 6, 7), the eternal existence of the Jewish people as such in Ecclesiasticus (xxxvii. 25; xliv. 13), and elsewhere, the fact that this continued existence is somehow to be connected with the family of David (Ecclus. xlvii. 11; 1 Macc. ii. 57). The Son of Sirach also speaks in one place (xlviii. 10, 11) of the return of Elijah in the form foretold by Malachi, and adds: "we, also, shall surely live," *i. e.*, at his coming we shall be alive. And in the Book of Wisdom (iii. 7; v. 1 ff.), as we have said, a day of final judgment seems to be taught, following which an eternal kingdom of the saints will be set up in which the Lord will be their king.

Reasons for the disappearance of such hope.

Various efforts have been made to explain this remarkable absence of allusion to the Messiah in the apocryphal books. Schürer, for instance, ascribes it to the fact that their contents are, for the most part, historical or didactic and not prophetic. But this did not prevent references from being made to the expected universal and eternal kingdom of Israel. Why should it shut out the idea of the Messiah if it was still entertained? Hengstenberg[2] held that it was due to a fear, on the part of the apocryphal writers, of giving offense to the heathen among whom they dwelt. This view, however, is wholly inconsistent with the attitude which some of these books assume as over against the oppression and idolatry of the heathen. It is more reasonable to suppose with Grimm, Oehler, and others that the Jews, at the time when the present books were written, had ceased to feel the need of the coming of a personal Messiah. The Messianic hope in the Old Testament is always united with that of deliverance. As deliverance in a political sense this would not have been desired for a long time subsequent to the Maccabæan struggle. And as far as it referred to a deliverance from sin the later Jews seem to have lost all consciousness of the want of it. The law in its two parts, as written and oral, was looked upon as sufficient for all needs, the complete revelation of God not only for the Jews but for the whole world. With the Captivity the worship of idols was given up in order to make an idol of their own institutions, particularly of the Mosaic Code. This is especially seen to be the case

1 Cf. particularly, Oehler, in Herzog's *Real-Encyk.*, art. "Messias;" Langen, *Das Judenthum*, etc., pp. 391–461; Schenkel, *Bib. Lex.*, art. "Messias;" Schürer, pp. 563–599; and Drummond, *The Jewish Messiah*.

2 *Ev. Kirchen-Zeitung*, 1853, p. 567.

in the Book of Wisdom, where the conception of wisdom is carried to such a point of development that there is absolutely no room left for any adequate idea of a Messiah alongside of it. If it does not include it, — which cannot be supposed, — it excludes it of necessity. We, therefore, agree in the main with Drummond, who says: "An argument from silence is always more or less doubtful; but we can hardly help inferring, from their total silence on the subject, that the authors of these works had no belief in the coming of a Messiah. It cannot be said that their subjects did not lead them to speak of this belief; for the above references show how fully they shared the prophetic aspirations after the future glory of their race; and when they describe the magnificence of the Jerusalem that is to be, or dwell upon the covenant made with David, or picture all nations turning from their idolatry to the fear of God, it is inconceivable that they should omit the central figure through whose agency every blessing was to come, if such a personality really entered into their belief. We cannot of course conclude that the belief had entirely died out of the hearts of the Jewish people; for as we observed in the writings of the prophets that the person of the Messiah advances and recedes, as we turn from one to another, so a difference of opinion may have prevailed in the later time of which we are treating. But from the little, and in part doubtful evidence that remains to us, it would seem that in the period between the Captivity and the rise of the Maccabees the Messianic hope resolved itself into vague anticipations of a glorious and happy future, in which the presence of God would be more manifest, but of which a Messiah would form no essential feature.[1]

General conclusions.[2]

In addition to what has just been said respecting the almost total ignoring in the apocryphal books of that which forms the central figure of the later canonical Scriptures, attention should perhaps be called, in our estimate of the relative value of the former, to other points of dissimilarity. In very many respects, in fact, these books, so far from representing the continuity of the divine revelation and of the kingdom of God as set forth in the Old Testament, misinterpret and interrupt it. There is found in them, indeed, a further development of Old Testament ideas, but, at the same time, such lines of development are rather interesting than valuable. They are mostly abnormal, and hence, unhealthy growths. They connect themselves with the superficial, variegated life of the people rather than with the deeper currents of religious thought that show themselves in the Scriptures.[3] A direct line from Malachi to John the Baptist is not taken, but, on the contrary, a path which, if pursued, would lead away from the manger of Bethlehem. Hence there seems to be no justification for the theory of Bleek (l. c. p. 317), which recognizes in these works only a somewhat lower grade of the same kind of divine revelation and inspiration that are found in the canonical Scriptures. On the contrary, false beacon lights are kindled by them such as those by which the Samaritans sought to confuse and mislead the Jewish colonists in Assyria. Judith glories in an act which was bewailed and denounced by a patriarch (ix. 2; cf. Gen. xlix. 5). In Tobit and Ecclesiasticus the idea of righteousness degenerates into simple mercifulness, and that mercifulness is mainly manifested in almsgiving. In the Maccabees, in addition to the disappearance of the accuracy and simplicity to be expected in works of this character, we find a naïve parade of legends, the most obvious anachronisms, the angelology of the Old Testament travestied and new doctrines taught which are utterly without Scriptural support.[4]

The Israelitish history, in fact, is everywhere depicted on its worldly side, and the great moral goal of the same obviously lost sight of is, indeed, replaced by something else. There were, as we know, some, when Christ came, who were waiting for the "consolation of Israel" (Luke ii. 25), but they were, evidently, those whose thoughts had been busy with what Moses and the Prophets had written and not the admirers of the philosophy of Pseudo-Solomon, or such as had sought to mould their lives or stimulate their hopes by the precepts of the Son of Sirach. Here and there are to be found, it is true, feeble imitations of prophecy, but it was a true instinct that led Luther to say of the best specimens of it: "It is not credible

1 *The Jewish Messiah*, pp. 198, 199.

2 See works of Keerl, Stier, Kluge, Ebrard, Scheele, and others, as given in the Index of Authorities and articles by Hengstenberg in the *Evangel. Kirchen-Zeitung*, 1853, 1854; Bleek in *Stud. u. Krit.*, 1853, pp. 267-864; Nitzsch in the *Deutsche Zeitschrift*, 1850, Nos. 47-49; the introduction to Eichhorn's *Einleit. in die Apok. Schriften*; and Ilgen, *Die Geschichte Tobi's*, *Vorrede*, iii.-xxiii.

3 So Nitzsch, *idem*, p. 375: "Dass sie aber, und die vorzüglichsten am entschiedensten, die älteste Erscheinung des schul- und sektenmässigen und von daher wieder dem Volksleben sich mehr oder minder beimischenden Judenthum hergaben, kann nicht bezweifelt werden."

4 See, for example of the latter, 2 Macc. xii. 39-46; and the remark applies especially to 2 and 3 Macc.

that the servant of Jeremiah should not have had a higher and richer spirit than this Baruch."[1] We look in vain, moreover, for any traces of the sublimity and power that display themselves in the poetry of Job and of the Psalms, and especially for that fineness of conception, modesty of coloring, and general excellence of literary taste that always characterize the rhetorical figures of the Old Testament.[2] And, finally, there is an extraordinary narrowness of spirit, as well as the process of its growth from stage to stage, exhibited in the apocryphal books with respect to the Jewish people, their place in history, their relations to Jehovah, and their future destiny, that, in no sense, fairly represents the teachings of the Old Testament, but is rather a caricature of them, and that serves not a little to prepare the way for the Pharisaic bitterness which afterwards uttered itself against the One true Interpreter of the ancient faith and Founder of the universal religion in the contemptuous words, "Away with him! Crucify him!"

Still, one should not be blinded by any of these reasons to the fact that the Old Testament Apocrypha have a value, as we have before shown, quite independent of any questions of canonicity. They are witnesses that cannot be overlooked, if not in all respects such as we might desire. They have a value as witnesses, moreover, in what they *fail* to say as well as in that which, with no little confusion and contradiction, they do say. At least, as a foil they serve to set off in a clearer light the unrivaled dignity and worth of the writings with which they are associated. And as reflecting, too, in all its various phases the popular life of the Jewish people in the period when they appeared, they can never be otherwise than important. It was one of the most eventful of epochs in the history of Israel. During it they came in more or less direct contact with every civilized people of the earth; achieved, in the most heroic of struggles, and lost again their national independence; determined the canon of the Sacred Books; evolved the order of the Scribes and the worship of the synagogues; began the so-called hedge around the law which still exists in Mishna and Gemara; developed in bitter strife over points of interpretation and precedent the later parties with their sharp antagonisms — and the present books are a kind of cross-section of the period by means of which, in the way of example, all this political and moral activity is reproduced before us. Besides they are the repository of not a few philological and grammatical treasures, furnish many a term and form employed by Christ and his Apostles as the vehicle of the grandest revelations, so that no thorough student of the New Testament can afford to overlook or despise them. And there is good in them too, of another sort. No one can help being attracted and charmed by the picture of wisdom drawn for us by the Alexandrian Solomon; and there are succinct, well-worded proverbs to be found here and there in the Son of Sirach that shine with the beauty and speak with the power of the deepest moral truth. It is related of John Bunyan,[3] that being greatly comforted by a certain passage which occurred to him, he was nevertheless perplexed that he could not find it within the four corners of the Bible. It was this: "Look at the generations of old and see; did ever any trust in the Lord and was confounded?" He says in regard to it: "Then I continued above a year and could not find the place; but, at last, casting my eyes upon the Apocrypha books I found it in the tenth verse of the second chapter of Ecclesiasticus. This at the first did somewhat daunt me; because it was not in those texts that we call holy or canonical. Yet as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it, and I bless God for that word, for it was good to me. That word doth still oft-times shine before my face."

3. *History of the Old Testament Apocrypha.*

First connection of the Apocrypha with the Scriptures.

The Apocryphal books of the Old Testament, either as a whole or in part, were never admitted by the Jews into connection with what is known as the Hebrew canon. They became associated with the Scriptures, at first, solely through the Septuagint version. The Jews speaking Greek who made use of that translation, having laxer views than their brethren of Palestine concerning inspiration and canonicity, and, at the same time, regarding it simply as a version of the Scriptures, did not hesitate to connect with it, for ecclesiastical use, such other moral works of Jewish authors as from time to time appeared, with but little discrimination as to their real merits. Josephus gives the number of books of the actual canon in his day as twenty-two (c. Ap. i. 8), and,

1 Cited by Keerl, *Das Wort Gottes und die Apok.*, 1853, p. 10.
2 Cf. my art. in *Congregational Review* for January, 1870, "The Rhetorical Figures of the Old Testament."
3 See Stanley, iii. 265.

as the Jews in the time of Origen (Euseb., *Ec. Hist.*, vi. 25) and Jerome (*Prol. to Books of Sam.*) were accustomed to reckon the books of our present canon at that number, it is doubtless true that Josephus included in his list simply and solely the books of our present canon.[1] This testimony of Josephus is the more important because, as we know from his writings, he was well acquainted with several of the apocryphal books and used them freely. Further, it seems clear that the Jews *never had any other canon* of the Scriptures than that which is known as the Hebrew, and which, according to Josephus and other witnesses, was composed of the books that make up our present Old Testament Scriptures. It has been sufficiently proved by Oehler[2] and Frankel[3] that the Jews, even at Alexandria, did not attach the idea of canonical authority to the Septuagint, much less to the additions that were made to it, and that the notion of a separate Alexandrian canon of the Scriptures, as distinguished from a Hebrew canon, never prevailed among them.

Properly speaking there was no Alexandrian canon.

It may also be true that the Alexandrian Jews did not hold to the idea of a canon, in its strict sense, at all, but adopted principles rather that were antagonistic to it. Still, so far as they held to the notion of a canon, it was not to a canon of their own as over against that of their Palestinian brethren, but one that was represented in the original Hebrew Scriptures as current in their native land. As their Egyptian temple at Leontopolis never rose to the first place in their esteem, as they received all higher judicial decisions and their most authoritative teachers from Palestine,[4] so it is clear that their Greek version of the Scriptures could not have been regarded by them, at least at first, as holding any other than a subordinate place, as anything more, in fact, than a temporary expedient for supplying themselves, as far as possible, with the sacred literature of their people. And the fact that they permitted other works like Judith, Tobit, and the Story of Susanna to be associated with this version points to such a conclusion even more directly than to the one that their notion of the canon altogether was a very loose one. The legends that were invented and the various efforts that were subsequently made to give the version currency and authority were the natural consequence of the spirit of distrust and jealousy that existed between the Jews of Egypt and those of Palestine, a spirit whose bitterness shows itself in the well-known utterances of the Palestinian party: "He who studies the uncanonical books will have no portion in the world to come." "He who introduces into his house more than the twenty-four (*i. e.*, our twenty-two) introduces confusion."[5] Kuenen, also, has recognized the fact, that the Septuagint version, in itself, had in no sense for the Jews of Alexandria and the Dispersion the force of an authoritative standard. Speaking of the criticisms of the same by the grandson of Jesus ben Sirach, he adds: "Thus, either the whole of the Old Testament which we now possess, or, at any rate, by far the greater part of it, was then translated, but — as it also follows from the words just quoted — as yet had no manner of authority, and was tested by the original by any one who had the power and the inclination to do so."[6]

The Apocrypha and the New Testament.

It is not to be disputed, however, that the Jews of Alexandria and of the Dispersion generally, on the grounds above given, received to their collection of the sacred books as contained in the LXX., those also which we now designate as the Old Testament Apocrypha. But it is a most interesting fact, that notwithstanding that the New Testament writers in citing the Old Testament make use of this Greek translation, they do not, in a single well-accredited instance, quote any of the apocryphal works that were connected with it.[7] And even certain supposed reminiscences and latent references to them which have been noticed by scholars are of an uncertain character, and may better be referred to a general traditional source of historical material from which these writers in common with others drew.[8] This remarkable circumstance can scarcely be explained, with Schürer, considering the extent and miscellaneous character of the Apocry-

1 Cf. Schürer in Herzog's *Real-Encyk.* (2te Aufl.), art. "Apokryphen des A. T."
2 Herzog's *Real-Encyk.*, art. "Kanon." 3 *Vorstudien*, pp. 56–61. 4 Fürst, *Der Kan. des A. T.*, p. 142.
5 Cf. Fürst, *idem*, pp. 140–150. 6 iii. 178, 174.
7 See, on the general subject, Kuinoel, *Observationes*, etc.; Bleek in *Stud. u. Krit.*, 1853, p. 825, ff.; Stier, Keerl, and Nitzsch, l. c.; Fritzsche in Schenkel's *Bib. Lex.*, art. "Apok. des A. T.;" and Schürer in Herzog's *Real-Encyk.* (2te Aufl.), *idem*.
8 So Nitzsch, l. c.: "Demungeachtet bleibt es vollkommen denkbar, dass Christus und die Aposteln als Zeugen der Offenbarung, zwar unablässig beschäftigt mit Gesetz, Propheten und Psalmen, sogar von den wichtigeren Apokryphen keine Kenntniss nahmen, dass sie durch keine Rede oder schriftliche Aeusserung eine Hinweisung auf dieselben beabsichtigten, und allenthalben, wo ein so nahes Zusammentreffen beider Seiten in Worten und Gedanken stattfindet, *beide von einander unabhängig* aus den gemeinsamen Vorstellungskreisen testamentischer Religion schöpfen."

pha and the number of times the Old Testament is cited in the New, on the ground that the Apocrypha belong to that special category of Old Testament writings which are seldom, or not at all quoted, but must be considered as, to some extent, the natural — not to say supernatural — result of the well-known relation in which these books stood to the canon, and also of the fact, noticed under the previous head, that they lay outside the direct line of the divine revelation of redemption in Jesus Christ.

Hence, the assertion of some Roman Catholic theologians is false, that the Apostles gave a Bible containing the Apocrypha to the churches established by them. On the contrary, the most that can be said is that the Apostles used a version of the Old Testament which contained the Apocrypha, but with so careful an avoidance of the latter that it cannot with certainty be affirmed that in all their writings they make a single direct allusion to them. It was otherwise, however, with their successors. The so-called Apostolic Fathers, without making any positive citations from these works, undoubtedly show acquaintance with them. Clement of Rome, for instance (c. lv.), alludes to Judith as an example of heroism on the part of a woman. In the Epistle of Barnabas (c. xix.), there seems to be a reference to Ecclesiasticus (iv. 31); at least, the two passages have a certain similarity of thought. In a fragment of the Second Epistle of Clement (xvi. 4), which appears in the edition of the Apostolic Fathers by Gebhardt and Harnack (Lips., 1875), is a possible reminiscence of a passage in Tobit (xii. 8, 9), although the resemblance is only in general coloring. And Justin Martyr (*Apol.*, i. 46), evidently made use of the Additions to Daniel, but not in such a way that it can properly be inferred that he regarded the book as a legitimate part of the Scriptures. The first actual citation of the Apocrypha among Christian writers occurs in Irenæus, who quotes from Baruch as from a composition of Jeremiah (*Adv. Hær.*, v. 35; cf. iv. 20). Clement of Alexandria, too, cites Baruch as ἡ θεία γραφή (*Pæd.*, ii. 3; cf. *Strom.*, iv. 16.) Tertullian, also, refers to Ecclesiasticus with the usual formula of citation from Scripture, *sicut scriptum est* (*Ex. Cast.*, c. ii.; cf. *Adv. Valent.*, c. ii., and *De Cultu Fem.*, i. 3). And Cyprian makes use of a number of the apocryphal books, introducing citations with the words: *sicut scriptum est* and *scriptura divina dicit*.

The Apocrypha and the Christian Church.

It would not, however, be putting the matter in just the proper light to say, with some, that Christian writers of the first centuries made no essential distinction between the books of the Hebrew canon and those of the Apocrypha. They found in their Greek Bibles the Apocrypha connected with the books of the Hebrew canon, and, as it would seem, solely through ignorance or inadvertence, at least with no intention of giving them a theological significance and indorsement which should be valid for subsequent times, made use of them, although far less proportionably, than of the canonical Scriptures. It does not seem, moreover, quite fair to say, that, in the early church, cases of dissent from the validity of the apocryphal writings were simply sporadic and the result of learned investigation, without representing any general view. For, apart from these incidental efforts at actual examination, there was nothing that could be characterized as intelligent opinion on the subject. It was simply drifting. The mere fact that these works were found in the Bible in common use, was enough, in itself, as we know from similar results still, in places where the Apocrypha are circulated in connection with the canonical Scriptures, to account fully for the esteem in which they seem to have been held. And it is as remarkable as significant a fact, that in instances where special investigations with reference to the matter were made, as in the case of Melito of Sardis (Euseb., *H. E.*, iv. 33), and Origen (*idem*, vi. 25) the line was unhesitatingly drawn which excluded all this later Jewish literature from the canon of Scripture. That Origen was so inconsistent as to cite the Apocrypha as Scripture, notwithstanding his deliberate judgment respecting their relative value, and even to defend them as such, in the heat of discussion (*Epist. ad African.*, c. xiii.), shows simply the power of fixed habit. In his commentary on Matthew he candidly remarks: "It is the part of a great man to hear and fulfill that which is said, 'Prove all things; hold fast that which is good.' Still, for the sake of those who cannot, like 'money-changers,' distinguish whether words are to be held as true or false, and cannot guard themselves carefully, so as to hold that which is true and yet *abstain from all evil appearance*, no one ought to use for the confirmation of doctrines any books which are not received in the canonized Scriptures." [1]

Generally cited carelessly.

There can be no doubt, further, that, as a result of investigation on the part of men of learning, a gradual change was introduced in Christian public sentiment, so that, while *the*

[1] See Westcott, *Bib. in Church*, p. 137.

practice of different writers was various, *the theory* that came to prevail among the principal leaders of thought demanded that a decided difference should be made between the books of the Hebrew canon and the subsequent additions. By Athanasius, for instance, the apocryphal works were assigned a separate place under the title of "ecclesiastical books" (*Epist. Fest.*, 39). On the other hand, Cyril of Jerusalem, Gregory of Nazianzus, and Amphilochius, give lists of the Old Testament Scriptures, in which the Apocrypha do not at all occur. These books, in fact, as a whole, were never adopted into any catalogue of the Scriptures recognized by an early general council. It has been affirmed that three *synods* — all African and under the dominating influence of Augustine — formally sanctioned the Apocrypha along with the canonical books, putting all in the same rank.[1] But this is saying quite too much, such recognition referring to ecclesiastical use only. Moreover, Augustine himself repeatedly makes a distinction between the Hebrew canon and the Apocrypha, admitting that the latter are not of unquestionable authority. Against the Donatists, who cited a passage found in 2 Maccabees (xiv. 37), he denied the soundness of the argument, on the ground that the book was not admitted into the Hebrew canon, to which Christ bore witness, although "it had been received by the church not unprofitably, if it were heard or read judiciously."[2]

Investigation produced a change.

Of the Greek church generally it may be said, that as early as the fourth century, under Origen's influence, the Hebrew canon was accepted as properly fixing the limits of the Old Testament Scriptures, even the reading of the Apocrypha being in some cases forbidden. And this position the Greek church — the same is also true of the older Syrian church — has maintained, with but a slight wavering of individual fathers, to the present day. At the Reformation this church, in harmony with the entire body of Protestants, reaffirmed its decision that the books of the Hebrew canon, alone, are to be held as authoritative, although more recently, through the probable influence of the Romish church and in opposition to Protestants, there has been an apparent weakening in this respect.[3] In the Latin, or Western church, also, such fathers as Jerome, Hilary, and Rufinus, took a position of greater or less opposition to the Apocrypha. The latter declared (*Expos. in Symb. Apost.*, c. 26) of the books of the Hebrew canon that they were the "inspired Scriptures," "*Ex quibus fidei nostræ assertiones constare soluerunt.*" Besides these there were others that were "*non canonica sed ecclesiastica a majoribus appellati sunt.*" The pronounced attitude of Jerome, also, is well known. After enumerating (*Prol. Galeatus* to the books of Samuel), the works of the Hebrew canon, he says: "*Quidquid extra hos est, inter Apocrypha esse ponendum.*" And in another place (*Ep. ad Lætam*), he speaks very disparagingly of the Apocrypha, saying that there was much evil mixed up with them and that it required great skill to seek out the gold in the mud: "*multaque his admixta vitiosa, et grandis esse prudentiæ aurum in luto quærere.*" Still, it is to be admitted, that Augustine's uncertain position (cf. *De Doctr. Christ.*, ii. 81), together with the thorough hold of the popular mind which the Apocrypha had gained by their early use in the Old Latin versions, and the inconsistent practice of nearly all those Fathers who theoretically condemned such indiscriminate use, prevented, notwithstanding the weighty opposition mentioned, a full and just settlement of the matter. And it remained an unsettled question down to the time of the Reformation, a goodly list of Christian scholars refusing to be bound by the opinion of Augustine as over against that of the more learned and accurate Jerome, although the former had the sanction of the Roman bishop. Gregory the Great (A. D. 590–604), for example, apologizes for adducing a proof text from 1 Maccabees, since it was not a canonical book (*Moral. in Job*, xix. 17). So Anastasius Sinaita (†A. D. 599), Venerable Bede (cir. A. D. 672–735), Notker, Abbot of St. Gall (A. D. 830–912), Hugo of St. Victor (A. D. 1140), Hugo Carensis in the thirteenth century, Antonius, Archbishop of Florence in the fifteenth, and the Cardinals Ximenes and Caietan in the sixteenth century, among many others,[4] adopted, for substance, the opinion of Jerome, which excluded our apocryphal books from the list of canonical Scriptures.

The Greek and the Western church.

Until that of Trent (A. D. 1545–1563), no general council of the church, either in the first centuries or in the Middle Ages, had ever given any decision on the question of the limits of the canon or the contents of the Holy Scriptures. It was the criti-

The Council of Trent.[5]

1 Davidson's *Introd. to O. T.*, iii. 348.

2 Cf. Westcott, *idem*, pp. 186, 189.

3 See Bleek's *Introd. to O. T.*, ii. 336.

4 See a full list of such scholars in Keerl (ed. of 1852), pp. 140-144; and cf. De Wette, p. 64; Reuss, *Geschichte des N. T.*, ii. 54 ff.; and Westcott, *Bib. in Church*, chap. ix.

5 Cf. Delitzsch, *Lehrsystem der Römischen Kirche*, pp. 385-418; Credner, *Geschichte der N. T. Kan.*, p. 332 ff.; Buckley, *Hist. of C. of Trent*, passim; and Hase, *Church History*, p. 454, with authorities there cited.

cisms of Protestants, particularly of Erasmus and Luther, on the loose practice of Romanists respecting the Bible, that led to a consideration of the subject at this time. From the writings of the latter reformer which had been spread before the council were selected certain expressions, in which he had declared his approval of the books of the Hebrew canon alone, exclusive of the Apocrypha, and his rejection of the so-called antilegomena of the New Testament. In the discussion that took place over them the same difference of opinion showed itself among the assembled ecclesiastics that had always ruled in the church, since the times of Jerome and Augustine. Some advised that the course of Gregory the Great and Caietan be pursued, and that two distinct classes of books in the Scriptures be recognized, arguing that Augustine, also, had really been of this opinion. Others held that there were rather three classes of writings embraced in the Bible: the acknowledged, the disputed, and the apocryphal, and that whatever decision was made one should take account of this fact. Still others considered it unwise to attempt any decision of the perplexing problem, and proposed that the council should content itself with giving a bare list of the books of Scripture and leave the question of their relative worth open. But against these several views a fourth party, which contended for the position that all the books usually included in the Scriptures should be pronounced of equal canonicity and authority, finally prevailed. Although this fact is denied by some Romanist theologians, the form of the decree itself places the matter beyond a doubt. It is as follows: "The holy, œcumenical and general council of Trent . . . . following the example of the orthodox fathers, receives and venerates all the books of the Old and New Testaments . . . . and also traditions pertaining to faith and conduct . . . . with an equal feeling of devotion and reverence." The list of the books then follows, including the Old Testament Apocrypha, in the following order: "Esdræ primus et secundus, qui dicitur Nehemias, Tobias, Judith, Esther, Job, Psalterium Davidicum centum quinquaginta psalmorum, Parabolæ, Ecclesiastes, Canticum Canticorum, Sapientia, Ecclesiasticus, Isaias, Jeremias cum Baruch. The two books of Maccabees (duo Machabæorum, primus et secundus) were placed at the end of the Old Testament after the Minor Prophets. This order is worthy of special attention, since, contrary to an earlier resolution of the body which had determined on the arrangement found in the Augustinian canon, where all the apocryphal books are placed at the end of the Old Testament, and so in a comparatively subordinate position, they are here mixed up with the rest in the same manner as in the Greek Bible.[1] Following the list of the books of the Old and New Testaments the decree goes on to say: "If, however, any one does not receive the entire books with all their parts, as they are accustomed to be read in the Catholic church *and in the Old Latin Vulgate edition*, as sacred and canonical, let him be anathema."

Its decree how to be interpreted.

The concluding sentence of the decree, moreover, serves to show in what sense the Tridentine ecclesiastics meant the words "with an equal feeling of devotion and reverence," as applied to the books of Scripture, should be taken: "Let every one therefore know what principle the synod in the establishment of the creed and the restoration of the usages of the church makes use of." That is to say: all these books, in like manner, and in an equal degree, are to be regarded as sources of Christian doctrine and practice. In fact, no consistent Romish theologian has the right, in view of the decisions of this council, to allow that there is any essential difference of authority among the books thus pronounced "sacred and canonical." It is true that some of them still continue to speak of works "canonical" and "deutero-canonical," meaning by the latter the Apocrypha. Bellarmin even distinguishes three classes of Scriptural writings, reckoning the Apocrypha among those whose authority, notwithstanding their prophetic and apostolic origin, has not always been undisputed. But no theologian of this church, at the risk of being charged with heresy, is permitted to doubt that all of these works are to be esteemed as a part of the inspired Word of God, and that they are legitimate sources from which Christian dogmas may be derived. The declaration that the text of these books as found in the Vulgate is the alone authentic and authoritative, the same having been hastily and most imperfectly prepared by Jerome, a notorious opponent of the Apocrypha, and the attempt to support their action in general respecting the books of Scripture on the basis of previous conciliar decisions, as those of Laodicea, of Carthage, and of Florence, show in what a fatal network of contradictions the Roman Catholic divines at Trent involved themselves. The decision of the first council was of a directly contrary nature, while those of the other two, if indeed that of Florence respecting the Scriptures can be considered genuine, had an entirely different scope.

1 See Kaulen, *Geschichte der Vulgata*, p. 389, cited by Delitzsch, *idem*, p. 392.

And it is obvious that this important step was taken by the Council of Trent for other than simple historical reasons. Without doubt one of these was to emphasize, as much as possible, the differences existing between themselves and the Protestants as represented by their two great leaders, Erasmus and Luther. In fact, this purpose was openly announced by Cardinal Polus.[1] Another reason is to be found in the weighty circumstance that the apocryphal books might be found very useful, if not, indeed, absolutely essential in defending certain peculiar dogmas of the Romish church, as, for instance, that of the intercession of angels (Tob. xii. 12) and of departed saints (2 Macc. xv. 14; cf. Bar. iii. 4), of the merit of good works (Tob. iv. 7; Ecclus. iii. 30), its teaching concerning purgatory and the desirability that the living pray for the dead (2 Macc. xii. 42 ff.). Tanner[2] candidly acknowledges, indeed, that the Apocrypha were pronounced canonical because the "church found its own spirit in these books." Still further, it was a matter of no little interest to maintain at all hazards the dignity of the Vulgate, and this would have been greatly imperiled if, on the authority of a general council, so large a part of it as was contained in the Old Testament Apocrypha was declared to be of inferior value. But if none of these reasons considered separately, or when taken together, could be regarded as sufficient to determine the action of the council with reference to the Scriptures, there is another whose weight cannot be disputed. It is the principle that then dominated and must ever dominate in such a system as the Romish church represents, namely, that there are no distinct periods of divine revelation, but that it is an uninterrupted process going forward in and through the church. "When therefore the Catholic church insists with special emphasis on the full and equal canonicity of the Apocrypha, its interest in them, before all, declares itself for the reason that by their means the gaps in the inspired literature are filled up and that continuity ["solidarität"] of canonical development restored, which, in turn, forms the innermost idea of the dogma of tradition."[3]

Reasons for it.

Karlstadt, one of the early friends of Luther, was the first in the Protestant church to give particular attention to the subject of the Canon.[4] While placing all the so called Apocrypha outside the same, he made the distinction among them of *apocryphi tamen agiographi et plane apocryphi virgis censoriis.* To the first class belonged Wisdom, Ecclesiasticus, Judith, Tobit, and the two books of the Maccabees. In the first complete original edition of Luther's version of the Bible, the Apocrypha were placed at the end of the Old Testament as an appendix, with the title, "Apocrypha — that is, books that are not held as equal to the Holy Scriptures and yet are good and useful to read." It may be said, in general, that the opinion of Luther on this subject became the prevailing one in the church which he represented. But such a statement should not be made without limitations. Luther's view was a too subjective one to be made the platform of an important branch of the Christian church. Personal feeling more than historical evidence, or grammatical criticism, he made the test of canonicity. He did not hesitate to admit that the Scriptures contained many imperfections and logical errors. He sometimes took the liberty of explaining passages from the Old Testament in a way different from that in which they are explained in the New Testament. Of Paul's symbolical interpretation of the history of Hagar and Sarah, for instance, he declared that it was "too weak to hold."[5] Hence, it does not surprise us that besides excluding the Apocrypha of the Old Testament from the Bible he distinguished in the New Testament the antilegomena from the other books by assigning them to a subordinate position. The leader's influence was so far felt in the Lutheran church that the matter of the canon was left in its standards, for the most part, an open question. Like the doctrine of inspiration, the fact of the existence of a canon of Scripture was rather something that was assumed than made a distinct dogma. Still, in the so-called Form of Concord which, on the 25th of June, 1580, the fiftieth anniversary of the publication of the Augsburg Confession, was solemnly promulgated by the Elector of Saxony, and for a large part of the Lutheran church had the force of a creed, it was declared that the Prophetical and Apostolical Scriptures of the Old and New Testaments constitute the only rule of faith, and that no other writings have equal authority.[6] Moreover, the position and title which had been given to the Apocrypha in the German Bible, in that of Zürich and Strassburg of 1529, as well as

Writers on the Protestant side.

1 Delitzsch, *idem*, p. 395.
2 *Ueber das katholische Traditions und das Protestantische Schriftprincip*, p. 127.
3 Holtzmann, *Kanon und Tradit.*, p. 431 f.
4 *De Canonicis Scripturis Libellus.*
5 See Herzog's *Real-Encyk.*, vi. 696.
6 See Art. "Concordien-Formel" in Herzog's *Real-Encyk.*, iii. 87 ff.

Luther's of 1534, in the absence of a distinct article in the Confession respecting them, served as a guide in the formation of opinions. And subsequently, a number of distinguished Lutheran theologians, as Chemnitz, Hollaz, and Gerhard, drew a sharp line of distinction in their writings between the books *qui in codice quidem sed non in canone biblico exstant*, and those which *immediato Dei afflatu scripti sunt.*

Yet, not only in theory but also in practice, the Reformed church took a more pronounced position with respect to these works than the Lutheran. The Helvetic Confession declares unequivocally: "*Credimus Scripturas canonicas sive prophetarum et Apostolorum utriusque Testamenti ipsum esse verbum Dei.*" As Westcott has said: "The Lutherans, or more strictly Luther, judged the Written Word by the Gospel contained in it, now in fuller now in scantier measure, to which the Word in man bore witness: the Calvinists, accepting without hesitation the Old Testament from the Jewish Church and the New Testament from the Christian Church, set up the two records as the outward test and spring of all truth, absolutely complete in itself and isolated from all history."[1] The French Bible of 1535 says of the Old Testament in the title to the same, that it is made up of the books translated from the Hebrew, and gives the Apocrypha in the form of an appendix with the heading: "The volume of the Apocryphal Books contained in the Vulgate translation which we have not found in the Hebrew or Chaldee." This may be taken as expressing the deliberate judgment of Calvin, who was the responsible editor of the work. In the Confession of Faith made at Basle (1534) and in the two Helvetic Confessions (1536, 1566), as well as in the Genevan Catechism (1545), the references to the Scriptures are all of a positive character, but no express list of the canonical books is given, the same being generally understood to be conterminous in the Old Testament with the Hebrew canon. The Belgian Confession (1561–1563) mentions the books by name, both those of the Old and of the New Testament, and adds: "These books alone we receive as sacred and canonical *non tam, quod ecclesia eos pro hujusmodi recipiat et approbet, quam imprimis quod spiritus sanctus cordibus nostris testatur a deo profectos esse comprobationemque in se ipsis habeant.*" In the Confession of the French Reformed church (1561), art. 4, the Apocrypha are apparently comprehended under the title: "*Alii libri ecclesiastici, qui ut sint utiles, non sunt tamen ejusmodi, ut ex iis constitui possit aliquis fidei articulus.*"[2]

The Reformed church.

The discussions that were held on the subject of the canon at the synod of Dort are of much interest, and seem worthy of a more extended notice.[3] According to the official records published at Leyden in 1620 (Acta Synodi Dordrechtanæ), in the ninth sitting (1618–1619), the following result was reached: "Since it is clear that the apocryphal books are mere human writings, some of them spurious and disfigured by Jewish legends and inventions, as, for instance, the books of Judith, Susanna, Tobit, Bel and the Dragon, and particularly the third and fourth book of Ezra; since some of them, also, in doctrinal and historical points contain contradictions to the canonical books; and since they neither in the Jewish or early Christian church were added to the codex of the Old Testament: it was consequently discussed whether these books were even worthy of a special translation, and further, whether it were best that they should be bound up in the same volume with the sacred codex, inasmuch as such a connection in the course of time might, as in the papal church, expose to the danger that mere human productions would finally come to be esteemed by the ignorant as canonical and divine. The matter having been considered for a long time, and the most diverse and weighty grounds adduced on both sides, further time was desired in order to give said grounds riper deliberation." "In the tenth sitting, Gomarus and Diodati (of Geneva), together with other pastors, presented their views in written form, and the opinion of those from Tübingen having also been heard, the majority voted: 'The Apocrypha should be translated into Dutch, but it did not seem necessary to bestow the same careful attention upon them as is demanded in the translation of the canonical books.'" It was further resolved to continue to permit the Apocrypha to be bound up with the other books, but only on the condition that they be separated from them by a suitable space, and be marked by a special title in which it should be emphasized that they were purely human, — in fact, apocryphal books. They were to be printed in smaller type, differently paged, and the places where they differed from the canonical books indicated on the margin, particularly the passages cited by the Papists in support of their peculiar dogmas.

Synod of Dort.

1 *Bib. in Church*, p. 248.
2 See Herzog's *Real-Encyk.* vii. 266.
3 See *Zeitschrift für historische Theologie*, 1854, pp. 645–648.

And finally, they were assigned a place, not as usual, between the Old and New Testaments, but at the end of the whole Bible.

The Bible in England.

In the sixth of the Latin Articles of 1562 of the Anglican church, translated into English the following year, the Old Testament Apocrypha are enumerated, with the exception of Baruch, which, however, was doubtless meant to be included in Jeremiah, under the title of "other books," that were to be read for "example of life and instruction of manners," but were not to be used for the support of doctrines (*ad exempla vitæ et formandos mores, illos tamen ad dogmata confirmanda non adhibet*). In the Articles of 1571, ratified by Parliament in their English form, the Book of Baruch is mentioned by name as well as all the rest usually found in the list. In practice, however, the Anglican forms an exception in some respects to the otherwise universal rule of all branches of the Reformed church. Passages from Tobit and Wisdom are quoted in the Homilies as Scripture; Baruch is called a prophet; and quotations from the Book of Tobit are also still retained in the Communion Service (Tob. iv. 8, 9). A proposition in Convocation to substitute for these references others taken from the canonical Scriptures was made in 1689, but was voted down by a majority of the members.[1] The same general position as that taken in the English Articles with respect to the Apocrypha was also adopted in the Irish Articles of 1615. They declare that the books commonly called Apocrypha are not inspired, "and therefore are not of sufficient authority to establish any point of doctrine; but the Church doth read them as containing many worthy things for example of life and instruction of manners." In the various translations of the Bible that were made for use in England, from that of Coverdale in 1535 to the Authorized Version of 1611, the Apocrypha were invariably found, but in a subordinate position, and usually prefaced by a note characterizing them as "Apocrypha," or more fully, as writings without dogmatic authority. Coverdale, in his first edition, put Baruch among the canonical books, but in the second (1550), among the apocryphal. In Cranmer's Bible of 1540 the term Hagiographa is strangely employed instead of Apocrypha as a title, and in later editions even this is omitted. The Westminster Confession (1643) treats of the Scriptures in its first five articles. The third is as follows: "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of Scripture; and therefore are of no authority in the Church of God, or to be any otherwise approved or made use of than other human writings."

Subsequent history of the Apocrypha in the English Bible.

Although under cover of a supposed hereditary right the Apocrypha had found a place, if an inferior one, in the English Bible, it was destined soon to lose the same. As early as in the edition of 1629 ("Imprinted at London by Bonham Norton and John Bill, Printers to the King's Most Excellent Majestie"), the apocryphal books began to be omitted. In 1643, Dr. Lightfoot, in a sermon from Luke i. 17, delivered before the House of Commons, denounced them as the "wretched Apocrypha," a "patchery of human invention," by which the end of the Law was divorced from the beginning of the Gospel. Again in 1645, in the same place, he pleaded for "a review and survey of the translation of the Bible," and that Parliament as a body would "look into the oracle, if there be anything amiss there and remove it." Providentially, it was not left to the government of England to interfere in the matter, but without any special official act these books came, as by common consent, to be omitted from new editions of the Authorized Version.

Later conflicts.[2]

During the present century two important conflicts have sprung up over the Apocrypha, both occasioned by the demand of Protestant Christians on the continent of Europe that these books be bound up and circulated with the canonical Scriptures. From its first organization in 1804, the British and Foreign Bible Society had been accustomed to give aid to similar societies on the continent, the so-called Canstein Bibles containing the Apocrypha being made use of for circulation there. After a few years considerable opposition to the measure began to manifest itself among some of the auxiliary societies, particularly in Scotland. As early as 1811, consequently, a request was made of the European beneficiaries by the parent society, that they leave out the Apocrypha from the Bibles whose circulation was promoted by the same. So much feeling, however, was awakened by it, and the fact became so obvious that there was no probability of its being complied with on the continent, that, after two years, it was withdrawn. From this time

1 Cf. Macaulay, *Hist. of Eng.*, iii. 887, 888. New York, 1850.
2 Cf. *An. Reports of Brit. and Foreign Bib. Soc.*, and Histories of that Society by Owen and Brown respectively.

until the year 1819 there was a continual discussion of the subject in the pulpit and press of Great Britain, all parties, on the Protestant side, admitting that the Apocrypha were uninspired writings, but without being able to agree on the point of their relative worth and the propriety of circulating them with funds contributed to a Bible Society. Assistance given in the year 1819 toward publishing a Roman Catholic version in Italian, Spanish, and Portuguese, brought matters to a crisis, the Edinburgh branch characterizing the action as a breach of previous contracts. The parent society, after long deliberation, resolved (1822) to retrace its course, deciding that henceforth its funds should be used only for the distribution of the canonical Scriptures, and that whatever was done by auxiliaries toward printing and publishing the Apocrypha should be done at their own expense. Such a middle course, however, served rather to enhance than diminish the difficulties of the situation. An appropriation of five hundred pounds made, under these conditions, to Leander Van Ess to aid him in the publication of his Bible, he agreeing to provide independently the necessary means for including the Apocrypha with the same, called forth the most vigorous protests. It was asserted that the society would thereby be condoning a serious fault, and, in effect, lending its influence to give the color of inspiration to books that were full of errors, even below the level of many human writings, and that contained not a few actual contradictions of the canonical Scriptures.

The consequence was that in December, 1824, the directors of the society voted to rescind the action taken about three months before, and now declared that they would aid in the publication of Bibles containing the Apocrypha only in case the same were printed as an appendix to the canonical books and not distributed among them. The excitement, however, already ran too high to be allayed by such a measure. It was argued that it was the duty of the society not only not to give the least encouragement to the circulation of the Apocrypha, but to discourage it and bear witness at every opportunity to the true limits of the Biblical canon. Under the powerful leadership of the Edinburgh branch, the opposition made itself felt to such an extent that, in the following year, all action taken with reference to the Apocrypha since 1811 was stricken from the records of the parent society, and in 1827 the following positive ground assumed, which, as far as Great Britain was concerned, put an end to the controversy : The principles of the society excluded the circulation of the Apocrypha. Persons and associations, therefore, receiving aid from it must bind themselves not to circulate them. Further, bound Bibles alone should be put into the hands of auxiliaries, and that only to the extent that pledges were given to circulate the same unchanged. And finally, auxiliaries circulating the Apocrypha must place a sum corresponding to the value of the Bibles granted them to the credit of the London society.

The conflict on the continent.

In the mean time, the commotion excited in Great Britain by these discussions had awakened a corresponding one on the continent of Europe. Nitzsch writes, with some humor,[1] concerning the efforts made from England to learn the opinions of various scholars at the continental universities on this subject. As long as the London society, however, on which all the continental societies were more or less dependent, permitted the publication, with funds furnished by it, of the Apocrypha in any form, the discussions going on in Great Britain awakened but little interest in the rest of Europe. But when by the resolutions of 1826 and 1827 all further coöperation on this basis was rendered impossible and, in addition, the brethren of the continental churches were advised to make a bonfire of the troublesome books,[2] the storm that sprang up was unprecedented. The Bible Society of Basle, in a communication addressed to that of London (May, 1826), endeavored to dissuade it from the measure resolved upon, and on receiving an unfavorable response, sought to unite all the auxiliaries of the continent, more than fifty in number, in an effort in the same direction, and in case of its failure to induce them to form a union for carrying on the work as hitherto.[3] The connection between the London society and its continental auxil-

1 *Deutsche Zeitschrift*, No. 47, p. 370: "Dies geschah in den zwanzigen Jahren unsers Jahrhunderts. Ich erinnere mich, das der Beauftragte schon in Basel, Tübingen, Heidelberg, auch in Frankfurt a. M. angefragt hatte, als er mir in Bonn dieses Zutrauen erwies. Alle hatten begreiflicher Weise für die Mitverbreitung der Apokryphen und gegen die schottischen Anträge gestimmt. Was man ihm von *Graden der Inspiration* gesagt hatte, schien ihn am meisten zu interessiren, aber wenig zu erbauen."

2 See Metzger, *Geschichte der deutschen Bibel-Uebersetzung*, p. 326.

3 One of the resolutions of the paper thus communicated is worthy of special notice. It reads: "In Erwägung, dass das Merkmal christlicher Universalität den Grundcharacter einer Muttergesellschaft bildet, und in der gerechten Besorgniss, dass die Bibelgesellschaft in London *durch Missverständniss zu ihrer Verfügung wider ihren Willen genöthigt worden ist*, erklären wir hiermit, dass wir ihr mit unauslöslicher Dankbarkeit zugethan bleiben und uns alsbald bereitwillig an sie, als die Muttergesellschaft, anschliessen, wenn sie dem Character der Universalität fortdauernd huldigen wird."

iaries was finally broken off October 27, 1827. The discussions called forth in European circles by these events were, for the most part, of a superficial character, with the exception of certain works by Reuss, Moulinié, and Stier,[1] which helped prepare the way for the more radical and decisive conflict that took place twenty years later.

Its final development.

The renewal of the strife in Germany in 1850 was no insignificant symptom. "Orthodoxy," as Fritzsche somewhat sarcastically remarks, "had powerfully gained in strength, and now began to show its horns."[2] As a matter of fact, the question could not rest where it had been left in the previous discussions, especially as over against the now pronounced position of the British and Foreign Bible Society, and a more thorough treatment of it soon became an absolute necessity. The immediate occasion of the opening of the controversy was the offering, by a society in Carlsruhe, 1851,[3] of a prize for the best work on the character and worth of the Apocrypha. The first prize was won by Keerl in a treatise entitled: "Die Apokryphen des Alten Testaments" (Leipz., 1852); and the second, by Kluge: "Die Stellung und Bedeutung der Apokryphen" (Frankfurt a. M., 1852), the latter being in the form of a dialogue and of an eminently popular cast. Keerl followed up his first work by three others (1853, 1855), in which he defended it against attacks, especially those of Stier and Hengstenberg, and showed more fully the errors and contradictions of the Apocrypha in their relation to the Scriptures. Other more fugitive compositions on the same side, that is, against the Apocrypha, by Wild, Schiller, Schröder, Sutter, Ebrard, Kraussold, whose full titles we give elsewhere, appeared at about the same time, and the contest was now fairly entered upon. As champions, on various grounds, for the retention of the Apocrypha in published editions of the Bible, appeared persons of no less distinction and weight than Rudolph Stier,[4] Hengstenberg,[5] and Bleek.[6] The discussion was conducted with great warmth on both sides, Stier particularly placing himself through an often misdirected zeal in weak and dangerous positions. And even Hengstenberg was betrayed into intimating that the opponents of the Apocrypha were too much influenced in their efforts by the wish to share the pecuniary resources of English Christians, and that it might be better to give up the circulation of the Bible altogether, than to submit to the latter's narrowness.[7] The views of Bleek were undoubtedly most free from bias, but being, at the same time, based on a theory of inspiration which destroys the essential distinction between works canonical and apocryphal, they did not have the influence which, in other respects, they deserved. One practical result of the discussion was that the so-called Bergische Bibelgesellschaft passed a resolution to the effect that no more Bibles containing the Apocrypha would be circulated by them gratis, or at a reduced rate, but that ("auf ausdrückliches Verlangen," "on special request") such Bibles would be issued, at the full cost price, to those wishing them on those terms.[8] And a still more important result was, that the attention of leading scholars on the continent was now directed to the matter of subjecting these works to a critical and exhaustive study, the fruits of which have greatly enriched the theological literature of the last quarter of a century and contributed not a little towards harmonizing the opinions of all Protestants on this important question. It may serve as a sign of the change that is taking place in Christian public sentiment that scholars appointed in Switzerland (1857–58) for the revision of the German Bible, in a report subsequently made,[9] expressed their regret that it had not been permitted them to leave out certain of the Apocryphal books not found in the Lutheran translation, namely, 1 and 2 Esdras and 3 Maccabees, and declared that, altogether, they had found their labor on these writings dreary and unsatisfying. They gave the Apocrypha, moreover, a new and separate paging as better corresponding to their acknowledged position relative to the canonical Scriptures.

The Greek text.[10]

As we speak circumstantially of the Greek text and the old translations in connection with the several separate introductions, it remains for us here simply to characterize this text in general in its published form, and describe the various manuscripts that are supposed to be represented in the respective books. All other editions of the Septuagint, including the Apocrypha, are based on four principal ones, namely: the Com-

1 See Index of Authorities below.
2 Schenkel's *Bib. Lex.*, art. "Apok. des A. T."
3 "Verein für innere Mission Augsb. Bekenntnisses, im Grossherzogthum Baden."
4 *Die Apok.* (1853).
5 *Ev. Kirchenzeitung*, 1853, 1854.
6 *Stud. u. Krit.*, 1853.
7 See Keerl (ed. of 1853), pp. 45, 46.
8 *Ev. Kirchenzeitung*, 1854, p. 680.
9 Metzger, p. 379.
10 Cf. Smith's *Bib. Dict.*, art. "Septuagint;" Rosenmüller, *Handbuch*, ii. 262–304; Frankel, *Vorstudien*, pp. 242–252; Schürer, in Herzog's *Real-Encyk.* (2te Aufl.), i. 494 f.

plutensian Polyglot ("in Complutensi universitate," 1514–1517); the Aldine ("Sacræ Scripturæ Veteris Novæque omnia," 1518); the Roman ("Vetus Testamentum juxta Septuaginta ex auctoritate Sixti V. Pont. Max. editum," Romæ, 1587); and Baber's *fac-simile* of the Codex Alexandrinus (1816–28). An edition of the latter was also published by Grabe (1707–1720), but its critical value is far below that of Baber's. The text of the Roman edition, being mainly that of the Vatican MS. (1209.), is much superior to the others, and as most of the later editions of the LXX. are founded upon it, the ordinary printed text is an unusually good one. The entire Greek Apocrypha (*i. e.*, 1 Esdras, Tobit, Judith, Additions to Esther, Wisdom, Ecclesiasticus, Baruch, Epistle of Jeremiah, Additions to Daniel, and 1, 2, and 3 Maccabees), are found in all these editions, except that 1 Esdras is wanting in the Complutensian Polyglot, while Codex Alexandrinus contains in addition 4 Maccabees and the Prayer of Manasses.

The most important subsequent edition of the Greek Bible in the order of time was that of Holmes and Parsons (5 vols. 1798–1827, Apocrypha in vol. v.), which is accompanied by a great number of valuable readings of MSS. and previous editions. The Vatican MS. (1209. named here II.) was collated for only a part of the Apocrypha (1 Esd., Additions to Esth., Jud., and Tob.), it having been, during the progress of the work, put out of the reach of the editors. In the year 1850 appeared the first edition of Tischendorf's "Vetus Testamentum Græce juxta LXX. interpretes" (Lips., 5th ed. 1875). He gave the readings of the Codex Alexandrinus and, so far as known at the time of publication, those of the Sinaitic MS. (Friderico-Augustanus) and of the palimpsest of Ephraim the Syrian. Further, in 1859, was published, by Mr. Field at Oxford, an edition of the LXX. ("Vetus Testamentum Græce juxta LXX. interpretes, recensionem Grabianam denuo recognovit"), on the basis of the Codex Alexandrinus, manifest errors of transcription being corrected by the aid of other MSS. The apocryphal books are separated from the canonical, and the order of the latter is that of the Hebrew Bible. Other minor editions are those of Bos (Franeq., 1709), Breitinger (4 vols., Turici, 1730–32), and several by Bagster. The last has also published a separate edition of the Apocrypha in Greek (text of the Roman edition), with the English in parallel columns (Lond., 1871). The Apocrypha in Greek, moreover, have been published in a separate form by Fabricius (1691, 1694), Augusti (1804), Apel (1837), and Fritzsche (1871). The last work, with its rich and well-arranged critical apparatus, is far superior to any that has preceded it, but is itself so far imperfect that, for some of the books (Ecclus., Bar., Ep. of Jer., and Additions to Dan.), no collation of the Vatican MS. (II.) was made, while for the remaining, the collation of Holmes and Parsons was followed, except in the Book of Wisdom, for which Fritzsche made use of the faulty transcript of the MS. by Cardinal Mai (Romæ, 1857). In view of the recent appearance of this famous Codex in a far more correct form in the edition of Vercellone and Cozza (Romæ, 1868–1875, vols. i.–v; vol. vi., containing the critical apparatus, was promised for the year 1878), and the new photo-lithographic edition of the Syriac Hexapla by Ceriani (Mediol., 1874), a new edition of Fritzsche's otherwise most excellent and satisfactory work would seem to be called for. Editions of single books of the Apocrypha have appeared at different times, as follows: by Linde, Ecclesiasticus (1795); the same by Bretschneider (1806); of Esther, by Fritzsche (1848); Wisdom (1858) and Tobit (1870), by Reusch.

Greek MSS. Uncials.

The uncial MSS. containing a greater or less portion of the Apocrypha are comparatively numerous. (1) The most important and valuable of these is Vaticanus 1209. by Holmes and Parsons, whose nomenclature Fritzsche follows, called No. II. It originated, as is supposed, in the fourth century, and contains the following Apocryphal books: 1 Esd., Wisd., Ecclus., Additions to Esth., Jud., Tob., Bar., Ep. of Jer., and Additions to Daniel. (2) Codex Sinaiticus, likewise of the fourth century, is the next uncial in age and rank. It is kept at St. Petersburg. The name given it by Fritzsche, as including the MS. Friderico-Augustanus, an earlier discovered fragment of the same preserved at Leipsic, is X. It contains the Additions to Esther, Tobit (i.–ii. 2 in Frid.-August.), Jud., 1 and 4 Macc., Wisd., and Ecclesiasticus. (3) Codex Alexandrinus (III.) is of the fifth century, and now to be found in the British Museum. The Apocrypha have in it the following order: Bar., Ep. of Jer., Additions to Dan., Additions to Esth., Tob., Jud., 1 Esd., 1, 2, 3, 4 Macc., Prayer of Man., Wisd., Ecclus. (4) Codex Ephraemi rescriptus (C.) is preserved at Paris, and is thought to have originated in the fifth century. It has considerable fragments of Ecclus. (cf. Tischendorf's ed. of LXX., Prolegom., p. lxxxiii.) and Wisdom (viii. 5–xii. 10; xiv.

19–xvii. 18; xviii. 24–xix. 22). (5) Codex Venetus is found at the library of St. Mark's, Venice. It was falsely numbered as a cursive MS. (23.) by Holmes and Parsons. It apparently originated in the eighth or ninth century, and contains all the Apocrypha here treated except 1 Esd., Additions to Esth., and the Prayer of Manasses. (6) Codex Basiliano-Vaticanus 2106. (XI.) is from the ninth century, and contains of our books: 1 Esd. (except viii. 1–5; ix. 2–55), and the Additions to Esther. (7) Codex Marchalianus, or Vaticanus 2125. (XII.), is from the sixth or seventh century, and contains of the Apocrypha: Bar., Ep. of Jer., and the Additions to Daniel. (8) Codex Cryptoferratensis, of the seventh century, was published by Cozza, at Rome, in 1867 (2 vols., vol. iii. 1877), and has fragments of Baruch, of the Ep. of Jer., and the Additions to Daniel. It seems not to have been collated by Fritzsche. (9) There remain, moreover, yet to be collated two palimpsests of Ecclus. and Wisd., discovered by Tischendorf and now preserved at St. Petersburg. This scholar had reserved them for volume viii. of the *Monumenta sacra inedita*, which did not appear.

Cursives.

The following cursive MSS. also, the most of them first collated for the edition of the LXX. by Holmes and Parsons, are noticed in the critical apparatus of Fritzsche's "Libri Apocryphi V. T. Græce," and for convenience may be here more particularly described: For *1 Esdras* were used 44. (Cod. Zittaviensis, e codd. biblioth. senatus Zittaviæ, ascribed to the 15th cent.); 52. (Cod. Liguriensis, Florence, parchment, of the 10th cent.); 55. (Cod. Vat. n. 1, parchment, some say from the 10th, others from the 12th cent.); 58. (Cod. Vat. n. 10, parchment, c. 13th cent.); 64. (Cod. Parisiensis n. 2, parchment, c. 11th cent.); 68. (library of St. Mark's, Venice, n. 5, parchment); 71. (Cod. Par. n. 1, paper, *i. e.* charta bombycina, c. 13th cent., carelessly transcribed); 74. (Cod. Marcianus, at Cloister of St. Mark near Florence, c. 12th cent., lacks vi. 4–30, written by different hands); 106. (Cod. Ferrariensis, paper, c. 14th cent., found at library Carmelitarum Calceatorum ad div. Paulum, Ferraræ); 107. (Cod. Ferrariensis, paper, had same copyist as 106., dated 1334); 119. (Cod. Par. n. 6, parchment, 13th cent.); 120. (Cod. Venetus n. 4, parchment, 11th or 12th cent.); 121. (Cod. Venetus n. 3, parchment, probably of the 11th cent.); 134. (Cod. Mediceus, e codd. biblioth. Mediceo-laurentianæ, Florence, parchment, 10th cent.); 236. (Cod. Vat. n. 331, parchment, 10th cent.); 243. (Cod. Coislinianus n. 8, 10th cent., especially rich in readings from Aquila, Symmachus, and Theodotion); 245. (Cod. Vat. n. 334, parchment, date before 10th cent.); 248. (Cod. Vat. n. 346, paper, c. 14th cent.). *Additions to Esther:* 55. 93 b. (see 93. below) 108 a. (see 108. below); 249. (Cod. Vat., parchment); 52. 64. 243. 248. 44. 68. 71. 74. 76. (Cod. Par. n. 4, parchment, apparently of 12th cent.); 106. 107. 120. 236. *Additions to Daniel.* 26. (Cod. Vat. n. 556, parchment, c. 13th cent.), 33. (Cod. Vat. 1154, parchment, 10th cent., is mutilated at the beginning and has only five verses of Bel and Dragon); 34. (Cod. Vat. n. 303, parchment, c. 12th cent.); 35. (Cod. Vat. n. 866, c. 12th cent.); 49. (Medicean Lib., 11th cent.); 87. (Cod. Chisianus, 9th cent.); 88. (Cod. Chis., has both texts); 89. (11th cent.); 91. (Cod. Vat. n. 452, parchment, 11th cent.); 130. (Cod. Cæsareus, Vienna, parchment, 10th or 12th cent.); 148. (Cod. Vat. n. 2025, parchment, c. 12th cent.); 149. (at Vienna, parchment, c. 13th cent., contains of additions only Bel and Dragon); 228. (Cod. Vat. n. 1764, parchment, c. 13th cent.); 229. (Cod. Vat. n. 675, 14th cent., closes with ver. 2 of Bel and Dragon); 230. (Cod. Vat. n. 1641, parchment, c. 12th cent.); 231. (Cod. Vat. n. 1670, parchment, 11th cent.); 232. (Cod. Vat. n. 2000, parchment, c. 12th cent.); 234. (Cod. Mosquensis); 235. (Cod. Vat. n. 2048). *Prayer of Manasses:* T. (Cod. Turicensis, a MS. of the Psalms at Zürich). *Baruch:* 231. 96. (Cod. of the Hexapla in the collection of Moldenhauer, at Copenhagen); 49. 26. 198. (Nat. Lib. at Paris — formerly Colbert. n. 14. parchment, apparently of 11th cent., contains i. 1–ii. 19); 229. 33. 70. (belongs to lib. of Church of St. Agnes, Augsburg, parchment, 10th or 11th cent.); 86. (lib. of Card. Barberini, Rome, very old but corrected from Hexapla); 87. 88. 91. 228. 239. (Cod. of lib. S. Salvatoris, Bologna, n. 641, parchment, dated 1046). The *Epistle of Jeremiah* is found in the same MSS., in general, as Baruch. In 231. verses 54 to the end are wanting, and the MSS. 70. 96. 229. do not contain the Epistle. *Tobit:* 44. 52. (from iii. 16 on, wanting), 55. 58. (lacks xiii. 7–14), 64. 71. 74. 76. 106. 107. 236. 243. 248. 249. *Judith:* 52. 55. 64. 243. 248. 249. 44. 71. 74. 76. 106. 107. 236. *1 Maccabees:* 44. 52. 55. 56. (from x. 16 on, wanting), 62. 64. 71. 74. 106. 107. 134. (begins with xi. 33), 243. (lacks xi. 63–xv. 4). *2 Maccabees:* Is found in the same MSS. generally as the first book, except that it fails in 134.; 56. (begins with v. 11, and ends vi. 7); 64. (lacks x. 13 to end of chapter); 243. (ends

with xiv. 23). *3 Maccabees:* 55. 74. 44. (lacks ii. 5–8, 13–15), 71. (is fragmentary, wanting ii. 3–19; iii. 28, 30; v. 11–13; vi. 4–15, 25, 26, 34–36, 38–40; vii. 2), 19. 62. 64. (ends with vi. 13), 93. *Ecclesiasticus:* 55. 68. 70. 106. 155. 157. (ends with li. 21), 248. 253. 254. 296. (wants xviii. 18–xix. 3; xxiii. 3–16; xlviii. 12–xlix. 15, and chap. li.), 307. (Cod. Monacensis n. 129, paper, 14th cent., lacks xxi. 3–xxvi. 20, and all after xlii. 33). *Wisdom:* 55. 68. 106. (lacks xix. 18, to the end); 155. (Cod. Meermani, end of 12th cent., vi. 23–xv. 19 is wanting); 157. (Basil. B. vi. 23); 248. 253. (Cod. Vat. n. 336, parchment, 14th cent.); 254. (Cod. Vat. n. 337, parchment, apparently 13th cent.); 261. (Medicean Library n. 30., 14th cent., end fails as in 106., and in other respects like: "omnino gemelli sunt," Fritzsche); 296. (Cod. Vaticano-palatino-heidelberg. n. 337, parchment, 13th cent.). Fritzsche also gives for this book the readings of several Paris MSS. collated by Thilo, designated respectively by the letters A. Aa. (fragment i.–iv. 7, connected with A.), B. C. D. E. F. G. H. I.

The following codices belong, according to a recent discovery of Paul de Lagarde[1] and Mr. Field,[2] to the recension of the martyr Lucian, made in the third century: 19. (Cod. Bibl. Chigianæ, Rome, 10th cent., containing 1 Esd. ii. 16–ix. 36, and Add. to Esth., Judith, 1, 2, and 3 Maccabees); 93. (Cod. Arundelianus, British Museum, contains 1 Esd., Add. to Esth., 1, 2, 3 Maccabees); 108. (Cod. Vat. n. 330, paper, 14th cent., contains 1 Esd., Add. to Esth., Tobit, except x. 8 ff.); 36. (Cod. Vat. n. 303, parchment, c. 13th cent., contains Baruch, Ep. of Jer., and Add. to Dan.); 48. (Cod. Vat. n. 1794, parchment, 11th cent., contains same books); 51. (Cod. of Medicean Lib., parchment, 11th cent., same books); 62. (at Oxford, 13th cent., same books and in addition 1, 2, 3 Maccabees); 90. (Cod. Bibl. Laurentianæ, parchment, c. 11th cent., has Add. to Dan., Bar., and Ep. of Jer.); 147. (Bodleian Lib., 13th cent., same books); 233. (Cod. Vat. n. 2067, 12th cent., same books); 22. (Brit. Mus., 11th or 12th cent., has Baruch); 308. (Vienna, contains the same parts of Ecclus. as 296., and lacks in addition xlv. 15–xlvi. 12).

Other characters used by Fritzsche in his critical apparatus and adopted in the present volume, are as follows: Co., Complutensian Polyglot; Ald., the Aldine edition of the LXX.; H., Hoeschel's Codex Augustanus; HF., the edition of Tobit in Hebrew by Fagius; HM., the edition of Tobit in Hebrew by Münster; Syr. P., the Peshito Version; Syr. Ph., the Philoxenian version; Ar., Arabic; Vet. Lat., Old Latin; Vulg., Vulgate, and to be distinguished from vulg., by which the *textus receptus* is sometimes designated.

The translators of the English version of the Apocrypha, incorporated with the Bible of 1611, have not left us wholly in doubt respecting the authorities made use of by them. By means of the marginal notes and references, as well as by comparing the readings adopted with the critical works known to have been in their hands, a tolerably correct judgment of their method of procedure may be obtained. Next to the Latin translation of the Apocrypha, by Junius, they depended mainly on the Complutensian Polyglot (1517), and the Aldine edition of the LXX. (1518). For 1 Esdras, the last was their principal authority (cf. ii. 12), as that book did not find its way into the work of Cardinal Ximenes. And for the Prayer of Manasses there seem to have been no Greek authorities at hand, the same not appearing in the Polyglot of Walton till 1657, and the Alexandrine Codex first reached England in the year 1628. But the Roman edition of the LXX. (1587) was also in their hands, as is evident from direct references to it (cf. margin at 1 Esd. v. 25; viii. 2; Tob. xiv. 5; 1 Macc. ix. 9), although it seems to have exerted no preponderating influence. Sometimes the Aldine copy was followed in preference to the united testimony of the Roman edition and the Complutensian Polyglot (cf. Jud. iii. 9; viii. 1; Ecclus. xvii. 31; xxxi. 2; xxxvi. 15; xxxix. 17; xlii. 13; xliii. 26; xlvii. 1: Bel and Drag., ver. 38; 2 Macc. i. 31; viii. 23; xii. 36; xiv. 36). And again the Roman edition was followed as against the other two (cf. 1 Macc. iii. 14, 15, 18, 28; iv. 24; v. 23, 48; vi. 24, 43, 57; vii. 31, 37, 41, 45; viii. 10; ix. 9; x. 41, 42, 78; xi. 3, 15, 22, 34, 35; xii. 43; xiii. 22, 25; xiv. 4, 16, 23, 46; xv. 30; xvi. 8; 2 Macc. viii. 30; xv. 22).[4] It looks somewhat suspicious, however, that so many of the latter passages are to be found in one book of the Apocrypha, and it makes the impression, by itself, that simple convenience may have been too much consulted in the matter.

Textual authorities used in the version of 1611.[3]

1 See *Theolog. Literaturzeitung*, 1876, col. 605. 2 *Idem*, col. 179.
3 Cf. Scrivener, *The Cambridge Paragraph Bible*, Introd., pp. xxvii., xxviii. 4 Scrivener, *idem*, p. xxvii., note 4.

THE FIRST BOOK OF ESDRAS.[1]

INTRODUCTION.

THE title which this book bears in the English Bible was first given to it in 1560, by the translators of the so-called Genevan version. The church of England, however, in its article of religion relating to the Scriptures, promulgated two years later, and again in 1571, following the usage of the Vulgate, calls it the "Third Book of Esdras"; our present canonical Books of Ezra and Nehemiah being known, respectively, as "First" and "Second Esdras."[2]

In the Old Latin, Syriac, and Septuagint versions, on the other hand, it was designated as the "First Book of Ezra," and held a corresponding position in the order of books. This was doubtless due to the nature of its contents, which include a somewhat earlier period of history than the books with which it is associated, and not, as Movers[3] and Pohlmann[4] strangely conjecture, on account of its superior age. The Codex Alexandrinus and some MSS. of the LXX. name the work ὁ ἱερεύς, — Ezra being regarded as a priest *par excellence;* while Jerome, in his *Prologus Galeatus*, reckons the work among the "apocryphal" books of the Old Testament, under the name of "Pastor," and is followed, in this respect, by some writers at a later period (Petrus Comestor, cir. A. D. 1170). On the basis of this fact it has been asserted, even by so sagacious a critic as Credner, that Jerome classed the well-known *Pastor Hermæ* with the Old Testament Apocrypha.[5]

By Isidore of Seville (*Origg.*, vi. 2) the book is entitled the "Second Book of Ezra"; Nehemiah and the canonical Ezra being regarded as the First Book. In times still more modern, writers have inaccurately applied to it such titles as the "Pseudo-Ezra," and the "Apocryphal Ezra," which might easily lead to confounding the work with what is known in the English Bible as "Second Esdras." A fit title, both as it respects convenience and definiteness, would be the "Greek Ezra"; this distinguishes the book alike from the canonical Ezra with its Hebrew original, and from the "Apocalypse of Ezra," which is extant in a Latin text only.

I. *Contents and Scope.*

The contents of the book are as follows: Chap. i. agrees in general with 2 Chron. xxxv., xxxvi.; ii. 1–15 agrees in general with Ez. i.; ii. 16–30 agrees in general with Ez. iv. 7–24; iii.–v. 6 is of unknown origin; v. 7–73 agrees in general with Ez. ii.–iv. 6; vi.–ix. 36 agrees in general with Ez. v.–x. 44; ix. 37–55 agrees in general with Neh. vii. 73–viii. 13.

Different opinions prevail respecting the aim of the work. DeWette[6] says, that no object of the "characterless compilation" is discoverable. Ewald, Fritzsche, Keil, and others, however, agree that the object aimed at seems to have been to give a history of the restoration of the temple. The Old Latin version, indeed, led the way in this opinion, having given as the subject, *De restitutione templi*. In the language of Bertholdt (*Einleit. in d. Alt. Test.*, p. 1011), "He [the compiler] would bring together from old works a history of the temple from the last period of the legal cultus to the time of the rebuilding of the same and

1 This Introduction, excepting a few changes and additions, appeared as an article in the *Bibliotheca Sacra* for April, 1877.

2 Cf. Cosin, *Scholast. Hist. of Can.*, p. xx, and Westcott, *Bible in Church*, pp. 281 ff.

3 *Kirchen-Lexicon*, art. "Apok. Lit.," and *Loci quidam Historiæ Can. Vet. Test.*, p. 30.

4 *Tüb. Theolog. Quartalschrift*, 1859, p. 257 ff.

5 *Geschichte d. N. T. Kan.*, pp. 278, 312, 318. Cf. Bertholdt, *Einleit.*, p. 1006, and Diestel, *Geschichte d. Alten Test. in d. Christ. Kirche*, p. 182.

6 *Einleit. in d. Alt. Test.*, p. 565.

the restoration of the appointed service therein." To this it should, perhaps, be added, that special and undue emphasis is put upon the generosity of Cyrus and Darius in their relations to the rebuilding of the temple, apparently as furnishing a fit example for other heathen rulers.[1]

II. *Arrangement of Materials.*

With this supposed aim of the book the arrangement of its matter, so far as it can be said to have any arrangement, appears to agree. In the first chapter, the author places the account of the celebration of the Passover under Josiah, and carries the history forward to a period just previous to the Babylonian Captivity. He then passes over in the second chapter to the reign of Cyrus, giving an account of the return of the Jews under the leadership of Sanabassar [Zerubbabel], the attempt at rebuilding the temple, and the prohibition of the work by Artaxerxes. In chaps. iii.–v. 6 comes the only independent portion of the work, in which it is narrated that, after a great feast given by Darius, three young men, who formed his body-guard, held a discussion in his presence on the question, "What is mightiest?" Zerubbabel is represented as one of these three young men (?), and secures the victory in the contest. He is able, consequently, to obtain the king's consent to the return of the Jews. Then follows, ch. v. 7–73, a list of the families that returned (in the time of Cyrus!), an account of the resumption of work on the temple, the opposition encountered, and an interruption for two years (!) until the time of Darius (!). Chaps. vi.–vii. continue the history to the completion of the temple and the restoration of its service, which took place under the direction of Zerubbabel, and during the reign of Darius. Then follows, viii.–ix. 36, a narrative of the return of Ezra at the head of a colony, the history of his dealings with those who had married foreign wives; and, at the close, ix. 37–55, the public reading of the law.

By placing the order of the history in the related parts as found in the canonical books side by side with that adopted by our author, the evident confusion of the latter will be still more apparent.

Order of Canonical Books.	*1 Esdras.*
1. Return under Zerubbabel.	1. Return under Sanabassar [Zerubbabel].
2. List of those returning.	2. Attempt to rebuild the temple, and opposition of the Samaritans.
3. Efforts to rebuild the temple, and opposition of the Samaritans.	3. Cessation of work by order of Artaxerxes.
4. Cessation of work by order of Artaxerxes.	4. Resumption of work by permission of Darius.
5. Resumption and completion of the work by Zerubbabel in the reign of Darius.	5. A list of persons who returned with Zerubbabel [in the time of Cyrus!]
6. Return of Ezra with a caravan.	6. Resumption of work on the temple, which the Samaritans cause to cease.
	7. Completion of temple by Zerubbabel during the reign of Darius, who uses against the opposing Samaritans a decree of Cyrus.
	8. Return of Ezra with a caravan.

Naturally, the difficulties presented to the critic by this arrangement have been among the most perplexing of the book. Indeed, the palpable contradiction and absurdity of representing, among other things of a similar character, that the Samaritans effectually opposed the rebuilding of the temple under Zerubbabel *after* his return from Darius with plenipotentiary powers, and that such opposition continued until the *time of Darius*, when it was overcome by appealing to a decree of Cyrus, are so gross that most writers make no attempt at explanation. De Wette (*Einleit.*, p. 566) characterizes this arrangement as false and nonsensical. And Hervey, in Smith's *Bible Dictionary* (art. "1 Esdras"), holds that efforts "to reconcile the different portions of the book with each other and with Scripture are lost labor."

Josephus, who made considerable use of the book, sought in vain to bring its several parts into chronological order. He made a series of suppositions to which, although they are evidently suppositions only, he did not scruple to give the form and force of historical statements. He represented, for instance, (1) that Zerubbabel returned to Babylon from Jerusalem; and, as a matter of personal friendship, was made one of his body-guard by Darius; (2) that the Samaritans were refused permission by the Jews to participate with them in the rebuilding of

1 Cf. Ewald, *Geschichte*, iv. 164; Keil, *Einleit.*, p. 708, and Zotenberg's translation from the Persian of the *History of Daniel* in Merx's *Archiv*, 1869, pp. 397–399.

the temple, on the ground that the latter had received their permission from Cyrus *and from Darius;* and (3) that the disappointed Samaritans then complained to Darius, not that the Jews had again begun to rebuild, but that the *work was proceeding too fast* (*Antiq. of the Jews*, xi. 3, 4). Josephus did not seem to consider that the age of Zerubbabel must have disqualified him from being one of the "young men" (νεανίσκοι) mentioned (iii. 4; cf. v. 5), or that his other explanatory statements fall far short of covering the ground of our author's difficulties. For a notice of additional misplacements of the facts of this history by Josephus, see Ewald (*Geschichte*, iv. 167).

There can be little doubt that the immediate occasion for the series of contradictions in which our author involves himself, is to be sought in the narrative of the debate before Darius. This seems to have been with him a principal point of attraction, and its false glitter blinded him to the deficiencies of his work in other parts. Fritzsche supposes that the original hero of this part was not Zerubbabel, but his son Joakim (cf. v. 5), and that the former name, as the more illustrious, had been substituted (iv. 13) previous to the compilation of our present book. But, ingenious as this suggestion is, it seems to us less probable than that the name of Zerubbabel was originally introduced into the legend under the mistaken impression that the Sanabassar, elsewhere spoken of as conducting the first company of captives from Babylon, was some other person than Zerubbabel. This critic's theory for explaining the confused arrangement is as follows: After the author had given an account of the return in the time of Cyrus, he passes at once, in order to come without delay to the history of affairs under Darius, to the official prohibition to build by Artaxerxes. Then, since according to his text in the original fragment, the historical position of Zerubbabel had been changed, in that he was understood to have conducted a subsequent caravan to Jerusalem during the reign of Darius, he first relates this fact, and then, without being conscious of the anachronism, takes up the list of those returning in the time of Cyrus (cf. *Einleit.*, p. 6 f.).

But it may well be questioned whether any supposed haste of the compiler to get forward in his narrative to the time of Darius could have been the occasion for his omitting, in its proper place, so conspicuous and closely-connected a part of the history as a long list of names which he deems of importance enough to justify its subsequent introduction. Herzfeld's effort to support the forced supposition of Josephus, that Zerubbabel went a second time to Babylon, by appealing to Zech. i. 7; iii. 8, 9; vi. 13, cannot be regarded as successful.[1]

3. *Author, Time, and Place of Compilation.*

As helping to a decision of the question, who the compiler of our book was, and when and where his work was done, the original portion, chap. iii.–v. 6, appears to be of special importance, both on account of its own peculiar character and the interest with which, as we have seen, he himself regarded it. That the writer of this portion of the book did not live in the time of the Persian kings, seems evident from the fact, that he uses the phrase, "Medes and Persians," and "Persians and Medes," interchangeably;[2] that he lived in Egypt appears probable from his allusion (iv. 23) to "sailing upon the sea and upon the rivers" for the purpose of "robbing and stealing;"[3] that he wrote after the period of the reception of Esther and Daniel into the canon, is indicated by the language chap. i. 1, 2 ff.; cf. also, iii. 9, with Dan. vi. 3. But was the compiler of the book himself the author of this independent portion? It is scarcely to be supposed; and the idea is entertained by no considerable number of critics. Still, the fact that he came into possession of it at all, and used it with so much esteem, while it bears in contents and form so evidently the stamp of the Alexandrian school, cannot be without its weight.

The evidence to be gained from other parts of the work on the points before us is less decisive. Fritzsche's opinion that the author was a Hellenist living in Palestine, which he supports only by a single doubtful reference to the book itself (v. 47), can hardly pass for a probable conjecture. On the other hand, Dähne's argument,[4] which Langen[5] ably supports, to prove an Egyptian origin for the entire work from certain marked peculiarities of its language, seems to be entitled to more weight than Fritzsche (See *Nachträge* in his *Com.*) is willing to allow it. It might also be added, that while no lack of interest in the contents of such a book could be predicated of the Jews of the Dispersion, there would naturally be far more need felt for a Greek translation of this kind in Egypt than in Palestine.

1 *Geschichte*, i. 321–328; cf. Keil, *Einleit.*, p. 706, and Fritzsche, *Einleit.*, p. 7.
2 Hitzig, *Geschichte*, p. 277.
3 Cf. Graetz, iii. p. 39 f., and Gutmann, *Einleit.*, p. 214.
4 ii. 116 ff.
5 *Das Judenthum*, etc., p. 175 f

After what has been already said, it will be evident that the date of the compilation cannot be fixed with any degree of definiteness. The acknowledged use of the book by Josephus furnishes a limit in one direction. Most critics, in fact, agree in assigning it to the first or second century before Christ; Fritzsche deciding for the former period as the more probable. Grimm finds in its language evidence of a late origin. Cf. Com. on 1 Macc. i. 43; ii. 18; iii. 46; x. 18, *et passim;* also, my notes at iii. 14; vi. 7.

4. *Sources of the Work and Character of the Text.*

Even a cursory comparison of the text of our book with that of the canonical writers in parallel passages, will at once disclose the fact that, while there is a general agreement, there are, on the other hand, in detail, not a few cases of variation and disagreement, for some of which it is difficult, with our present information, satisfactorily to account. These deviations, which formerly led Biblical students to the too hasty conclusion that the book was quite valueless, have, in later times, by a natural but extreme reaction, been regarded by some as evidence that the author used another recension of the Hebrew text, and one, in more or fewer instances, superior to the Masoretic. An overwhelming majority of the diverse readings of our book, however, may undoubtedly be referred to the acknowledged fact, that its author sought, as a matter of primary importance, to make his work smooth in language and clear in thought; and that to attain this object he did not hesitate to use whatever text he may have had before him with the utmost freedom. And since this is admitted to be the fact, it would appear to be a more reasonable course to seek an explanation for the really very few instances where a supposed *better reading* is followed in the general spirit and drift of the work, than in the bold theory of another recension of the original text.

Ninety-nine one hundredths of all the passages which disagree with the extant Hebrew original may probably be classed under the following heads:[1] (1) *Passages in which the author seeks to avoid hard Hebraistic expressions*, viii. 6, cf. Ez. vii. 9; (2) *where he shortens, for the sake of smoothness, to avoid repetition, or for other reasons*, i. 10, cf. 2 Chron. xxxv. 10–12; ii. 16, cf. Ez. iv. 7–11; vi. 3, 4, cf. Ez. v. 3, 4; (3) *makes changes or omissions in superscriptions to letters*, ii. 15, 16, cf. Ez. iv. 7–11; v. 7, cf. Ez. ii. 1; (4) *gives different lists of articles*, viii. 14, cf. Ez. vii. 17; viii. 20, cf. Ez. vii. 22; (5) *omits names from lists*, v. 5 ff., cf. Ez. viii. 1 ff.; (6) *makes additions for the sake of clearness or completeness*, i. 56, cf. 2 Chron. xxxvi. 20; ii. 5, cf. Ez. i. 3; ii. 9, cf. Ez. i. 4; ii. 16, cf. Ez. iv. 7, 8; ii. 18, cf. Ez. iv. 12; v. 46, cf. Ez. ii. 70; v. 47, cf. Ez. iii. 1; v. 52, cf. Ez. iii. 5; v. 66, cf. Ez. iv. 1; vi. 18, cf. Ez. v. 14; vii. 9, cf. Ez. vi. 18; vi. 9, cf. Ez. v. 8; v. 41, cf. Ez. ii. 64; (7) *makes an explanation*, ii. 17, 24, 25; vi. 3, 7, cf. Ez. iv. 8, 13, 17; ii. 19, cf. Ez. iv. 13; ii. 20, 26, cf. Ez. iv. 14, 19; ix. 38, cf. Neh. viii. 1; (8) *changes on doctrinal grounds*, i. 15, cf. 2 Chron. xxxv. 15; i. 28, cf. 2 Chron. xxxv. 22; (9) *would honor the temple*, i. 5, cf. 2 Chron. xxxv. 4; ii. 18, cf. Ez. iv. 12; ii. 20, cf. Ez. iv. 14; (10) *makes a mistake*, ix. 49, cf. Neh. viii. 9; (11) *substitutes an equivalent*, v. 36, 37, cf. Ez. ii. 59; (12) *changes the form of proper names*, v. 69, cf. Ez. iv. 2; vi. 3, cf. Ez. v. 3; viii. 41, 61, cf. Ez. viii. 15, 31; v. 8 ff., viii. 26 ff., cf. Ez. ii. 2 ff., viii. 2 ff.; (13) *introduces changes for no reason now apparent, but not of such a character that they can be accepted in preference to the Hebrew*, i. 34, cf. 2 Chron. xxxvi. 1; viii. 24, cf. Ez. vii. 26; viii. 69, cf. Ez. ix. 1.

With respect now to the question of the immediate sources of the book, the opinions of critics may be divided into two general classes: those who hold that it is a direct translation from the Hebrew, and from a text in some instances superior to that which has come down to us; and those who hold that, with the exception of the independent portion, iii.–v. 6, it is simply a free, and somewhat altered, working over of a former Greek translation of the canonical books, either the LXX., as Keil maintains, or a different one, as maintained by Ewald, Dähne, Langen, and others. Ewald formerly advocated the first theory, but in the latest edition of his history fully abandons it.[2] It still has the support of such critics as Michaelis, Trendelenburg (and Eichhorn), Bertholdt, Herzfeld, De Wette, and Fritzsche. It is to be said, however, that some of the last-named scholars content themselves with justifying this view either by a single citation or two from the work itself, or, as is quite common, refer to the results of Trendelenburg's critical study of the same (*l. c.* pp. 178–232).[3]

1 Cf. Keil, *Einleit.*, *ad loc.*, and Trendelenburg, Eichhorn's *Allg. Bibliothek der Bib. Lit.*, i. 177 f.
2 *Geschichte*, iv. 166.
3 Eichhorn adopts without change this work of Trendelenburg's in his *Einl. in d. Apokr.*, pp. 835–377.

Michaelis makes the sweeping declaration, that the readings of the Greek Ezra *not seldom* appear to him to be preferable to those of the canonical books, and that now one, and now the other is to be followed.[1] But in the course of a somewhat thorough study of the entire book before us, in which we have taken continual counsel of Michaelis' able and useful work, we do not find that his assertion is by any means borne out by his own use of the apocryphal author. Bertholdt adduces a single passage. Herzfeld makes no citations where he treats of this point, but promises to note passages which are pertinent as they shall incidentally occur in the course of his history. De Wette, who is content to hold the theory of a different recension of the Hebrew text without maintaining that it is a superior one, directs attention to the investigations of Trendelenburg. Finally, in the nearly seventy pages of Fritzsche's work, including Introduction and Commentary to our book, we cannot discover on actual examination that he is ready to maintain in more than about a dozen instances that it has readings superior to the traditional text, and these include the entire number of passages cited by Trendelenburg, and adopted by Eichhorn, as supporting the same theory, with the exception of two of minor importance.

We may, therefore, conclude that if there is any real ground for this opinion, whose bearings are so important, it will be found in these passages. But, at the outset, we make the discovery that in some of them our author, in departing from the current Hebrew text, essentially follows the LXX. version of the same passages in the canonical books. Hence, in the face of an alternative theory that the book itself is a compilation from the LXX. version, they cannot fairly be used as evidence to support the theory of a Hebrew original, and much less of one with a text superior to the Masoretic. These passages are as follows: (1) i. 43; cf. 2 Chron. xxxvi. 9. In the Hebrew it is said that Jehoiachin was eight years old when he began to reign. But it is obviously an orthographical mistake, since in 2 Kings xxiv. 8, his age is given as eighteen at this time. Cf. also Ezek. xix. 5–9, where the same fact is presupposed. Hence we are not surprised that the best authenticated text of the apocryphal book has the reading *δεκαοκτώ*. (2) v. 69; cf. Ez. iv. 2. The question here is between the reading לא and לו in the Hebrew. If there is really any difference of meaning in them as here used, and the former is not simply a less common form of writing the latter, then our books agree with the LXX. in giving the preference to the latter. (3) viii. 32; cf. Ez. viii. 5. In the Hebrew a name has probably fallen out. The LXX. agrees with the Greek Ezra in supplying it with Ζαθόης. (4) viii. 36; cf. Ez. viii. 10. Here the same fact occurs. The two latter authorities supply a name that is wanting and are essentially agreed in its form, Βανίας (LXX., Βαανί).

(1.) Of the remaining passages the first is i. 27 (cf. 2 Chron. xxxv. 21). Our author translates as follows: *ἐπὶ γὰρ τοῦ Εὐφράτου ὁ πόλεμός μού ἐστι*, "for my war is upon the Euphrates." The Hebrew, at this place, literally translated is: "but against the house of my war;" *i. e.* "the family with which I wage war," "my hereditary enemy" ["have I come out this day"]. It is maintained that the author of the Greek work before us must have found in his Hebrew text, and read, פְּרָת, instead of בֵּית of the present text; and that it is a better reading. The Hebrew, as it stands, is pronounced "hard and unnatural"; while 2 Kings xxiii. 29 is cited as a parallel passage, where it is declared that the war mentioned was actually on the Euphrates. But to this it may be replied first, that the LXX. does not translate this passage in 2 Chron. at all; thus leaving our author, on the supposition that he might otherwise have been influenced by its rendering, to his own devices. And secondly, the passage as it is found in the Greek Ezra has every appearance of being a paraphrase, and the supposition that it is such would be in entire harmony with the usual course of this book in instances of "hard and unnatural" Hebraisms. Moreover, the passage cited from 2 Kings would seem to favor the theory of a paraphrase by our author, quite as much as any other. Again, if the Hebrew be here "hard and unnatural," light is shed upon it from other parts of Scripture where a similar Hebrew expression is found: cf. 1 Chron. xviii. 10; 2 Sam. viii. 10, where *man of the wars of Tou*, means *the man who wages war with Tou*. And finally, the text as it stands is sufficiently clear; while, historically, it is far more significant than that which it is proposed to substitute for it. The latter point is well illustrated by Michaelis.[2]

(2.) The second instance is i. 35 (cf. 2 Chron. xxxvi. 3), *καὶ ἀπέστησεν αὐτὸν βασιλεὺς Αἰγύπτου τοῦ μὴ βασιλεύειν ἐν Ἱερουσαλήμ*. The translation of the Hebrew here is as follows: "and the king of Egypt put him down [removed him] at Jerusalem." It is supposed that the

1 *Anmerk. zum Ez.*, p. 40.

2 Cf. *Anmerk. zum 2ten Buch d. Chronik*, p. 296.

word מִמְּלֹךְ has fallen out from the present text, but was to be found in that used by our author. It might be granted that the passage would read more smoothly if this word were to be admitted; and also, as is maintained, that it is ordinarily found in connection with similar expressions in the Scriptures. But, on the other hand, these two reasons would, undoubtedly, have had great weight with the author of our book to lead him to introduce the word into the text if he did not find it there, while the exceedingly faulty rendering of the immediate context shows that he did not scruple to make any changes which seemed best to him. Still more to the point is it, however, that the LXX. has interpolated in the preceding verse in 2 Chron. a passage from 2 Kings xxiii. 33, which ends with the very expression before us, namely, *τοῦ μὴ βασιλεύειν αὐτὸν ἐν Ἱερουσαλήμ*. And it is a far more likely conjecture, that he adopted the suggestion thus brought to his hand by the LXX. than that he had a different reading of the original text before him.

(3.) The next passage is i. 46 (cf. 2 Chron. xxxvi. 10). The Hebrew as it stands is translated: "and made Zedekiah, his brother, king over Judah and Jerusalem." Now we learn from parallel passages in the canonical books themselves — 2 Kings xxiv. 17, 18; 1 Chron. iii. 15 — that Zedekiah was not really a brother, but an uncle of the preceding king. And the LXX. likewise has *καὶ ἐβασίλευσε Σεδεκίαν ἀδελφὸν τοῦ πατρὸς αὐτοῦ ἐπὶ Ἰούδαν καὶ Ἱερουσαλήμ*. But it can scarcely be said that the Greek Ezra has a *better* reading here, for it does not translate the word in question at all; illustrating once more in this case a marked habit of the book, namely, to avoid supposed difficulties when possible. Hence, the commendations bestowed on our author by Fritzsche,[1] Bertheau,[2] and Graf[3] at this point, seem hardly to be deserved, especially if we consider that the Hebrew as it stands may not be even in error. Calling a nephew a brother is, indeed, just what is done in the case of Abraham and Lot, and is a usage not strange to the Old Testament.

(4.) Again, we are referred to the discrepancy in the number of vessels which it is said Cyrus delivered to Sheshbazzar to be carried to Jerusalem, ii. 13 (cf. Ez. i. 9–11). According to the canonical book the entire number is represented as being five thousand four hundred. But we find, on adding the number of separate articles as there given together, that the sum is only two thousand four hundred and ninety-nine. In the Greek Ezra, on the other hand, the sum of the separate articles exactly corresponds to the whole amount as there stated. Hence, it is proposed to emend the former account by the latter. But a glance should satisfy any one that there is no reasonable proportion in the number of vessels among themselves as given in the apocryphal work. There are said to be, for instance, just as many gold as silver chargers; but the number of silver basins is given as two thousand four hundred and ten, while the gold basins number but thirty. Moreover, Fritzsche agrees with Trendelenburg that a mistake is made in the Greek Ezra in interchanging a Hebrew word which means of the *second quality*, מִשְׁנִים, for שְׁנַיִם; and hence the whole number has been made too great by two thousand. The most that can be said, therefore, is that the Hebrew text here has suffered corruption, and that neither account can be regarded as strictly accurate.

(5.) The next case, v. 9 (cf. Ez. ii. 2), is simply a matter that relates to the proper dividing of a verse. The phrase which Trendelenburg thinks should be placed as in the apocryphal, rather than as in the canonical work, is simply the superscription to a following list: *Ἀριθμὸς τῶν ἀπὸ τοῦ ἔθνους καὶ οἱ προηγούμενοι αὐτῶν*. And if the division of verses were at all a matter with which we have any concern in this connection, we still cannot understand by what rule it is judged that the phrase in question has a more correct position at the beginning of one verse than at the end of the previous one.

(6.) Again, in ix. 2 (cf. Ez. x. 6), Fritzsche, Bertheau, and others think that the Greek Ezra shows that the reading וַיָּלֶן שָׁם was before it, rather than that of the extant text וַיֵּלֶךְ שָׁם. Its translation is *καὶ αὐλισθεὶς ἐκεῖ*, "and remained [lodged] there." It must be admitted that the two Hebrew words have a very close resemblance, and might easily be mistaken for one another; also that by substituting the former for the latter, a smoother sentence would be secured. On the other hand, the current text of the LXX., which translates the Hebrew by *καὶ ἐπορεύθη ἐκεῖ*, might easily have suggested to our author the idea, especially as the very same word, *ἐπορεύθη*, occurs in the preceding line. At least the immediate repetition of the same thought in the Hebrew, supposing its present form to be genuine, would furnish

1 *Com. ad loc.*
2 *Com. zum 2ten Buch d. Chronik, ad loc.*
3 *Die Geschicht. Bücher d. Alt. Test.*, p. 188.

an occasion not likely to be left unimproved by our author for exercising his talent for contraction, or making a paraphrase, and the context might easily suggest to him the form which he has adopted. Still, the repetition of a thought in this manner would be no sufficient reason for distrusting the genuineness of the passage (cf. vers. 5, 6, and 1 Sam. ii. 14). De Wette's rule for determining the true reading where the MSS. of the New Testament differ, is certainly quite as applicable in many of the cases of variation found in the present book. He says, "That reading to which the origin of the others may be traced, is the original. The more obscure and difficult reading is to be preferred to the clearer and easier; the harder, elliptical, Hebraizing, and ungrammatical, to the more pleasing and grammatical. . . . . the shorter, to the more explanatory and wordy.[1]

(7.) The next passage cited is ix. 16 (cf. Ez. x. 16). It is held that our author read וַיִּבְדֵּל לוֹ, καὶ ἐπελέξατο ἑαυτῷ, instead of וַיִּבָּדְלוּ. Undoubtedly the extant Hebrew is corrupt. But only the copula ו is wanting before the word אֲנָשִׁים to restore what seems to be the correct reading; and since all the old versions, with the exception of the Syriac, supply this copula in rendering the passage, it is quite unnecessary to resort to the theory proposed.

(8.) Once more, it is said by Fritzsche, in his *Introduction* to this book (p. 7), that the reading in Neh. viii. 9, where Ezra and Nehemiah are represented as prosecuting a common work in Jerusalem at the same time, is historically improbable; and he would, therefore, adopt the reading found in 1 Esd. ix. 49 as the correct one. But, in the first place, the reading of our book is not such that the statement made in the book of Nehemiah is denied; nor is another statement made which is irreconcilable with it. In the Greek Ezra the whole passage is not given. The title of the satrap of Syria is given, but not, as in the canonical book, the name of the person who held the office. From this silence of our author it would seem to be too weighty an inference which Fritzsche would draw. And secondly, to characterize as historically improbable the opinion that the work of Ezra and Nehemiah in Jerusalem was for a certain period of their lives contemporaneous is allowing too little weight to a theory which, according to Nägelsbach (Herzog's *Real-Encyk.*, iv. 173), is held by a majority of Biblical students.[2]

We add a few more examples of a supposed superior text in 1 Esdras, which have been noted by Bertheau. At Ez. viii. 3, this critic would punctuate as at 1 Esd. viii. 29, by which the phrase "of the sons of Shechaniah" is connected with Hattush, and forms the conclusion of the second verse. This is also the view of the *Speaker's Com.*, it being based on 1 Chron. iii. 22, where a Hattush is mentioned, who is the grandson of Shechaniah. But in order to make the latter passage of value *for this place*, it should state that Shechaniah was "of the sons of Hattush," which it does not do. He is said to be "of the sons of Shemaiah." See on the contrary, the other cases in verse second. It is more probable, as Fritzsche and others suppose, that a word has fallen out of the Hebrew text, and the arrangement in 1 Esdras is simply an effort to smooth over the difficulty. At Ez. iii. 3, again, Bertheau would alter the Hebrew to conform with the text of the apocryphal work (v. 48 f.), which represents that enemies came upon Israel while they were erecting an altar, but that the latter were able to carry out their intention because a fear of the Lord fell upon the heathen. In the Hebrew it is represented that the fear was on the part of the Israelites, a fear of the heathen round about them, this causing them *to hasten* their work. But it is plain, as Fritzsche, Keil, and others have shown, that it was simply a failure to *understand* the Hebrew that led our compiler to make this change.[3]

Still further, at Ez. vi. 15 we read according to the Hebrew text, "And this house was finished on the third day of the month Adar." With this the LXX. agrees. Our book on the other hand (vii. 5), has "*on the twenty-third day* of the month Adar." The latter, as Bertheau maintains, is the original reading. His reasons are that it is not likely that the compiler of this book would change the number 3 to 23, because it might seem to him better to suppose that the feast of dedication lasted eight days (cf. 1 Kings viii. 60; 2 Chron. xix. 18), and he would thereby just fill out the last eight days of the Jewish year. But *just* that *is* most likely. It accords perfectly well, in character, with other changes that are made by the compiler in different parts of the work and with the spirit of the whole.

1 *Introd. to New Test.* (Frothingham's trans.), pp. 80, 81.

2 Cf. on the subject, Winer's *Realwörterb.* art. "Neh."; Hävernick, *Einleit.*, *ad loc.*; Herzfeld, ii. 55; Vaihinger, *Stud. u. Krit.* 1854, p. 122 ff.; Ebrard, *Stud. u. Krit.* 1847, p. 679 f.; Ewald, *Geschichte*, iv. 168–218.

3 Cf. Rosenzweig, p. 41.

With respect, now, to the question of a direct Hebrew original for our book, which, of course, is to be distinguished from the more important point just considered, a few additional passages have been cited in support of such a view, on the ground that they agree better with the Hebrew than with any extant Greek translation. None of them agree literally with the Hebrew, however, while all such variations from the LXX. may be accounted for on the quite credible supposition (see below) that for the book before us a text of this version was used differing in many points from the one that has come down to us.[1] On the other hand, there are positive reasons of no little weight, which bear in the contrary direction. They are such as these: the frequent literal agreement of our work with the LXX. in the character of the Greek used, even where the *words are unfamiliar and rare*, viii. 86 (cf. Ez. ix. 13); ix. 51 (cf. Neh. viii. 10); the fact that the LXX. is so often followed with more or less fidelity, in its *deviations* from the Hebrew text, i. 3 (cf. 2 Chron. xxxv. 3); i. 9 (cf. 2 Chron. xxxv. 9); i. 12 (cf. 2 Chron. xxxv. 13); i. 23 f. (cf. 2 Chron. xxxv. 19, 20); i. 33 (cf. 2 Chron. xxxv. 26); i. 38 (cf. 2 Chron. xxxvi. 6); ii. 30 (cf. Ez. iv. 23); that in the case of deviations from both the Hebrew and the LXX. the readings of our book are more easily referred to the latter than the former, viii. 92 (cf. Ez. x. 2).

To these examples cited from Keil, we would add the following also derived from chapter i. of 1 Esdras. At i. 5 we read: "according to the magnificence (*κατὰ τὴν μεγαλειότητα*) of Solomon." The Hebrew has: "According to the writing (*i. e.*, written regulation) of Solomon." The LXX. reads, *διὰ χειρὸς Σ.*, which seems to have suggested the idea of Solomon's greatness and power to our compiler. The LXX. and 1 Esdras, moreover, both translate as though the particle כְּ rather than בִּ stood in the original. The Hebrew of 2 Chron. xxxv. 10, 11, 12, our book (i. 10, 11) has strangely metamorphosed, partly, as it would seem, from not understanding the meaning of the Hebrew and partly from reading it falsely. But the close of verse 11 he gives like the LXX.: "and thus in the morning," (*οὕτως τὸ πρωϊνόν*; LXX.: *οὕτως εἰς τὸ πρωΐ*) where the Hebrew is: "and so they did with the oxen." A most remarkable coincidence, which could scarcely be explained, except on the theory of the dependence of the one work on the other. At 2 Chron. xxxv. 22, the Hebrew reads: "but disguised himself." The verb is הִתְחַפֵּשׂ, the Hithpael of חָפַשׂ. Cf. 1 Samuel xxviii. 8, and 1 Kings xx. 38, where it is used in the same sense as here. Our book translates the passage, however, as though the verb were חָזַק and agrees with the LXX. in doing so, the one employing the verb *ἐκραταιώθη* (LXX.), the other *ἐπεχείρει*, to translate it. Again, at 2 Chron. xxxvi. 6, "and bound him in fetters to carry him to Babylon." In the Greek Ezra, on the other hand, we read: "And bound him with a chain of brass *and* carried him to Babylon." That is, in the one case it is translated as though the preposition לְ with the infinitive stood in the original; in the other, as though it were the copula וְ. And our book agrees with the LXX. in this particular. That the difference, moreover, small as it seems, is not unimportant, may be seen by the weighty conclusions which some critics base upon it. Cf. Bertheau, *idem, ad loc.*

It would seem, then, that if anything were still wanting to confirm the theory of a Greek original for our book, which, if not exclusively was largely used as authority by the compiler of our work, it might be found in the fact of the extraordinary variations in the text of the different MSS. of the LXX. According to Jerome (*Ep. ad Suniam et Fetelam*, also *Præf. in Paralip.*), there were two copies of this work, the older one being much the less faithful to the Hebrew. And an examination of extant MSS. furnishes abundant reason for crediting this statement. Taking, for instance, the Roman edition of the LXX. (1587) as a standard, and comparing with it other MSS., we shall find eighty places where some of them disagree with it while agreeing with the Hebrew, and only twenty-six places where they at the same time disagree with it and with the Hebrew. Moreover, when there is variation from the Hebrew, it is chiefly shown in the addition or omission of words and clauses.[2]

V. *History of the Book.*

Josephus is the first writer who shows any acquaintance with the Greek Ezra. In his work on the Antiquities of the Jews, it seems to have been his favorite book of reference for that part of the history which it includes. It was most probably the smooth and graceful

1 See Keil, *Einleit.*, p. 705.

2 Cf. Selwyn, art. "Septuagint" in Smith's *Bib. Dict.*; Fritzsche in Herzog's *Real-Encyk.* and Schenkel's *Bib. Lex.*; Tischendorf, *Vetus Testamentum Græce*, "Prolegom."; Frankel, *Vorstudien*; also, Gfrörer, Dähne, and Böhl.

style of the author, which, as has been already shown, was one of his most marked characteristics, that specially attracted this Jewish historian. That he would not have been hindered from using the work on account of its apparent discrepancies when compared with the holy books of his nation, is evident from the manner in which, as we have shown above, he attempts to pass off his own suppositions as history. That he was not insensible to its want of accuracy appears from his efforts at correction. The statement of Movers,[1] made also by Pohlmann,[2] that Josephus in no case leaves the Greek Ezra to follow the canonical books, is not justified by the facts. At i. 9 he has *μόσχους ἑπτακοσίους*, Josephus, *βοῦς πεντακοσίους,* in agreement with 2 Chron. xxxv. 9. At i. 38 he has *καὶ ἔδησεν Ἰωακὶμ τοὺς μεγιστᾶνας,* whereas Josephus agrees with the account as given in 2 Chron. xxxvi. 4. Cf. *Antiq.*, x. 5, § 2. See also ii. 16 in the commentary below, and the accompanying remarks.

By Christian writers during the first five centuries after Christ, the book is frequently alluded to; but it is impossible to say, in all cases, in just what estimate it was held, or, indeed, whether it or the canonical Ezra was meant. Diestel, referring to the article of Pohlmann just cited, says, that *most* of the church Fathers, excepting Jerome, held the work for canonical.[3] But, if this be true, it is not shown by the citations of Pohlmann. Of the score of church Fathers, Greek and Latin, whom he adduces, the great majority give no certain evidence in the citations made from their works that they valued the work before us as "Holy Scripture." Cyprian and Origen do, indeed, introduce it under the well-known formula, *ut scriptum est.* Augustine speaks of the picture of Truth given in iv. 38–40, as a possible prediction of Christ; but Jerome, whom Pohlmann well styles "der gründlichste Kenner der alttestamentlichen Literatur," denounced the work as "apocryphal," and prepared the way for its rejection by the entire Western church. His language is, "*Nec quemquam moveat, quod unus a nobis editus liber est nec apocryphorum tertii et quarti libri somniis delectemur, quia et apud Hebræos Esdræ Nehemiæque sermones in unum volumen coarctantur,*" etc.[4] Moreover, we find on examination that three-fourths of all the citations from the Fathers made by Pohlmann refer to the one circumstance of the literary contest before Darius, and most of them to the striking expression which it contains respecting the power of the truth. This attractive story, taken in connection with a loose way of making quotations at this time, naturally became a kind of stock reference in the early church, and, once started, readily passed from hand to hand with little or no thought of its origin. The most that can be said, therefore, is that the book was used with respect by a number of the Greek and Latin Fathers.

But the probable reason why it was not accepted as canonical by the Tridentine council in 1546, which elevated to this rank other works having apparently less claim, was, that in addition to the pronounced opposition of Jerome, it was not then known to exist in Greek. Luther, speaking of First and Second Esdras, says: "These books we would not translate, because they have nothing in them which you might not better find in Æsop." Œcolampadius and Calvin express themselves with more care, but refuse the book a place in the canon. The same is true of the English church from its earliest history, as is shown in its various translations of the Bible.[5] The more recent criticism, as we have said, is characterized by a too extreme reaction in favor of the historical and critical worth of the book. Its value is chiefly lexical. The translation, which Trendelenburg compares for smoothness and elegance with that of Symmachus, can, no doubt, be made useful in the study of the remaining apocryphal books of the Old Testament as well as of the New Testament Greek. And there are, undoubtedly, a few instances where its aid may properly be invoked in the interpretation of those parts of the canonical books which it includes.

VI. *Is it a Fragment?*

Opinions on the question whether the book in its present form is complete in itself will naturally be much modified by the view that is adopted respecting its aim. Those who hold that the compiler meant to arrange his material simply with reference to a history of the restoration of the temple, find the work, as it is, pretty nearly complete. But it undoubtedly breaks off in the midst of a sentence, and one cannot say with certainty whether the last part has been lost, or that the author failed to carry out his original design. At least, there would be nothing against the current opinion of the purpose of the author — and it

1 *Kirchen-Lexikon*, i. 885. 2 *Theol. Quartalschrift*, 1859, p. 259. 3 *Geschichte*, p. 182.
4 *Praef. in Libr. Esdr.*, Opp., t. ix., col. 1472 (ed. Migne). 5 Westcott, *The Bible in the Church*, p. 281 ff.

seems to be required by the abrupt conclusion — to suppose that Neh. viii. 13–18 originally formed a part of the work. The theory of Trendelenburg that the first part of the book is also wanting, which he bases on the fact that the history begins with the eighteenth instead of the first year of Josiah's reign, harmonizes with no tenable theory of its object.

VII. *Manuscripts and Versions.*

The critical edition of the LXX. by Holmes and Parsons, in which the readings of twenty-four different MSS. of our book are given, still furnishes scholars, as already observed, with their principal resource for the criticism of its text. According to Fritzsche, these twenty-four MSS. may be divided with respect to worth into four classes, the best text being found in II. 52. and 55. This text, however, is not free from mistakes of copyists in addition to arbitrary attempts at improvement. It is especially to be suspected, Fritzsche thinks, when agreeing with 19. and 108. The latter MSS. represent in general the text of the Complutensian Polyglot. The remaining codices are (1) III. XI. 58. 64. 119. 243. 245. 248. and the Aldine edition of the LXX.; (2) 44. 71. 74. 106. 107. 120. 121. 134. 236. These last two recensions, as they are named, present a text more or less emended — the former Alexandrine — and, at the same time, do not always retain their distinctive features, being more or less influenced by each other.

1 ESDRAS.

CHAPTER I.

1 AND Josias held the feast of the passover[1] in Jerusalem unto his Lord, and
2 offered[2] the passover the fourteenth day of the first month, having set the priests according to *their* daily courses, being *officially* arrayed,[3] in the temple of the Lord.
3 And he commanded[4] the Levites, ministers of the temple for Israel, to[5] hallow themselves unto the Lord, with reference to placing[6] the holy ark of the Lord in
4 the house that king Solomon the *son* of David had built, *and said*, Ye shall no more bear it[7] upon your shoulders; and now[8] serve the Lord your God, and minister unto his people Israel, and make it ready[9] after your families and tribes,[10]
5 according to the written regulation of David king of Israel,[11] and according to the magnificence of Solomon his son. And standing in the temple according to the order of fathers' families of you[12] the Levites, who have been accustomed *to min-*
6 *ister* in succession[13] in the presence of your brethren the children of Israel, offer the passover and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord which was given unto Moses.
7 And unto the people that were present[14] Josias gave thirty thousand lambs and kids, *and* three thousand calves; these *things* were given from the royal treas-
8 ury,[15] according to promise, to the people, and to the priests and Levites.[16] And Chelcias,[17] and Zacharias, and Syelus,[18] the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, *and* three hundred
9 calves. And Jechonias, and Samæas,[19] and Nathanael *his* brother, and Asabias,[20] and Ochiel, and Joram, chiliarchs,[21] gave to the Levites for the passover five thou-
10 sand sheep, *and* seven hundred calves. And this is what took place:[22] the priests
11 and Levites, having the unleavened bread, stood fittingly attired[23] according to the

A few words respecting the principles followed in my revision of the A. V. generally may not be here out of place. In harmony with the practice adopted in other volumes of this series of commentaries, I have only made changes when it seemed clearly needful to a correct understanding of the original. Very many words and expressions, consequently, have been left as found — as, for instance, in the present chapter, "*their* daily courses" (ver. 2), and "the porters *were* at every gate" (ver. 16), where the italics are evidently superfluous — which, in a new translation or a more thorough revision, would be unhesitatingly corrected or eliminated. The English text which has been made the basis of revision is that of the "Cambridge Paragraph Bible" edited by Rev. F. H. Scrivener (1873). The Greek text made a standard — all essential deviations from which I have aimed to indicate — is that of Fritzsche (*Libri Apocryphi Veteris Testamenti*, Lips., 1871). I have not hesitated, when deemed necessary, to introduce changes in the punctuation of Scrivener's text without calling special attention to them in the notes.

Ver. 1. — [1] A. V.: *the feast of* the passover. But τὸ πάσχα has also this meaning as well as simply "the passover" or "the paschal lamb." [2] Cod. II. (as also 55. 58.) has ἔθυσαν by the first hand; III., the same, and adds, οἱ υἱοὶ Ἰσ.

Ver. 2. — [3] A. V.: arrayed in long garments (Gr., ἐστολισμένους). The context supplies the idea that it was their official costume.

Ver. 3. — [4] A. V.: spake unto (see *Com. in loc.*). [5] the holy ministers (Old Lat. — MS. Colbert. — *sacris servis*) of Israel, that *they* should. [6] to set (see *Com.*).

Ver. 4. — [7] A. V.: the ark (Old Lat. — Cod. Colbert. — *Et dixit: Non portabitis arcam in humeris*). [8] now therefore (Gr., καὶ νῦν, but νῦν οὖν, 108.). [9] prepare you (Gr. ἑτοιμάσατε). [10] kindreds (Gr., τὰς φυλάς).

Ver. 5. — [11] A. V.: as David the king of Israel prescribed (Gr., κατὰ τὴν γραφήν, etc.). [12] several dignity of the families of you (see *Com.*). [13] who minister — offer the passover in order. The words ἐν τάξει should be joined to what precedes and not to θύσατε.

Ver. 7. — [14] A. V.: was found *there* (see *Com.*). [15] of the king's *allowance* (see *Com.*). [16] as *he* promised (Gr., κατ' ἐπαγγελίαν), to the people, to the priests and to the Levites (44. 74. al. Ald. read τοῖς Λευίταις).

Ver. 8. — [17] A. V.: Helkias. [18] For Συῆλος, XI. 55. have Ησυηλ; II. III., Ησυηλος.

Ver. 9. — [19] A. V.: Jeconias and Samaias. [20] Assabias. [21] captains over thousands.

Ver. 10. — [22] A. V.: when these *things* were done. The Codd. III. XI. 52. and many others, with Co. and Ald., have τούτων γενομένων for ταῦτα τὰ γενόμενα. See *Com.* [23] A. V.: in very comely order (Gr., εὐπρεπῶς; 64., εὐτρεπῶς)

tribes,[1] and according to the order of fathers' families,[2] before the people, to offer to the Lord, as it is written in the book of Moses; and thus *did they* in the morn-
12 ing.[3] And they roasted the passover with fire, as is fitting;[4] and the sacrifices
13 they boiled[5] in brass pots and pans with pleasant odor,[6] and carried out to[7] all the people. And afterwards they prepared for themselves, and for the priests their
14 brethren, the sons of Aaron. For the priests offered the fat pieces[8] until night; and the Levites prepared for themselves, and the priests their brethren, the sons of
15 Aaron. The holy singers also, the sons of Asaph, were in their allotted place,[9] according to the appointment of David, and[10] Asaph, Zacharias, and Eddinus,[11] who
16 were *appointed masters of song* by the king.[12] And[13] the porters *were* at every gate; it was not necessary[14] for any to turn aside from his daily service,[15] for their breth-
17 ren the Levites prepared for them. And the service of sacrificing to the Lord
18 was brought to a conclusion on[16] that day, that *they* might hold the passover, and offer sacrifices upon the altar of the Lord, according to the commandment of king
19 Josias. And[17] the children of Israel who[18] were present held the passover at this[19]
20 time, and the feast of unleavened[20] bread seven days. And such a passover had not
21 been[21] kept in Israel since the time of the prophet Samuel. And no king of Israel had held[22] such a passover as Josias, and the priests, and the Levites, and the Jews,
22 held with all Israel that were found dwelling at Jerusalem. In the eighteenth
23 year of the reign of Josias was this passover kept. And the works of Josias were
24 upright before his Lord with a heart full of godliness. And also what relates to him was[23] written in former times, concerning those that had sinned,[24] and been ungodly towards[25] the Lord above every other[26] nation and kingdom,[27] and grieved him exceedingly; and[28] the words of the Lord were fulfilled upon[29] Israel.

25 And[30] after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to make[31] war at Charcamys on the[32] Euphrates; and Josias went
26 out against him. And[33] the king of Egypt sent to him, saying, What have I to
27 do with thee, O king of Judæa? I am not sent out from the Lord God against thee, for my war is upon the[34] Euphrates; and now the Lord is with me, and[35] the Lord who is with me is a hastening Lord. Stand aside[36] and be not against the
28 Lord. And[37] Josias did not turn himself on his chariot,[38] but undertook to fight with him, not regarding the words of the prophet Jeremias from[39] the mouth of the
29 Lord, but joined battle with him in the plain of Mageddo;[40] and the princes came
30 down to[41] king Josias. And the king said[42] unto his servants, Carry me away out of the battle, for I am very weak. And immediately his servants removed him
31 from the line of battle.[43] And he mounted[44] his second chariot, and being brought
32 back to Jerusalem died, and was buried in his fathers' sepulchre. And throughout

Ver. 11. — [1] A.V.: kindreds (cf. ver. 4). [2] several dignities of the fathers. [3] The version of 1611 has in the margin, as an alternative translation, instead of "and thus in the morning," "and so of the bullocks," בָּקָר being read for בֹּקֶר. Cf. the Heb. at 2 Chron. xxxv. 12, and the *Com.* below, *in loc.*

Ver. 12. — [4] A. V.: appertaineth (Gr. καθήκει). [5] as for the sacrifices, they sod them. [6] with a good savour (marg., *with good speed*, or *willingly;* Old Lat., *cum benevolentia*).

Ver. 13. — [7] A. V.: set *them* before (Gr., ἀπήνεγκαν).

Ver. 14. — [8] A. V.: fat (Gr., τὰ στέατα).

Ver. 15. — [9] A. V.: order. [10] to wit (καί). [11] Jeduthun (see *Com.*). [12] was of the king's retinue (see *Com.*) The plural οἱ παρὰ instead of ὁ π., is supported by II. 44. 55. and other codd.

Ver. 16. — [13] A. V.: Moreover. [14] lawful. [15] go from his ordinary service (Gr., ἐφημερίαν, etc.).

Ver. 17. — [16] A. V.: Thus were the *things* that belonged to the sacrifices of the Lord accomplished in.

Ver. 19. — [17] A. V.: So. [18] which. [19] that (Gr., τούτῳ). [20] sweet.

Ver. 20. — [21] A. V.: was not (see *Com.*).

Ver. 21. — [22] Yea, all the kings of Israel held not. Literal, excepting "Yea," but stiff.

Ver. 24. — [23] A. V.: As for the *things* that came to pass in his time, they were. [24] that sinned (see *Com.*) [25] did wickedly against (see *Com.*). [26] all. [27] people and kingdoms. [28] and how they grieved him exceedingly, so that (see *Com.*). [29] rose up against (see *Com.*).

Ver. 25. — [30] A. V.: Now. [31] raise. [32] Carchamis upon E. Καρχαμυς, XI. 44. 64. 71. 74. and others.

Ver. 26. — [33] A. V.: But.

Ver. 27. — [34] A. V.: *omits* the. [35] yea. [36] the Lord is with me hasting *me* forward: depart from *me* (see *Com.*).

Ver. 28. — [37] A. V.: Howbeit. [38] back his chariot from him (see *Com.*). [39] Jeremie *spoken* by.

Ver. 29. — [40] A. V.: Magiddo (see *Com.*). [41] came against (see *Com.*).

Ver. 30. — [42] A. V.: Then said the king. [43] took him away out of the battle (Gr., ἀπὸ τῆς παρατάξεως).

Ver. 31. — [44] A. V.: Then gat he up upon. That II. also, as Fritzsche's apparatus (following Holmes and Parsons) states, with XI. (by a second hand) 44. 58. and others, supports the reading δεύτερον instead of δευτέριον is not shown by the *fac-simile* edition of this MS. by Vercellone and Cozza.

Judæa [1] they mourned for Josias; and Jeremias [2] the prophet lamented for Josias, and the chief *men* with the women made lamentation for him unto this day; and it was ordered that this should become a perpetual observance for all the race [3]
33 of Israel. But these *things* [4] are written in the book of the histories [5] of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the *things* that he had done before, and the *things* now *recited*, are reported in the book of the kings of Israel and Judah.[6]

34 And they of the nation [7] took Jechonias [8] the son of Josias and declared [9] *him*
35 king instead of Josias his father, when he was twenty and three years old. And he reigned in Israel [10] and in Jerusalem three months. And *then* the king of Egypt
36 deposed him from reigning in Jerusalem. And he set a tax upon the nation [11] of an
37 hundred talents of silver and one talent of gold. The king of Egypt also declared [12]
38 king Joacim his brother king of Judæa and Jerusalem. And Joacim bound the
39 nobles and seized Zaraces his brother,[13] and brought him out of Egypt. Five and twenty years old was Joacim when he was made king of Judæa and Jerusalem; [14]
40 and he did evil before the Lord. But [15] against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried *him* unto Baby-
41 lon. Nabuchodonosor also took some of [16] the holy vessels of the Lord, and carried
42 *them* away, and deposited them [17] in his temple [18] at Babylon. But *those things* that are related of him, as well of his uncleanness as his impiety,[19] are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead; indeed, when he was appointed he
44 was [20] eighteen years old. And he reigned [21] three months and ten days in Jerusa-
45 lem, and did evil before the Lord. And [22] after a year Nabuchodonosor sent and brought him unto [23] Babylon with the holy vessels of the Lord, and declared Sede-
46 cias [24] king of Judæa and Jerusalem, when he was one and twenty years old. And
47 he reigned eleven years; and he did evil *also* in the sight of the Lord, and cared not for the words that were spoken *unto him* by the prophet Jeremias [25] from the
48 mouth of the Lord. And notwithstanding that [26] king Nabuchodonosor had made him swear by the name of the Lord, he forswore himself, and rebelled; and harden-
49 ing his neck, and his heart, he transgressed the laws of the Lord God of Israel. And the leaders [27] also of the people and of the priests did many ungodly deeds, even beyond all the pollutions of all the heathen, and defiled the holy temple of the
50 Lord, in [28] Jerusalem. And [29] the God of their fathers sent by his messenger to
51 call them back, because he showed indulgence to them and his tabernacle.[30] But they had his messengers in derision; and in the day that the Lord spake,[31] they
52 made a sport of his prophets, so far forth, that he was wroth with his people on account of their ungodliness, and determined to bring the kings of the Chaldees [32]

Ver. 32. — [1] A. V.: in all Jewry. [2] yea, Jeremie. [3] this was given out *for an ordinance* to be done continually in all the nation of.

Ver. 33. — [4] A. V.: these *things*. [5] stories. [6] Judea.

Ver 34. — [7] A. V.: And the people (Gr., οἱ ἐκ τοῦ, etc.). [8] Joachaz (so 44. 52. and others, with Ald.; III., Ιωχαζ; XI. 64. al., Ἰωάχας). [9] made (Gr., ἀνέδειξαν).

Ver. 35. — [10] A. V.: Judea. Cod. III. with some others, has Ιούδα for Ισραήλ (see *Com.*). Cod. II. has the reading ἀπεκατέστησεν for ἀπέστησεν of the *text. rec.*, and βασιλεύς has the article in the same.

Ver. 36. — [11] A. V.: land (Gr., τὸ ἔθνος). Ver. 37. — [12] A. V.: made (see ver. 34).

Ver. 38. — [13] A. V.: And he bound Joacim *and* the nobles: but Zaraces his brother he apprehended (cf. *Com.*).

Ver. 39. — [14] A. V.: king in the land of Judea (108., ἐν τῇ Ἰουδαίᾳ; Junius, *in terra Jehudæ*).

Ver. 40. — [15] A. V.: Wherefore. The reading ἐπ' for μετ' at the beginning is supported by III. XI. 58. etc. (see *Com.*).

Ver. 41. — [16] A. V.: took of. [17] set them. [18] his own temple (ναῷ ἑαυτοῦ, 108.).

Ver. 42. — [19] A. V.: recorded (Gr., ἱστορηθέντα) of him and *of* his uncleanness and impiety.

Ver. 43. — [20] A. V.: he was made *king* being (108., ὅτε δέ for ὅτε γάρ). For δεκαοκτώ are the MSS. III. XI. 44. 52. and others, with 248. Ald.; II. has ὀκτώ (see *Com.*).

Ver. 44. — [21] A. V.: and reigned *but*, etc. Ver. 45. — [22] A. V.: So. [23] caused him to be brought into.

Ver. 46. — [24] A. V.: made Zedechias. Ver. 47. — [25] A. V.: Jeremie.

Ver. 48. — [26] A. V.: after that (see *Com.*).

Ver. 49. — [27] A. V.: The governors. [28] passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in, etc. The support of II. also may be cited for the addition of ἠνόμησαν after ἠσέβησαν καί, besides 55. and 44. given by Fritzsche; III. XI. 52. have ἠνόμησαν καὶ παρέβησαν.

Ver. 50. — [29] A. V.: Nevertheless. [30] because he spared them (Gr., ἐφείδετο, etc.) and his tabernacle *also*.

Ver. 51. — [31] A. V.: and *look*, when the Lord spake *unto them*.

Ver 52. — [32] A. V.: being wroth . . . for *their* great ungodliness commanded the kings . . . . to come.

53 up against them. They slew their young men with the sword, round about[1] their holy temple, and spared neither young man nor maid, old man nor child, but he[2] 54 delivered all into their hands. And they took all the holy vessels of the Lord, *both* great and small, and the treasure chests of the Lord,[3] and the king's treasures, and 55 carried *them* away into Babylon. And they burned the house of the Lord, and de- 56 molished the walls of Jerusalem, and set fire to[4] her towers. And they utterly destroyed all her glory; and the remnant of people he led sword in hand[5] unto 57 Babylon. And they were[6] servants to him and his children, till the Persians 58 reigned, to fulfill the word of the Lord *spoken* by the mouth of Jeremias:[7] Until the land *shall* have[8] enjoyed her sabbaths, the whole time of her desolation shall she rest, until the completion[9] of seventy years.

Ver. 53. — [1] A. V.: who slew their young men, ... *yea, even* within the compass of (Gr., περικύκλῳ). [2] among them (αὐτῶν, XI. 44. 58. 64. 248. Ald.), for he, etc.; III. XI. 248. Ald. are the principal authorities for παρέδωκεν. The context seems to require it.

Ver. 54. — [3] A. V.: with the vessels of the ark of God (see *Com.*). Codd. 52. 64. 243. 248. Ald. read θεοῦ for κυρίου here.

Ver. 55. — [4] A. V.: As for the house of the Lord they burnt it, brake down (see *Com.*) the walls of Jerusalem, set fire upon, etc.

Ver. 56. — [5] A. V.: and as for her glorious *things*, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon.

Ver. 57. — [6] A. V.: who became servants (Gr., καὶ ἦσαν παῖδες). [7] Jeremie.

Ver. 58. — [8] A. V.: had. [9] full term (see *Com.*).

Chapter I. (Cf. 2 Chron. xxxv., xxxvi.)

Ver. 1. Ἄγειν, **to hold, to celebrate.** It comes into use in this sense only in the later times, but is frequently so employed in the Apocrypha; although not found in connection with τὸ πάσχα, except in this passage. See ver. 6, below. — **The fourteenth day of the first month.** This was the month Nisan, answering to our March, but at the time of Josiah coinciding more nearly with April. The first month of the civil year was Ethanim, or Tisri, our October. See art. "Monate" in Herzog's *Real-Encyk.*, and "Kalender" in Schenkel's *Bib. Lex.*

Ver. 2. **To their daily courses.** Cf. with the Greek Luke i. 5, 8: ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ.

Ver. 3. Εἶπε. **Spake,** in the sense of *commanded.* Cf. Matt. viii. 8; Mark v. 43, x. 49; and many other passages. — **Ministers of the temple for Israel.** The compiler does not probably mean to indicate by this term (ἱερόδουλος) the special class ordinarily designated temple-servants (Nethinim), but uses the expression in a general sense. The LXX. in the corresponding passage in 2 Chron. has τοῖς δυνατοῖς. At v. 29, 35; viii. 5, 22, 49, however, the word is used in its restricted sense. — **With reference to** (the matter of) **placing,** ἐν τῇ θέσει. On this use of ἐν with the dative, see Robinson's *Lex.*, p. 248, and Winer, p. 387.

Ver. 4. **Ye shall no more bear it upon your shoulders.** Lit.: *It shall not be to you to bear it upon the shoulders.* This passage, inclusive of ver. 3, has given no little difficulty to critics. How is it that the ark of the covenant is no longer in the temple? Have we elsewhere any intimation that since the time of Solomon it had been removed? Fritzsche thinks that there is an anachronism in the history, words being put into the mouth of Josiah which would be appropriate only for David (see 1 Chron. xxiii. 26). He infers from Jer. iii. 16 (cf. Hitzig's *Com.*, *ad loc.*), that the ark had already been wanting for some years, and, if it had now come to light, more would have been made of so significant a fact. It is not necessary, however, to resort to so violent a theory. Michaelis, Movers, Vaihinger (in Herzog's *Real-Encyk.*, ii. 455), and many others, are of the opinion that, during the idolatrous reigns of Manasseh and Amon, the ark had been temporarily removed in order to secure its safety. Keil, on the other hand, maintains that the command to set it in the temple is not to be taken in a material, but in a spiritual, sense: "Overlook, leave the ark in the temple; you have no longer, since Solomon built a place for it, to bear it on the shoulders." The ark of the covenant was probably burned, along with the temple itself, when the city was taken by Nebuchadnezzar. Little confidence can be placed in the later traditions concerning it (2 Macc. ii. 4 ff.). Josephus (*Bel. Jud.*, v. 5, § 5), at least, testifies directly that the second temple was without it; and Tacitus (*Hist.*, v. 9) says of this temple: "Nulla intus deûm effigie vacuam sedem et inania arcana." — Λατρεύω. For interesting remarks on the use of this word in the Scriptures generally, including the Apocrypha, see Cremer's *Lex.*, p. 397, and Girdlestone, *O. T. Syn.*, p. 391. Cf. also Judith iii. 9; 3 Macc. vi. 6.

Ver. 5. **According to the written regulation of David.** See 1 Chron. xxiii. — **Magnificence of Solomon.** This phrase is not found in the Hebrew (2 Chron. xxxv. 4), and was doubtless introduced by the compiler with the view of glorifying the temple. — **Order of fathers' families.** The word μεριδάρχης was originally applied to the governor of a province (1 Macc. x. 65), μεριδαρχία being the office itself. It seems here to mean the divisions of the families, with special reference to the heads of such divisions.

Ver. 7. **Were present,** τῷ εὑρεθέντι. See ver. 18, where the A. V. so renders. Respecting such a use of this word, and how it is distinguished from εἶναι, see Winer, p. 616. — **The king's allowance** (A. V.), τὰ βασιλικά. Rather, *the royal treasury.* See viii. 18; 1 Macc. iii. 28.

Ver. 8. Χελκίας, **Chelcias** (2 Chron., Hilkiah). According to tradition he was the brother of Jeremiah, and identical with the priest who found the copy of the law as recorded in 2 Kings xxii. 8. See Smith's *Bib. Dict.*, art. "Chelcias." — — **Syelus** (יְחִיאֵל in 2 Chron.). Chelcias was

high priest; Zacharias, prefect, an office next in rank; and Jehiel was either assistant of the latter, — as the office required but one person, — or had succeeded to the office during the life-time of Zacharias, or he is mentioned because he was chief of the *Levites*. See the following verse.

Ver. 9. **Jechonias** (2 Chron., Conaniah). — **Sameas** (2 Chron., Shemaiah). — **Asabias** (2 Chron., Hashabiah). — **Ochiel** (2 Chron., Jeiel). — **Joram** (2 Chron., Jozabad). Our efforts will be directed, in revising the spelling of proper names, simply to give them a form in English corresponding as closely as possible to that which they have in the Greek text which we follow. On the general subject of the proper names of the English version, see interesting remarks by Lightfoot, *A Fresh Revis.*, etc., p. 146. — **Chiliarchs.** The word χιλίαρχοι is probably to be understood here in the general sense of *leaders, chiefs*.

Ver. 10. A. V.: **When these things were done, ταῦτα τὰ γενόμενα.** Nominative absolute (see Winer, pp. 181, 574), and to be construed with what precedes; or better, taking account of the article, with what follows: *and this is what took place*. — **Καὶ οὕτως τὸ πρωϊνόν, and thus in the morning,** that is, thus they offered sacrifice in the morning; or **ὁλοκαύτωμα** is to be supplied after **πρωϊνόν**, *and thus* (*they offered*) *the morning sacrifice*. Gaab would translate, *and so* — that is, after these arrangements — *appeared the morning*; meaning the morning of the day on which the paschal lamb was to be eaten.

Ver. 12. **In brass pots.** More likely copper or bronze (χαλκὸς κεκραμένος), a compound of copper and tin. See art. "Metalle" in Schenkel, *Bib. Lex.* — **Μετ' εὐωδίας, with pleasant odor.** Trendelenberg (Eichhorn, *Einleit. in d. Apok.*, p. 364) and others think the translator mistook the Hebrew word, and that the proper rendering would have been, *with joy*. Fritzsche dissents. Cf. *Text. Notes*, Eph. v. 2.

Ver. 15. **Sons of Asaph**; *i. e.*, sons with reference to employment. — **Eddinus.** In the A. V. this word is improperly rendered by the corresponding one at 2 Chron. Doubtless the same person is meant. He was master of song in the tabernacle, along with Asaph and Heman, at the time of David. See 1 Chron. xxvi. 1; 2 Chron. v. 12. Our text, moreover, has *Zacharias* where we should have expected *Heman*. Gaab (*Com., ad loc.*) suggests the possibility that one and the same person had both names. It is quite as likely to have been a case of careless writing, Zacharias having been suggested by 1 Chron. xv. 20. But cf. 1 Chron. xv. 19. — **Who were** (**appointed masters of song**) **by the king.** See, for a similar construction of the Greek οἱ παρὰ τοῦ βασιλέως, 1 Macc. xv. 15; xvi. 16; and cf. Winer, p. 365. See also 2 Chron. xxxv. 15.

Ver. 17. **Ἀχθῆναι, that they might hold.** — The infinitive can be used as genitive, both with and without the article. See Winer, p. 326; and cf. Buttmann, pp. 261–266.

Ver. 19. Cf. Luke xxii. 1: ἡ ἑορτὴ τῶν ἀζύμων.

Ver. 20. See Winer's remark on the use of the aorist for the pluperfect, p. 275; Buttmann, p. 199 f. Cf. Luke vii. 1; John xi. 30.

Ver. 21. **Ἐν τῇ κατοικήσει.** The phrase is to be construed as in apposition with ἐν Ἱερουσαλήμ. The political distinction, moreover, indicated by οἱ Ἰουδαῖοι as over against πᾶς Ἰσραήλ is not to be overlooked, the latter meaning the remnant of the ten tribes.

Ver. 23. **Ἐν καρδίᾳ πλήρει, with a heart full**; i. e., *his heart being full*, or, *in that his heart was full*.

Ver. 24. **Been ungodly towards.** See ver. 49. With the Greek cf. 2 Pet. ii. 6; Jude, ver. 15. — **Παρὰ πᾶν ἔθνος, above every other nation.** Cf. Luke xiii. 2, and Winer, p. 404. — The common text has **καὶ ἃ ἐλύπησαν, and concerning the things which grieved.** With Fritzsche, however, following II. and 44. we have omitted the relative. — **Ἀνέστησαν, rose up against**; i. e., *were fulfilled upon*. See 1 Kings xiii. 2; 2 Kings xxiii. 16. So the LXX. at Gen. iv. 8 renders קוּם אֶל. Cf. Mark iii. 26. Wahl (*Clavis, ad voc.*) comments: "*De minis divinis quæ, dum ratæ fiunt, surgere dicuntur* ἐπὶ Ἰσραήλ."

Ver. 25. **Φαραώ.** This is a Coptic word, and signifies king, and was the usual title for the rulers of Egypt. The Hebrew at this point has properly left out the word, giving only Necho (נְכוֹ). Manetho calls him Nechao; Herodotus, Neco; and the monuments, Neku. See Rawlinson, *Histor. Ev.*, p. 125. — **Charcamys.** This seems not to be the Cercusium of the Greeks, as most authorities hold, but a place situated higher up on the Euphrates, and occupying the site of the later Hierapolis. Its importance was due to the fact that it commanded the passage of the river at this point. The name signifies "the Fort of Chemosh," Chemosh being the well-known deity of the Moabites. See Rawlinson, *Ancient Mon.*, ii. 475; and Schrader, *Keilinschriften*, p. 250.

Ver. 26. **What have I to do with thee?** Lit., *What is to me and to thee?* Cf. 2 Sam. xvi. 10; Matt. viii. 29.

Ver. 27. **Sent out from the Lord God.** It is not likely, as Keil supposes, that he means Jehovah, unless he spoke from the point of view of Josiah. The Egyptians also, to a certain degree, acknowledged a single supreme being who inspired their actions. An inscription, supposed to have been made B. C. 750, ascribes the following language to Piankhi, one of the Egyptian kings: "Didst thou not know that the Divine shade was over me? I have not acted without his knowledge. He commanded my acts." See *Bib. Com.* at 2 Chron. xxxv. 21; Rawlinson, *Histor. Ev.*, p. 147 f.; and Hitzig, *Geschichte*, p. 268. — **Ἐπὶ γὰρ τοῦ Εὐφράτου, upon the Euphrates**; *i. e.*, **against** the Babylonian forces on the Euphrates. For further explanation, see our Introd. to this book, under "Sources of the work," etc. — **Is hastening**; or, *is a hastening Lord*. The Greek is: καὶ κύριος μετ' ἐμοῦ ἐπισπεύδων ἐστίν. Cf. Esth. vi. 14; Wahl's *Clavis*; and Schleusner's *Lex.*, *ad voc.*

Ver. 28. **And Josias did not turn himself on his chariot,** *i. e.*, he did not abandon his design. The Vulgate has: "*Et non est reversus Josias super currum,*" *he did not return to the chariot* in which he came, but mounted a war chariot. Cod. 108. has the reading which is followed in the A. V., as also the edition of the Greek Bible published at Basle in 1545 and that published in Frankfort, 1596: Καὶ οὐκ ἀπεστρέψεν ἀπ' αὐτοῦ Ἰ. τὸ ἅρμα ἑαυτοῦ. Cod. 108. has αὐτοῦ at the end and in it also the verb is ἐπέστρεψεν. Junius renders: "*Non est autem aversus Joschija cum copiis.*" In the corresponding passage in 2 Chron. xxxv. 22, there follow the difficult words: "*but disguised himself,*" which our translator (prudently?) omits.

Ver. 29. **Mageddo.** The modern El-Lejjun, on the route of caravans from Egypt to Damascus. See *Bib. Com.* at 2 Kings xxiii. 30. Herodotus is supposed to have made mention of this battle

(ii. 159). He makes Magdolum (Migdol), however, situated on the shores of Lake Tiberias, the scene of it. These two names were frequently confounded. But Ewald (*Hist. of Is.*, iv. 242, note) takes a different view. He thinks the form Magdol in Herodotus arose from the spelling Magedon for Megiddo; the letters *n* and *l*, at the end of a proper name, being often interchanged. Cf. Rawlinson, *Herod.*, *ad loc.* Codex II. has the singular reading **Μεταδδους** for **Μαγεδδώ**. — **And the princes came down to Josias.** In 2 Chron. xxxv. 23, the Hebrew is correctly rendered: "And the archers shot at King Josiah." The Greek translator has evidently gone astray, and probably in consequence of not understanding the text. The word καταβαίνω was used for descending into the arena to fight, like the Latin *in certamen descendere.* See *Herod.*, v. 22.

Ver. 30. **Servants,** παῖδες. The people of his court are meant. See 1 Macc. i. 6, 8; Matt. xiv. 2.

Ver. 31. **Second chariot.** It was a chariot more suitable for making a journey. There is an apparent disagreement between this passage and 2 Kings xxiii. 29. In the latter, however, it is probably meant simply that Josiah received his death wound at Megiddo. Cf. also 2 Kings xxii. 20; and Ewald, *Hist. of Is.*, iv., p. 242, note.

Ver. 32. **Jeremias, the prophet.** The present canonical Book of Lamentations is not meant. See Jer. xxii. 10, 18; Zech. xii. 11. — Ἐθρηνοῦσαν, **made lamentation.** For the ending -οσαν in the third person plural of the imperfect and second aorist indicative active, see Winer, p. 77; B., p. 43; Sophocles, *Greek Lex. of the Roman and Byzantine Periods*, p. 39. Codd. III. 55. 119. have ἐθρήνουν.

Ver. 33. **Histories of the kings of Judah.** Our Book of Chronicles is meant. Junius has here *Jehudæ*, and in ver. 32 *Jehudæa.* See *Text. Notes.* — **Book of the kings of Israel and Judah,** *i. e.*, our books of Kings. See Smith's *Bible Dict.*, ii. 30, 31. Fritzsche, however, thinks differently.

Ver. 34. **Declared,** ἀνέδειξαν. Cf. ver. 37, and 2 Macc. ix. 23. The compiler of our apocryphal book has doubtless made a mistake in the name of this king, Jechonias. Such a person was indeed once king, but was a son of the successor of the present king. See 1 Chron. iii. 16. The person who was raised to the throne at this time was a younger son of Josiah, and was originally called Shallum, and probably took the name Joachaz ("the Lord possesses") on his becoming king. The A. V., in writing "Joachaz," seems to have desired to emend the text with reference to 2 Chron. xxxvi. 1. Cf. also 2 Kings xxiii. 30.

Ver. 35. **In Israel.** The received text, with II., has ἐν Ἰσραήλ, which is retained by Fritzsche, notwithstanding that most of the MSS. are against it. He holds that the phrase is not used in a geographical sense (as was probably supposed by those making the correction), but refers to the nation as a whole. See Judith iv. 1; Matt. viii. 10. — **Deposed him from reigning in Jerusalem.** The Hebrew has simply: *removed him.* Cf., further, remarks in Introd. to the present book, under "Sources of the Work," etc.

Ver. 36. **An hundred talents of silver and one talent of gold.** The disproportion between the weight of the silver and the gold has attracted attention. Ewald, however, accepts the statement as here found, with the remark that it was money enough when taken in connection with the loss of adjacent territory. See *Hist. of Is.*, iv. 252, note.

Vers. 37, 38. No dependence can be placed on the text of our book at this point. Intentionally or otherwise, it is very much falsified. See parallel passages in 2 Chron., 2 Kings, and in Daniel. — **Joacim.** For *Joiakim*, *i. e.*, Jehoiakim. — **Zaraces.** An obvious corruption, and, as Fritzsche supposes, for Jehoahaz. We have endeavored to diminish the difficulties of the passage, to some extent, by the translation given above. To make it, however, at once intelligible and historically credible seems, under present circumstances, a hopeless task. See Josephus (*Antiq.*, x. 5, § 2), who says that Jehoahaz died in Egypt; also, Ewald, *Hist. of Is.*, iv. 251; 2 Kings xxiii. 34; Jer. xxii. 10–12; Ezek. xix. 4. It has been suggested that τὸν ἀδελφόν is repeated through mistake from the preceding line, and that Zaraces is a corruption for Urias, the well-known prophet of this period, whom Jehoiachim did bring back from Egypt and put to death in Jerusalem. See Smith's *Bib. Dict.*, i. 945; cf. Jer. xxvi. 20–23.

Ver. 40. **Against him,** μετ' αὐτόν. This is an unusual meaning for μετά in prose. Cf., however, Hom., *Il.*, v. 152; xvii. 460. Other MSS., it will be observed, have ἐπί, which corresponds with the LXX. at 2 Chron. xxxvi. 6. — **Nabuchodonosor.** This spelling better represents the original Hebrew than the common one. The most correct form, however, according to Ewald, is Nabuchodrozzor. *Hist. of Is.*, iv. 256, note. — **With a chain of brass.** See ver. 12, above. For a similar use of the preposition ἐν, see LXX. at Jer. lii. 11, and Ecclus. xxviii. 19. Respecting the statement made, cf. 2 Kings xxiv. 6; Jer. xxii. 19, xxxvi. 30; Ezek. xix. 8, 9. The most probable supposition is that Nebuchadnezzar did not fulfill his intention of carrying the captive king to Babylon, or, if he did so, afterwards restored him to Jerusalem: where, on account of a subsequent rebellion, he was put to death, and his remains ignominiously treated by the Babylonians, though afterwards interred in the burying-place of Manasseh. But see Ewald, *Hist. of Is.*, iv. 262.

Ver. 41. **In his temple at Babylon.** See Dan. i. 2. Probably the magnificent temple of Belus, whose ruins still remain, is meant.

Ver. 43. **Joacim,** *i. e.*, Jehoiachin. — **Eighteen years old.** The *text. rec.*, with II., has ὀκτώ. In 2 Chron. xxxvi 8, it is also said that Jehoiachin was eight years old at this time. But it is plainly an orthographical error. The age is given as eighteen at 2 Kings xxiv. 8; and his character as described at Ezek. xix. 5–9 clearly shows that he was something more than a mere boy.

Ver. 44. **Three months and ten days.** It will be noticed that our book follows the more definite account of 2 Chron. xxxvi. 9, instead of that in 2 Kings xxiv. 8, which gives the round number as three months.

Ver. 45. **After a year.** The Hebrew is: *at the return* (or *turn*) *of the year*; i. e., in the spring, when military campaigns were usually entered upon. Michaelis translates: *at the end of the year*, but says that he does not see clearly what is meant. He thinks, however, it means, after the summer heats were over.

Ver. 46. **Sedecias** (Zedekiah). In the passage in 2 Chron. xxxvi. 11 we read: *Zedekiah, his brother*; i. e., brother of Jehoiachin. He was really his uncle. Michaelis thinks a word is missing from the Hebrew, and that the passage originally read *father's brother*. But such a manner of speaking is not strange to the Bible. See Gen. xiv. 14. Indeed, the word "brother" is

applied to any kinsman, — even to a husband, to one of the same tribe, to an ally, and to a fellow-man. The occasion for the title here may have been that he was of the same age as Jehoiachin.

Ver. 47. **By the prophet Jeremias.** See Jer. i. 8.

Ver. 48. On the interchange of *ὑπό* and *ἀπό*, see Winer, p. 370, note; Buttmann, p. 325. On the rebellion of Zedekiah, cf. Ewald, *Hist. of Is.*, iv. 264 ff. — Our translator renders by *τῷ ὀνόματι κυρίου*, instead of with the LXX. at 2 Chron. xxxvi. 13, *κατὰ τοῦ θεοῦ*. Cf. Ezek. xvii. 12, 13, 18–20; xxi. 25.

Ver. 49. *Πολλὰ ἠσέβησαν*. Cf. ver. 24: *ἠσεβηκότων εἰς*.

Ver. 50. **His messenger.** Perhaps carelessly used for the plural, since the prophets are doubtless intended; or, the singular is to be understood collectively. Pellican thinks Jeremiah is especially meant. Cf. Dähne, ii. 122, who is of the opinion that the text is corrupt.

Ver. 51. *Ἐκπαίζοντες τοὺς προφήτας*. This verb usually governs the dative, which probably accounts for the reading *τοῖς προφήταις* found in some MSS. Cf. Gal. vi. 7.

Ver. 53. *Ἐν ῥομφαίᾳ*, **with the sword.** This preposition is often used in the LXX. and New Testament with the dative as denoting instrument or means, where in ordinary Greek writers the dative alone would be employed, through the influence of the Hebrew בְּ. See Winer, p. 388; Buttmann, p. 181. The reading *παρέδωκαν*, which we find in our text, notwithstanding Fritzsche's defense of it, there seems sufficient reason for changing. See ver. 56.

Ver. 54. *Τὰς κιβωτούς*, **the treasure chests,** and hence, inferentially, the treasures. The Syriac and Old Latin (followed by the A. V.) versions understood the word to mean "ark of the covenant;" while the MSS. III. XI. 52. 58. 64. and others, with Ald., have changed the text itself to harmonize with this erroneous view.

Ver. 55. *Καὶ ἔλυσαν τὰ τείχη*, **and demolished the walls.** For this force of the verb, see Hom., *Il.*, ii. 118; John ii. 19; Eph. ii. 14; and cf. Lange's *Com.*, on Matt., p. 110; Rev., p. 92.

Vers. 57, 58. **By the mouth of Jeremias.** This prophet predicted seventy years of desolation. See Jer. xxv. 11; xxix. 10. According to the usual reckoning they were sixty-eight; which is sufficiently exact, if we regard seventy as a round number. The idea which is here incorporated with the prophecy — an indirect and distant, with a definite and near, prediction — comes from Lev. xxvi. 34. The meaning is that, inasmuch as the Hebrews, through the non-observance of the Sabbaths and sabbatic years, had deprived the land of the rest intended for it by its Creator, this should now, by the banishment of its people, be secured to it. We are not to demand (with Bertheau, Michaelis, and others) an exact chronological coincidence. See Keil's *Com.* at 2 Chron. xxxvi. 21. It is the theological, not the chronological, idea that predominates. That, however, the law of the sabbatical year had been violated, since the days of Moses, not far from seventy times, is quite likely. The edition of 1611 has in the margin: "or, *keep sabbath.*" It is with reference to the Hebrew and Greek at 2 Chron. xxxvi. 21, the latter being: *τὴν γῆν τὰ σάββατα αὐτῆς σαββατίσαι*. The Old Lat. (by MS. Colbert.) has: "*donec separaret bene terra in sabbatis suis, omni tempore desolationis suæ quo sabbatizavit, ad impletionem lxx. annorum.*"

Chapter II.

1 In the first year of Cyrus king of the Persians, that the word of the Lord might 2 be accomplished, *that he had promised* by the mouth of Jeremias,[1] the Lord awakened[2] the spirit of Cyrus the king of the Persians, and he made proclamation in[3] 3 all his kingdom, and at the same time[4] by writing, saying, Thus saith Cyrus king of the Persians, The Lord of Israel, the most high Lord, hath declared[5] me king 4 of the whole world, and commanded me to build him a house at Jerusalem in 5 Judæa.[6] If therefore there be any of you *that are* of his people, let his Lord[7] be with him, and let him go up to Jerusalem that is in Judæa, and build the house 6 of the Lord of Israel, *for* he is the Lord that dwelleth in Jerusalem. As many now, as dwell scattered in single places, each one of these let the people of his place 7 help[8] with gold and with silver, with gifts, with horses, and *with* cattle, together with the rest of the things[9] which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 And the chief of the *respective* families of the tribe of Judah and of Benjamin

Ver. 1. — [1] A. V.: Jeremie.
Ver. 2. — [2] A. V.: raised up. [3] through (Cod. II. omits *ἐν* before ὅλῃ τῇ β.). [4] also (Gr., *ἅμα*).
Ver. 3. — [5] A. V.: made (Gr., *ἀνέδειξε*).
Ver. 4. — [6] A. V.: Jewry.
Ver. 5. — [7] A. V.: the Lord, *even* his L. (a second *κύριος* is added by III. XI. 52. 248. Ald. and the Greek Bibles of 1545 (Basle) and 1597 (Frankfort)).
Ver. 6. — [8] A. V.: Whosoever then dwell in the places about, let them help him (those, I *say*, that are his neighbors). See *Com.* Codd. III. XI. 44. 248. and others, with Ald., omit the article before *τόπους*.
Ver. 7. — [9] A. V.: and other *things* (Gr., *σὺν τοῖς ἄλλοις τοῖς*, etc.).

resolved [1] — the priests also, and the Levites, and all they whose mind the Lord
9 had awakened,[2] to go up, and to build a house for the Lord at Jerusalem; and they that dwelt round about them, helped with [3] all *things*, with silver and gold, *with* horses and cattle, and with very many consecrated gifts [4] of a great number
10 whose minds were awakened.[5] King Cyrus also brought forth the holy vessels of the Lord, which [6] Nabuchodonosor had carried away from Jerusalem, and had deposited
11 in the temple of his idol.[7] Now when Cyrus king of the Persians had brought
12 forth these things,[8] he delivered them to Mithridates his treasurer; and by him
13 they were delivered to Sanabassar the governor of Judæa. And this was the number of them: A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten,
14 and a thousand other vessels. And all [9] the vessels of gold and of silver, which
15 were carried away, were five thousand four hundred threescore and nine. And they [10] were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with the rest who were associated [11] with them, dwelling in Samaria and the other [12] places, wrote unto him against them that dwelt in Judæa [13] and Jerusalem the fol-
17 lowing letters: [14] To king Artaxerxes *our* lord, Thy servants, Rathumus the chronicler,[15] and Semellius the scribe, and the rest of their council, and the judges [16]
18 that are in Cœlesyria and Phœnice.[17] Be it now known to the lord the king, that the Jews that came up from you to us, have come to Jerusalem and build the rebellious and wicked city, repair the marketplaces, and [18] the walls of it, and lay [19]
19 the foundation of the temple. Now if this city be built and the walls completed [20]
20 they will not only refuse to give tribute, but also rebel against kings. And since the building of the temple is now going on,[21] we think it meet not to neglect such
21 a matter, but to speak unto *our* lord the king, to the intent that, if it be thy pleas-
22 ure, it may be sought out in the books of thy fathers. And thou wilt [22] find in the chronicles what is written concerning these *things*, and wilt [23] understand that that
23 city was rebellious, troubling both kings and cities; and *that* the Jews *were* rebellious, and caused always sieges therein, for which very cause [24] this city was made
24 desolate. Wherefore now we do declare unto thee, O lord the king, that if this city be built *again*, and the walls thereof set up *anew*, thou wilt [25] from henceforth have no passage into Cœlesyria and Phœnice.

25 Then the king wrote back to [26] Rathumus the chronicler,[27] to Beeltethmus, to Semellius the scribe, and to the rest that were associated, and dwelt [28] in Samaria
26 and Syria and Phœnice, after this manner: I have read the epistle which ye have

Ver. 8. — [1] A. V.: Then the chief of the families of Judea and of the tribe of Benjamin stood *up* (see *Com.*) [2] moved (ἤγειρε, as at ver. 2).

Ver. 9. — [3] A. V.: *and* helped *them* in. [4] free gifts (Gr., εὐχαῖς). [5] were stirred up *thereto*. Fritzsche has inserted καί before κτήνεσι, with III. XI. 58. and others.

Ver. 10. — [6] A. V.: vessels, which. [7] set *up* in his temple of idols (MS. Colbert., *in templo idolorum*).

Ver. 11. — [8] A. V.: them forth. The support of II., cited by Fritzsche for Μιθριδάτῃ, is correct as far as the spelling Μιθριδ. but a *rho* has been inserted, doubtless by mistake, thus: Μιθριδράτῃ. At ver. 16, however, there was first written Μιθραδάτης, and as a correction some one has written an *iota* over the *alpha*.

Ver. 14. — [9] A. V.: So all. [10] Ver. 15. — [1] A. V.: These (δέ overlooked).

Ver. 16. — [11] A. V.: others that were in commission (Gr., οἱ λοιποὶ οἱ — συντασσόμενοι). [12] and other. [13] Judea. [14] *these* letters following. For the common reading (κατέγραψαν) II. III. 44. 55. have the singular, which Fritzsche also adopts.

Ver. 17. — [15] A. V.: story-*writer*. [16] See *Com.* The words καὶ κριταί are *not* omitted in II., as stated in Fritzsche's apparatus (following Holmes and Parsons), but only the καί; as also in 19. and the Old Lat. [17] Cœlosyria and Phenice. I shall hereafter change the spelling, as above, without further remark.

Ver. 18. — [18] A. V.: are come — being come into J. (*that* rebellious and wicked city) do build the marketplaces, and repair. [19] do lay.

Ver. 19. — [20] A. V.: Now if this city and the walls *thereof* be made up *again* (Gr., συντελεσθῇ).

Ver. 20. — [21] A. V.: forasmuch as the *things* pertaining to the temple are *now* in hand. It is literal, but not clear.

Ver. 22. — [22] A. V.: shalt. [23] shalt.

Ver. 23. — [24] A. V.: and raised always wars (Gr. πολιορκίας συνιστάμενοι, etc.; see *Com.*) therein; for the which cause even.

Ver. 24. — [25] A. V.: up anew thou shalt.

Ver. 25. — [26] A. V.: back again to. [27] storywriter. The Greek here is somewhat different from that at ver. 16, but the meaning is the same: Ῥ. τῷ γράφοντι τὰ προσπίπτοντα (ver. 16: ὁ τὰ προσπίπτοντα). [28] A. V.: that were in commission, and dwellers.

sent unto me. Therefore I commanded to make diligent search, and it hath been found that that city was from ancient times acting in opposition to[1] kings; 27 and *that*[2] the men therein *were* given to rebellion and war; and *that* mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Cœlesyria and 28 Phœnice. Now therefore I have commanded to hinder those men from building the city, and that care be taken that nothing take place contrary to this *command*,[3] 29, 30 and *that* the evil[4] proceed no further to the annoyance of kings. Then Rathumus and Semellius the scribe, and those who were associated with them having read the letters of Artaxerxes,[5] removing in haste towards Jerusalem with a troop of horse and foot[6] in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

Ver. 26. — [1] A. V.: from the beginning practicing against (see *Com.*).
Ver. 27. — [2] A. V. *omits that*.
Ver. 28. — [3] A. V.: heed be taken that there be no more done in it (Gr., *καὶ προνοηθῆναι ὅπως μηδὲν παρὰ ταῦτα γένηται*). Ver. 29. — [4] A. V.: *that those* wicked workers.
Ver. 30. — [5] A. V.: Then king A., his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them. [6] horsemen and a multitude of people (marg.: a great number of soldiers). The Greek is ὄχλου, and as joined with ἵππου there can be no doubt of its meaning. Cf. Xen., *Cyrop.*, v. 5. 4.

Chapter II. (Cf. Ez. i. 1-15; iv. 7-24.)

Ver. 1. **First year of Cyrus.** His first year at Babylon is meant. — **By the mouth of Jeremias.** Cf. Jer. xxv. 11, 12; xxix. 10. It will be noticed that this verse and the two next following are to be found both at the end of 2 Chron. and at the beginning of Ezra, a fact which favors the theory that the two books were originally united in one.

Ver. 3. **The Lord of Israel, the most high Lord.** It is possible that in the Hebrew transcript of the Persian original of this document (Ez. i. 2), the name of Jehovah was substituted for that of Ormazd. See Rawlinson, *Ancient Mon.*, iii. 348, where the language of this passage is compared with the oft-recurring formula of the Persian inscriptions. Our translator, however, follows neither the LXX. nor the Hebrew, at this point. Cf., also, vi. 31; viii. 19, 21, where he introduces the same change in the divine name. Dähne finds in this fact evidence that he was influenced by the Alexandrian philosophy. "Sehr angemessen bedient sich unser Verfasser dieses Ausdrucks, ihn vorzüglich hervorhebend, nur dann, wenn Ausländer von dem Gotte der Israeliten mit Verehrung redend eingeführt werden." ii. p. 121. Cf., however, Fritzsche, *Com.*, "Nachträge."

Ver. 6. **Each one of these, let the people of his place.** The Hebrews are particularly meant, but possibly also, others, since they might be expected to sympathize, to some degree, in this noble enterprise of Cyrus. See Ewald, *Geschichte d. Volk. Is.*, iv. 103.

Ver. 7. **Set forth by vow.** This translation seems intended to be explanatory. The original has only, *with free-will offerings*. The perfect participle is used to show that these things had been previously devoted to such a purpose.

Ver. 8. *Καταστήσαντες* (III. XI. 64.: *καταστάντες*). Fritzsche would give to the word the sense of *decided, determined on*. Only a part of the Jewish people embraced the opportunity offered by Cyrus. Josephus (*Antiq.*, xi. 1) says it was because they were unwilling to relinquish the property which they had acquired in their banishment. Most of those who returned belonged to the tribes of Judah and Benjamin. See 1 Chron. ix. 3.

Ver. 9. *Ὡς πλείσταις*. On the force of *ὡς* with the superlative, see Crosby's *Greek Gram.*, p. 339, and Krüger, xlix. 10. — *εὐχαῖς*, rendered *free gifts* in the A. V.; better, *consecrated gifts, offerings*. See Hom., *Od.*, x. 526; Acts xviii. 18; and cf. Trench, *N. T. Syn.*, Pt. 2, p. 1.

Ver. 10. *Ἐν τῷ εἰδωλείῳ αὐτοῦ*. See 1 Macc. i. 47 (*εἰδωλεῖα*, rendered in the A. V. "chapels of idols"), and 1 Cor. viii. 10, where we have *ἐν εἰδωλείῳ κατακείμενον*, "sit at meat in the idol's temple."

Ver. 11. **Mithridates,** *i. e., given by Mithra.* The *Speaker's Com.* (Ez. i. 8), finds in this name an indication that the worship of the sun by the Persians dates back at least to the time of Cyrus. Cf. also Gesenius, *Heb. Lex.*, *ad voc*

Ver. 12. **Sanabassar.** Doubtless this is a corrupted form of the Persian name of Zerubbabel. See Ez. i. 8; v. 16; Zech. iv. 9. Such a change of names was common, as is seen in the case of Daniel and his companions. The MSS. give different forms of the word, an interchange of letters being a common fault of transcribers. See Frankel, *Vorstud.*, p. 97.

Ver. 13. **A thousand golden cups.** The word used to translate the Hebrew for cups is *σπονδεῖα*, *i. e.*, cups for drink offerings. The LXX. has *ψυκτῆρες*, "wine coolers." In Ez. i. 9 the translation is "chargers." The Hebrew word occurs nowhere else. Ewald (*Geschichte d. Volk. Is.*, iv. 102) would render it by *κάρταλλος*. This was a kind of basket, pointed at the bottom, and covered with network to let the smoke through. — **Censers,** *θυΐσκαι*. At Ezra i. 9, the same Hebrew word is translated in the A. V., "knives." According to Gesenius, it means a slaughter knife, and was used for killing victims for sacrifice. The idea of gliding, passing through like a knife, characterizes the root. — **Vials.** At Ez. i. 10, the rendering is "basins." Cf. 1 Chron. xxviii. 17. Probably a larger kind of cup or bowl is intended.

Ver. 14. On the discrepancy between the number as here given and that given in the canonical Ezra, see remarks in our Introduction to the present book.

Ver. 16. *Ἐν δὲ τοῖς ἐπὶ Ἀρταξέρξου*. On the force of *ἐπί*, in such a construction, see Winer, p. 392. — Fritzsche, with others, referring to Josephus (*Antiq.*, xi. 2, § 1), supposes that Cambyses

must be indicated under this title, although ordinarily pseudo-Smerdis is so called in the Book of Ezra. We must think, however, that Josephus is mistaken. In the preceding verse in Ezra (iv. 6), Ahasuerus, who is doubtless Cambyses, is mentioned, while the second king named after him (iv. 24) is Darius Hystaspis. Hence, the intervening one of the present verse, with a different title, *should* be, properly, pseudo-Smerdis. The Persian kings often had several names. It is a strong *incidental* support of this view that this pseudo-Smerdis, alone of the kings here concerned, was an opponent of the pure Persian religion, and it would not therefore be strange to find him ready to put a stop to a work of this kind at Jerusalem. — **Belemus** (Ez. iv. 7, Bishlam). In the LXX. Arabic and Syriac versions this was not regarded as a proper name, but translated *in peace*. **Rathumus**, the Rehum of the Hebrew. — **Beeltethmus**. This word was misunderstood by the translator, and is rightly given at Ez. iv. 9, as the title of Rehum. This fact is noticed in the margin of the version of 1611. It means, literally, "lord of judgment," or "chancellor." The LXX. version makes the same blunder. Cf., also, vers. 17, 25 of this chapter, where our author, curiously enough, escapes from his difficulty only to fall into it again. Josephus (*Antiq.*, x. 2), who generally follows the apocryphal book, does not do so in this case. — **Semellius** (Shimshai, Ez. iv. 8). He was the secretary of Rehum, the governor. By comparing our book at this point with the parallel account in Ezra, one of its most marked characteristics will be plainly observed, namely, its avoidance of circumlocutions and difficult combinations for the sake of greater simplicity and clearness. This might certainly be regarded as a good trait in an author, yet scarcely to be commended in a translator. But, obviously, the making of a translation, good or bad, was not the principal thing aimed at in our book.

Ver. 17. The translation "judges" is falsely given here to a Hebrew word which means *Dinaites*. They were colonists from Dayan, a country on the borders of Cilicia and Cappadocia, often mentioned in the Assyrian inscriptions. See Ez. iv. 9.

Ver. 18. **From you to us.** To be taken in a geographical sense. A proper pointing of the Greek requires that the words, *that rebellious and wicked city*, should be made the object of οἰκοδομοῦσι. — **Marketplaces.** These were public places where things were exposed for sale, corresponding to the modern bazaar. See Winer, *Realwörterb.*, under "Städte."

Ver. 20. Misled by a Chaldaic word, which might mean either palace or temple, the translator at this point has wandered far from his text, in order to make his version consistent with itself.

Ver. 21. **Books of thy fathers.** The Persians were accustomed to keep such records. See Diod. Sic., ii. 32; and Rawlinson, *Ancient Mon.*, ii. 264 f. The word "fathers" must be used in a figurative sense, meaning "predecessors," especially if addressed to pseudo-Smerdis.

Ver. 23. **Caused always sieges** (πολιορκίας). Their conduct, they would say, had been such that sieges from foreign powers had been continually necessary. See ver. 27, and cf. 2 Kings xxiv. 1.

Ver. 26. **Acting in opposition to.** This verb — ἀντιπαρατάσσω — means to put one's self in a hostile attitude. It is meant that they had acted in a hostile spirit against kings. See 2 Macc. xiv. 29.

Ver. 30. **Removing,** ἀναζεύξαντες, i. e., *having yoked up again*. The word is often used of armies. Herod., ix. 41, 58. Cf. viii. 61 of the present book, and 1 Macc. xi. 22. — Παράταξις means sometimes *the line of battle*, and sometimes is used in the more general sense of *battle*. The latter meaning seems preferable here. Cf. i. 30; Judith v. 23; vii. 11; Thucyd., v. 11.

Chapter III.

1 And king Darius [1] made a great feast unto all his subjects, even [2] unto all his
2 household, and unto all the princes of Media and Persia, and to all the governors and generals [3] and toparchs [4] that were under him, from India unto Ethiopia, in the [5]
3 hundred twenty and seven provinces. And they ate, and drank, and being satisfied, went home. But [6] Darius the king went into his bedchamber, and slept, and awoke.[7]
4 Then the three [8] young men that were the king's body guard [9] spake one to an-
5 other; Let each one of us mention one thing that is mightiest and unto him whose sentiment [10] shall seem wiser than the others, unto him shall the king Darius give
6 great gifts, and great tokens [11] of victory: as, to be clothed in purple, and [12] to drink in gold, and to sleep upon gold, and a chariot with gold-studded bridles,[13] and a
7 tiara of byssus,[14] and a chain about his neck; and he shall sit next to Darius because

Ver. 1. — [1] A. V.: Now when Darius reigned, he (καὶ βασιλεύσας Δ., 64. 243. 248. Ald.). [2] and (καί epexeget.).

Ver. 2. — [3] A. V.: captains. [4] lieutenants. [5] of an (Gr., ἐν τοῖς).

Ver. 3. — [6] A. V.: And when they had eaten (καὶ ὅτε ἔφαγον, XI. 52. 58. with others, and Ald.) and drunken, and being satisfied were gone home, then (τότε, XI. 52. 58. 248. Ald.). [7] *soon after* awaked. The *text. rec.* has ἑαυτοῦ after κοιτῶνα, but it has not the support of II. III. 44. 58.

Ver. 4. — [8] A. V.: Then three. [9] of the guard that kept the king's body.

Ver. 5. — [10] A. V.: every one of us speak a sentence (Gr., λόγον, but here used indefinitely): he that shall overcome, and whose sentence. [11] things in token.

Ver. 6. — [12] A. V. *omits* and. [13] bridles of gold. [14] headtire of fine linen (Gr., βυσσίνην). I thought it better to transfer the word, as it refers to a certain kind of linen.

6

8 of his wisdom, and shall be called Darius's kinsman.[1] And then each one wrote
9 his sentiment,[2] sealed *it*, and laid *it* under king Darius's[3] pillow; and said,[4] When the king is risen, one shall[5] give him what is written;[6] and of whom[7] the king and the three princes of Persia shall judge that his sentiment[8] is the
10 wisest, to him shall the victory be given, as agreed.[9] The first wrote, Wine is
11 the strongest. The second wrote, The king is strongest. The third wrote,
12 Women are strongest; but above all *things* truth beareth away the victory.
13 And[10] when the king was risen up, they took what was written,[11] and delivered
14 it unto him, and he read it.[12] And sending forth he called all the princes of Persia and Media, and the governors, and the generals,[13] and the toparchs,[14] and the
15 chief officers, and seated himself in the council chamber; and what was written
16 was[15] read before them. And he said, Call the young men, and they themselves
17 shall make known their sentiments. And[16] they were called, and came in. And they[17] said unto them, Tell us concerning what is written. And the first began,[18]
18 who had spoken of the strength of wine; and he spoke[19] thus: O *ye* men, how ex-
19 ceeding strong is wine! It causeth all men to err that have drunk[20] it. It maketh the mind of the king and of the fatherless child one mind;[21] both that of the bond-
20 man and of the freeman, of the poor[22] and of the rich. It turneth also every mind
21 towards[23] jollity and mirth, and one[24] remembereth neither sorrow nor debt. And it maketh every heart rich, and one[25] remembereth neither king nor governor; and
22 it maketh a man speak all *things* by talents. And when they are in their cups,
23 they forget to be friendly to friends[26] and brethren, and a little after draw their
24 swords. And when they have[27] risen from the wine, they remember not what they have done. O *ye* men, is not wine the strongest, seeing that it[28] enforceth to do thus? And when he had so spoken, he held his peace.

Ver. 7.—[1] A. V.: Darius his cousin. See *Com.*

Ver. 8.—[2] A. V.: every one wrote his sentence. [3] Darius his. [4] said *that*.

Ver. 9.—[5] A. V.: is risen, *some* will. [6] the writings. [7] whose side. [8] sentence. [9] was appointed. The οὗ before ὁ λόγος is omitted by the Codd. XI. 44. and many others, with Ald. For νῖκος XI. 58. 64. 248. Ald. have νίκημα. Cf. ver. 5, ἐπινίκια.

Ver. 13.—[10] A. V.: Now. [11] their writings. [12] *them* unto him, and so he read *them*.

Ver. 14.—[13] A. V.: captains. [14] lieutenants. The article of the *text. rec.* before σατράπας is omitted in II. III. XI. 55. The two following words, καὶ στρατηγούς, are not found in II.

Ver. 15.—[15] A. V.: sat him down in the royal seat of judgment (marg.: council); and the writings (τὰ γράμματα, 108.) were.

Ver. 16.—[16] A. V.. they shall declare their own sentences. So. Cod. III. and some others have ἑαυτῶν for αὐτῶν after λόγους.

Ver. 17.—[17] A. V.: he (so 119. 243. 245. 248. Ald.). [18] Declare unto us your mind concerning the writings. Then began the first. [19] said.

Ver. 18.—[20] A. V.: drink (πίνοντας, instead of πίοντας, is supported by III. XI. 64. 248. and others, with Ald.).

Ver. 19.—[21] A. V.: *to be all* one (Gr., τὴν διάνοιαν μίαν). [22] poor *man*.

Ver. 20.—[23] A. V.: thought into. [24] so that *a man*.

Ver. 21.—[25] A. V.: so that *a man*. Here and in the following verse we find in II. for μέμνηνται the singular of the same.

Ver. 22.—[26] A. V.: their love *both* to friends.

Ver. 23.—[27] A. V.: but when they are. The reading γενηθῶσιν was adopted, but cannot be admitted, although supported by some good authorities: III. XI. 44. 64. 71. 248. and others, with Ald.

Ver. 24.—[28] A. V.: that (Gr., ὅτι).

Chapter III. (Cf. Josephus, *Antiq.*, xi. 3 ff.)

Ver. 1. **And he made a great feast.** We have the Greek exactly reproduced in Luke v. 29: *ἐποίησε δοχὴν μεγάλην.*—**Τοῖς οἰκογενέσιν, house servants.** Lit., *those born in the house.* The second *καί* should be taken epexegetically: *and indeed, namely, even.*

Ver. 2. **From India unto Ethiopia.** Cf. Esth. i. 1; viii. 9; Dan. vi. 1.

Ver. 3. **And awoke.** Schleusner (*Lex.*, *ad voc.*) and some others would translate the words *καὶ ἔξυπνος ἐγένετο, and slept profoundly* (*in profundum somnum incidit*). But, while this meaning might suit the context, it is not the natural and usual meaning of the words. Josephus gives to the narrative quite a different coloring. He says: "But, after that he [Darius] had rested a little part of the night, he awoke, and, not being able to sleep any more, he fell into conversation with the three guards of his body, and promised that to him who should make an oration concerning points that he [the king] would inquire about, such as should be most agreeable to truth and the dictates of wisdom, he would allow him as a reward of his victory to put on a purple garment," etc. Josephus, moreover, gives the following reason for the king's subsequent conduct, that, while he was yet a subject, he made a vow that if he came to the throne he would send all the vessels of God that were in Babylon back to Jerusalem. It is related of Ptolemy III. Euergetes

of Egypt that he instituted such contests as the one here described, among the writers of his day. See Böhl, p. 32.

Ver. 5. Σοφώτερον τοῦ ἑτέρου. Lit., *wiser than the other*. The comparative is used for the superlative. See Winer, p. 240; Buttmann, p. 83.

Ver. 7. **Darius's kinsman.** It is simply an honorary title. See 1 Macc. x. 89; xi. 31; 2 Macc. xi. 1, 35; 3 Macc. v. 39.

Ver. 9. **Three princes of Persia.** See Esth. i. 14 in the Septuagint version; also, viii. 11, below. There were seven leading princely families in Persia; the heads of which, as it is supposed, formed the council of the king. See Rawlinson, *Ancient Mon.*, iii. 223. Either our translator knew of only three such princes, or this number may have been selected in the present case with reference to the number of contestants.

Ver. 10. Ὁ εἷς. Lit., *the one*. See, on this construction, Winer, p. 116; Buttmann, pp. 30, 102; and cf. Matt. vi. 24; xxiv. 40 f.

Ver. 14. **Chief officers,** ὑπάτους. The term was used by Latin writers (Polyb.) to designate consuls and prefects. Graetz (iii. p. 445, note) thinks that it furnishes a key to the time of the composition of the book.

Ver. 17. The reading is εἶπαν, the plural, and not the singular as rendered in the A. V., the spectators being meant. See *Text. Notes*.

Ver. 18. Τὴν διάνοιαν. We connect with what precedes, agreeable to the pointing of Fritzsche's text: *it seduces* (*deceives*) *the mind of every man who drinks it.*

Ver. 19. **Fatherless child.** Lit., *orphan*. It is used figuratively for what is weak, in contradistinction to the king.

Ver. 20. Cf., on the sentiment of the verse, Ps. civ. 15; Eccles. x. 19; Wisd. ii. 9; Ecclus. xiii. 8.

Ver. 21. **And it maketh a man speak all things by talents,** καὶ πάντα διὰ ταλάντων ποιεῖ λαλεῖν, *i. e.*, causes that a person speak as though he had to do only with talents. Wahl remarks: "Efficit vinum, ut cujuscunque conditionis homo loquatur per talenta; *i. e.*, talentorum possessorem sese jactans = wie ein Millionär." (*Clavis*, p. 116.)

Ver. 23. **Risen from the [sleep produced by] wine.** See *Text. Notes*.

Chapter IV.

1 And[1] the second, that had spoken of the strength of the king, began to speak.[2]
2 O *ye* men, do not men excel in strength, that bear rule over sea and land, and all
3 *things* in them? But[3] the king is more mighty, and is their lord,[4] and hath domin-
4 ion over them; and whatsoever he commandeth them they obey.[5] If he bid them
make war the one against the other, they do *it;* and[6] if he send them out against
5 the enemies, they go, and demolish[7] mountains, and[8] walls, and towers. They
slay and are slain, and transgress not the king's commandment; if moreover, they
get the victory they bring all to the king; and if they plunder also, all the rest.[9]
6 And as many as are not soldiers,[10] and have not to do with wars, but practice[11] hus-
bandry, when they have reaped again that which they had sown, they bring *it* to
7 the king, and compel one another to pay tribute unto the king. And[12] he is only
8 one[13]; if he command to kill, they kill; if he command to spare, they spare; *if* he
command to smite, they smite; *if* he command to make desolate, they make deso-
9 late; *if* he command to build, they build; *if* he command to cut down, they cut
10 down; *if* he command to plant, they plant. And the whole of his people[14] and his
11 armies obey him. Furthermore he reclineth,[15] he eateth and drinketh, and taketh
his rest, and these keep *watch* round about him, neither may any one depart, and
12 do his own business, neither disobey they him.[16] O *ye* men, how should not the
king be mightiest, seeing that he is so[17] obeyed? And he was silent.[18]
13 And[19] the third, who had spoken of women and the truth (that is Zoroba-
14 bel[20]) began to speak. O *ye* men, Is not the king great, and men many, and
wine mighty?[21] Who is it, then, that ruleth them, or hath the lordship over

Ver. 1. —[1] A. V.: Then. [2] say.

Ver. 3. —[3] A. V.: But yet. [4] for he is lord of all these *things* (II. XI. 52. 64. and others, with Ald., read πάντων for αὐτῶν). [5] do (see *Com.*).

Ver. 4. —[6] A. V. *omits* and (δέ). [7] break down (see *Com.*). [8] *omits* and.

Ver. 5. —[9] A. V.: if they get the victory, they bring all to the king, as well the spoils as all *things* else. The last clause (καὶ τὰ ἄλλα πάντα) might be rendered: "and with respect to the rest *they bring* all." For καὶ ἐάν in the last clause but one, III. XI. 52. 64. and others, with Ald., offer καὶ ὅσα ἐάν.

Ver. 6. —[10] A. V.: Likewise for those that are no soldiers (καὶ ὅσοι οὐ στρατεύονται). [11] use.

Ver. 7. —[12] A. V.: And yet. [13] but one *man*. The Greek is, καὶ αὐτὸς εἷς μόνος ἐστίν.

Ver. 10. —[14] A. V.: So all his people (Gr., καὶ πᾶς ὁ λαὸς αὐτοῦ). [15] lieth down. Reclining at table is clearly meant (ἀνάκειται).

Ver. 11. —[16] A. V. adds *in any thing*.

Ver. 12. —[17] A. V.: when (Gr., ὅτι) in such sort he is. [18] held his tongue (Gr., ἐσίγησεν).

Ver. 13. —[19] A. V.: Then. [20] women and *of* the truth (this was Z.).

Ver. 14. —[21] A. V.: it is not the great king, nor the multitude of men, neither is it wine that excelleth. The Greek is, ἄνδρες (III. 64. 248. Ald. prefix ὦ), οὐ μέγας ὁ βασιλεύς, etc., with an interrogation at the end of the list. Junius has, "O viri, non Rex maximus, non hominum multitudo, non vinum est fortissimum."

15 them? Is it not[1] women? Women gave birth to[2] the king and all the people
16 that bear rule by sea and land. Even of them were they born;[3] and they
brought up the very planters of[4] the vineyards, from whence the wine cometh.
17 These also make the garments of the[5] men; and these bring glory unto the
18 men;[6] and without women men cannot exist.[7] If moreover, they[8] have gathered
together gold and silver, and any[9] goodly thing, and they see one woman comely
19 in form and feature,[10] letting all those *things* go, they have a great desire for
her, and with open mouth they gaze at her; and all *men* prefer her rather than
20 silver or gold, or any goodly thing.[11] A man leaveth his own father that brought
21 him up, and his own country, and cleaveth unto his wife. And he remains by his
22 wife until death,[12] and remembereth neither father, nor mother, nor country. By
this also you should[13] know that women have dominion over you: do ye not labor
23 and toil, and give and bring all to women?[14] And[15] a man taketh his sword,
24 and goeth forth on a raid,[16] to rob and to steal, to sail upon the sea and *upon*
rivers; and looketh upon the[17] lion, and goeth in the darkness; and when he hath
25 stolen, and spoiled, and robbed, he bringeth *it* to his love. And[18] a man loveth
26 his wife better than father or mother. And[19] many there be that have lost[20]
27 their wits for women, and become servants for their sakes. Many also have per-
28 ished, and[21] have erred, and sinned, for women. And now do ye not believe me?
29 *Is* not the king great in his power? Do not all lands[22] fear to touch him? I
saw him[23] and Apame, the king's concubine, the daughter of the admirable Bar-
30 tacus, sitting at the right hand of the king, and taking the crown from the king's
31 head, and setting *it* upon her own head; she also struck[24] the king with *her* left
hand. And furthermore,[25] the king gazed[26] upon her with open mouth; if she
smiled upon him, he laughed; and if she took any displeasure at him, he flat-
32 tered her, that she might[27] be reconciled to him *again*. O *ye* men, how can it be
but that women are[28] strong, seeing they do thus?

33 And then[29] the king and the princes looked one upon another; and[30] he began
34 to speak of the truth. O *ye* men, *are* not women strong? Great *is* the earth,
and[31] high *is* the heaven, and[32] swift *is* the sun in *his* course, for he turneth in the
35 circle of the heaven and returneth[33] again to his own place in one day. *Is* he not
great that doeth[34] these *things*? And[35] great *is* the truth, and stronger than all
36 *things*. All the earth calleth the[36] truth, and the heaven blesseth it; and[37] all
37 works shake and tremble *at it*,[38] and with it is no unrighteous *thing*. Wine *is* un-
righteous, the king *is* unrighteous, women *are* unrighteous, all the children of men

Ver. 14. —[1] are they not. Ver. 15. —[2] A. V.: have borne (see *Com.*).

Ver. 16. —[3] A. V.: came they. [4] nourished them that planted. The context requires the idea of "to bring up from a child," and it is found in the verb *ἐξέθρεψαν*.

Ver. 17. —[5] A. V.: garments for. [6] these bring (so Junius) . . . . unto men. [7] be.

Ver. 18. —[8] A. V.: Yea, and if *men*. [9] or any other. [10] do they not love a woman *which is* comely in favor and beauty? (III. 58. 64. 119. 243. 248. Ald. read *οὐχὶ ἀγαπῶσιν* for *καὶ ἴδωσι*).

Ver. 19. —[11] A. V.: And letting all those *things* go, do they not gape and even with open mouth fix their eyes fast upon her; and have not all *men* more desire unto her (71., *ἐν αὐτῇ*) than unto silver or gold, or any goodly thing whatsoever. The reading *καί* at the beginning of the verse is found in II. XI. 243. 245. Ald., but not in the *text. rec.*, and is obviously out of place.

Ver. 21. —[12] A. V.: He sticks not to spend his life with his wife (see *Com.*).

Ver. 22. —[13] A. V.: must. [14] the woman.

Ver. 23. —[15] A. V.: Yea. [16] and goeth his way. Cod. II. also, as well as the authorities cited by Fritzsche (III. 44. 64. 74. 106. 108. and others), omits the article before *ἄνθρωπος*. For *ἐξοδεύειν καί* III. XI. 58. Ald. have *εἰς ἐξοδίαν*; Old Lat. (MS. Colbert.), *obsidere in viam*.

Ver. 24. —[17] A. V.: a. Ver. 25. —[18] A. V.: Wherefore.

Ver. 26. —[19] A. V.: Yea. [20] run out of (marg.: grown desperate). The Greek is, *ἀπενοήθησαν ταῖς ἰδίαις διανοίαις*.

Ver. 27. —[21] A. V. *omits* and. Ver. 28. —[22] A. V.: regions (Gr., *χῶραι*).

Ver. 29. —[23] A. V.: Yet did I see. For *βαρτάκου*, Josephus (*Antiq.*, xi. 8, § 5) has *'Ραβεζάκου*, and the Syriac *'Αρτάκου* (ארטחק), suggesting Artachæus, a general of Xerxes.

Ver. 30. —[24] A. V.: Strooke.

Ver. 31. —[25] A. V.: *yet* for all this (marg.: hereat). The Greek is *πρὸς τούτοις*, as at ver. 10. [26] A. V.: gaped and gazed. [27] if she laughed upon him, he laughed *also*; but if she took any displeasure at him, *the king* was fain to flatter that she might be, etc. For *προσγελάσῃ*, II. 55. have the less appropriate *γελάσῃ*.

Ver. 32. —[28] A. V.: but women *should be*.

Ver. 33. —[29] A. V.: Then (71. omits *καί*). [30] So.

Ver. 34. —[31] A. V. *omits* and. [32] *omits* and. [33] for he compasseth the heavens round about, and fetcheth his course.

Ver. 35. [34] A. V.: maketh (see *Com.*). [35] therefore.

Ver. 36. [36] A. V.: upon (marg.: *praiseth*, see *Com.*) the. [37] *omits* and. [38] at it.

are unrighteous, and all their works *are* unrighteous,[1]—*yea*, all things that are such,
38 and truth is not in them; and through their unrighteousness they perish.[2] Yet the
39 truth abideth, and is for ever strong; and it liveth and ruleth[3] for evermore. And[4]
with her there is no accepting of persons and no making of distinctions;[5] but she
doeth the *things that are* just, *and* refraineth from all unjust and wicked *things;*
40 and all *men* take pleasure in[6] her works, and there is nothing unrighteous in her
judgment.[7] And she *is* the strength, and the[8] kingdom, and the[9] power, and
the[10] majesty, of all ages. Blessed *be* the God of the[11] truth.

41 And he ceased speaking.[12] And thereupon all the people shouted, and then said,[13]
42 Great *is* the[14] truth, and mighty above all things. Then said the king unto him,
Ask what thou wilt above what is in the writings,[15] and we will give *it* thee, according as[16] thou art found wisest; and thou shalt sit next me, and shalt be called
43 my kinsman.[17] Then said he unto the king, Remember thy vow, to build Jerusa-
44 lem which thou didst vow on[18] the day when thou camest to thy kingdom, and to
send away all the vessels that were taken *away* out of Jerusalem, which Cyrus removed,[19] when he vowed to destroy Babylon, and vowed[20] to send them away[21]
45 thither. Thou also hast vowed to build *up* the temple, which the Edomites[22] burnt
46 when Judæa was made desolate by the Chaldees. And now, O lord the king, this is
what I desire of thee and what I request of thee, and this is the great honor from
thee: I pray, now, that thou make good the vow, which with thy mouth thou hast
47 vowed to the King of heaven to perform.[23] Then Darius the king stood up, and
kissed him, and wrote letters for him unto all the treasurers and toparchs[24] and generals[25] and governors, that they should give escort to[26] him, and all those that went[27]
48 up with him to build Jerusalem. He wrote letters also unto the toparchs[28] that were
in Cœlesyria and Phœnice, and unto them in Libanus, that *they* should bring cedar
wood from Libanus unto Jerusalem, and that they should build the city with him.
49 Moreover he wrote for all the Jews that went out of *his* realm up into Judæa,[29] concerning their freedom, that no officer, no governor, no toparch, nor treasurer, should
50 hostilely approach[30] their doors; and that all the country which they came into possession of[31] should be to them[32] without tribute; and that the Edomites should give
51 over the villages of the Jews which[33] they held; and[34] that there should be yearly
52 given twenty talents toward[35] the building of the temple, until finished;[36] and other
ten talents yearly, to maintain the burnt offerings upon the altar every day (as they
53 had a commandment to offer seventeen); and that all they that went up[37] from Babylon to build the city should have liberty,[38] as well they as their posterity, and all the
54 priests that went up.[39] And he wrote also concerning the expenses,[40] and the priests'

Ver. 37. — [1] A. V. has "wicked" for "unrighteous" in all four instances (see *Com.*).

Ver. 37. — [2] A. V.: and such *are* all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish. Fritzsche receives πάντα after αὐτῶν from II. III. 55. Syr.

Ver. 38. — [3] A. V.: As for the truth, it endureth, and is always strong; it liveth and conquereth, etc. The Codd. III. 44. 71. 74. 106. 119. 120. 121. 134. 243. 245. with Ald., have ἡ δέ at the beginning for καὶ ἡ, but it is probably a correction.

Ver. 39. — [4] A. V. *omits* And. [5] or rewards (see *Com.*). [6] do well like of.

Ver. 40. — [7] A. V.: Neither in her judgment is any unrighteousness. [8] *omits* and the. [9] *omits* and the. [10] *omits* the. [11] *omits* the.

Ver. 41. — [12] A. V.: And *with that* he held his peace. [13] And all . . . . then shouted and said. [14] *omits* the.

Ver. 42. — [15] A. V.: more than is appointed (Gr., πλείω τῶν γεγραμμένων). [16] because (Gr., ὃν τρόπον; see *Com.*). [17] cousin.

Ver. 43. — [18] A. V.: which thou hast vowed to build J., in.

Ver. 44. — [19] A. V.: set apart (Gr., ἐξεχώρισε; see *Com.*). [20] *omits* vowed. [21] again. Fritzsche omits καί before ἐκπέμψαι, with III. XI. 44. Ald. We have retained it with the other authorities.

Ver. 45. — [22] The singular reading 'Ιουδαῖοι for 'Ιδουμαῖοι is found in II. Cf. Judith i. 12, where the same words are exchanged in this MS.

Ver. 46. — [23] A. V.: is *that* which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven. For ὅ σε ἀξιῶ, at the beginning, II. has ὅσα ἀξιῶ, but it is corrected to correspond with the *text. rec.*

Ver. 47. — [24] A. V.: lieutenants. [25] captains. [26] safely convey on their way *both* (Gr., προπέμψωσιν, etc.). [27] go.

Ver. 48. — [28] A. V.: lieutenants.

Ver. 49. — [29] A. V.: Judea. [30] no ruler, no lieutenant . . . . should forcibly enter into, etc. The Greek is, μὴ ἐπελεύσεσθαι ἐπί, etc. Lit., *go against*; cf. 1 Macc. viii. 4, in the Greek.

Ver. 50. — [31] A. V.: hold (Gr., κρατοῦσιν). [32] should be free, etc. (Gr., ἀφορολόγητον αὐτοῖς ὑπάρχειν). For κρατοῦσιν, II. has κρατήσουσιν, and 'Ιδουμαῖοι for Χαλδαῖοι. [33] AV: which *then*.

Ver. 51. — [34] A. V.: yea. [35] to (Gr., εἰς). [36] the time that it were built.

Ver. 53. — [37] A. V. *omits* up (Gr., προσβαίνουσιν).

Ver. 53. — [38] free liberty. [39] went *away*.

Ver. 54. — [40] A. V: He wrote . . . . charges.

55 vestments wherein they minister. And he wrote on behalf of the Levites that their maintenance[1] be given *them* until the day that the house were finished, and
56 Jerusalem built.[2] And he commanded to give to all that kept the city, dwellings[3]
57 and wages. He sent away also all the vessels that Cyrus had removed from Babylon; and all things whatever Cyrus had said should be done,[4] *the same* charged he also to be done, and sent unto Jerusalem.

58 And[5] when the[6] young man had[7] gone forth, he lifted up *his* face to heaven towards Jerusalem, and praised the King of heaven, and said, From thee *cometh*
59 victory, from thee *cometh* wisdom, and thine *is* the glory, and I *am* thy servant.
60 Blessed art thou, who hast given me wisdom; and[8] to thee I give thanks, O Lord
61 of *our* fathers. And[9] he took the letters, and departed,[10] and came unto Babylon,
62 and made report to[11] all his brethren. And they praised the God of their fathers,
63 because he had given them freedom and liberty to go up, and to build Jerusalem, and the temple which is called by his name; and they kept a feast with music[12] and gladness seven days.

Ver. 55. — [1] A. V.: and likewise for the charges of the Levites to. [2] builded *up*.
Ver. 56. — [3] A. V.: pensions (see *Com.*).
Ver. 57. — [4] A. V.: from B., that Cyrus had set apart (III. XI. 44., ἐξεχώρισε as at ver. 44; the other authorities, ἐχώρισε); and all that Cyrus had given in commandment.
Ver. 58. — [5] A. V.: Now. [6] *this.* [7] was (aorist, but with the force of the pluperfect).
Ver. 60. — [8] A. V.: for. Ver. 61. — [9] A. V.: And *so.* [10] went out. [11] told *it.*
Ver. 62. — [12] A. V.: feasted with *instruments of* musick.

Chapter IV. (Cf. Josephus, *Antiq.*, xi. 3 ff.)

Ver. 3 **Ἐνακούουσιν, they obey.** This is a rare word, and means *to hear to obey.* It is found elsewhere in the LXX. at Nah. i. 12: *ἡ ἀκοή σου οὐκ ἐνακουσθήσεται.*

Ver. 4. **Κατεργάζονται,** *demolish, break down, make an end of.* It is a secondary meaning of the word. Cf. Eph. vi. 13; Jos., *Antiq.*, ii. 4, § 2; and Xen., *Cyr.*, iv. 6, 4.

Ver. 9. **To cut down.** See Deut. xx. 19: "When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege."

Ver. 13. **That is, Zorobabel.** Cf. Ez. iii. 2 in the margin of the version of 1611, and our remarks in the Introduction to the present book, under "Arrangement of Materials."

Ver. 15. **Have borne, ἐγέννησαν.** This verb is so used also at Is. xlvi. 3; 4 Macc. x. 2; Luke i. 57; John xvi. 21.

Ver. 17. **Make the garments of.** Cf. Prov. xxxi. 13, 19. — **Bring glory.** The word **δόξαν** seems here to be used rather in the sense of ornamentation. Cf. what precedes, and Add. to Esth. iv. 2; 1 Macc. xiv. 9; Matt. vi. 29.

Ver. 21. **Μετὰ τῆς γυναικὸς ἀφίησι τὴν ψυχήν, he dies by** (*near*) **his wife.** The last three Greek words are used in the same sense, also at Gen. xxxv. 18; Herod., iv. 90; Thucyd., ii. 49. The meaning is: *he remains by his wife till death.*

Ver. 23. **Εἰς τὴν θάλασσαν πλεῖν.** This is a peculiar expression, and found only here.

Ver. 25. **Πλεῖον . . . . μᾶλλον.** According to Fritzsche there is here an inaccurate repetition of the comparative, the translator having forgotten the former when he wrote the latter. If the latter word, however, had not been so far removed from the former, there would probably have been no question respecting its force. See Winer, p. 240; and Robinson, *Lex.*, under *μᾶλλον.* Wahl's *Clavis* remarks on this passage, under *μᾶλλον*: "Additum comparativo alius adjectivi augendi vim habet." Cf. 4 Macc. xv. 4; Xen., *Cyr.*, ii. 2, 12; Herod., i. 31.

Ver. 26. **Become servants.** The case of Jacob, who served for Rachel, was probably in mind. See Gen. xxix. 20.

Ver. 29. **At the right hand.** See Ps. xlv. 9: "Upon thy right hand did stand the queen in gold of Ophir."

Ver. 32. **Be reconciled to him.** The margin of the A. V. has: or, *be friends with him.* The Greek word is the same one as that employed at Matt. v. 24: *πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου.*

Ver. 33. **Princes, μεγιστᾶνες.** Cf. A. V. at Rev. vi. 15, where this word is rendered "great men." — **Looked one upon another, ἔβλεπον εἰς τὸν ἕτερον.** The peculiarity of this construction has caused some variation in the MSS.

Ver. 35. **Is he not great that doeth these things?** *i. e.*, the sun. The idea that God, the Creator, is intended, seems excluded by the use of the present tense. See, however, Dähne, ii. 122 ff. — **Stronger than all things, ἰσχυροτέρα παρὰ πάντα.** Prepositions are thus used after the comparative, to give it additional force. See Winer, p. 240; Buttmann, p. 339. But Fritzsche would allow to the preposition in such cases only the force of ἤ, or of the genitive in the same position.

Ver. 36. **Calleth (καλεῖ) the truth.** The margin of the A. V. has: "or, *praiseth the truth.* Athanasius." But it means rather "calleth" in the sense of "inviteth."

Ver. 37. **Wine is unrighteous (ἄδικος).** The last word is used in contradistinction to **ἀληθές.** Cf. v. 40; Heb. vi. 10.

Ver. 39. **Διαφορά, making of distinctions;** lit., *distinction, difference* (III. XI. 108. al. read **διαφθορά,** "corruption"). The common texts accent **διάφορα,** neut. pl. Fritsche and Wahl make it singular. — **Τὰ δίκαια ποιεῖ ἀπὸ πάντων τῶν ἀδίκων καὶ πονηρῶν.** The sense is not clear. Schleusner and Gaab agree, in the main, with our A. V. But Fritzsche is inclined to think that some Hebrew formula was floating before the translator's mind, and that he would say: *she practices right* (*requiring*

it) from all the unrighteous and wicked. Bunsen's *Bibelwerk* translates: *but deals righteously with all the unrighteous and evil.* So also Bretschneider, *Systemat. Darstell.*, p. 199.

Ver. 40. **And she is the strength and the kingdom.** See 1 Chron. xxix. 11: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty," etc.— **Blessed be the God of truth.** Cf. Deut. xxxii. 4. Fritzsche thinks that it is clear from this doxology that the author is not seeking to identify the truth with God, as some suppose. "The author took in this just the standpoint of his time. To the learned, for example, the idea of God had become so spiritualized, and removed out of the ordinary range of thought, that they sought by separating it into its individual characteristics, and by a wider development of the same, to render it more objective. Thereby such characteristics appeared to them not as dead abstractions, but through their fiery phantasy they came forth as the most living realities. Thus, for instance, the σοφία was hypostasized as well as the λόγος and the πνεῦμα τοῦ θεοῦ. Quite after this manner appears here the ἀλήθεια, and it is matter for wonder that it appears only here since the matter itself was so very near at hand." See Fritzsche's *Com.*, *ad loc.* Cf. also, Dähne, ii. pp. 122–124; Bretschneider, *Systemat. Darstell.*, p. 199 ff.; Ewald, *Geschichte d. Volk. Is.*, iv. 164, and Cremer, *Lex.*, p. 60 f. Ewald thinks that it was the truth which was of special force in Israel, *i. e.*, divine truth, that is meant.

Ver. 41. **Εἶπον.** For other examples of our author's vacillating between a verb in the singular and one in the plural for a collective noun, see viii. 92; ix. 10. Cf. Winer, p. 174. Codd. III. XI. 44. give the verb in the singular.

Ver. 42. **According as, ὃν τρόπον.** The accusative is used adverbially. Cf. Matt. xxiii. 37; Luke xiii. 34; Acts i. 11; see Winer, p. 463 ff.; Buttmann, p. 153.

Ver. 44. **Which Cyrus removed.** Cf. i. 41; ii. 10; vi. 18, 19, and verse 57.

Ver. 45. **Edomites,** *i. e.*, Idumæans (Ἰδουμαῖοι), the descendants of Esau. As a reward for their service at the time of Nebuchadnezzar's siege of Jerusalem (Ps. cxxxvii.) they were allowed to occupy a part of the depopulated country, which, for the most part, they retained for several hundred years, or till the time of the Maccabees. That the Idumæans themselves actually burnt the temple is nowhere else stated (cf. Ezek. xxxvi. 5; Obad. vers. 10, 11), and no more may here be meant than that they participated with others in this act. Cf. ver. 57.

Ver. 46. **King of Heaven.** See ver. 58, and cf. Dan. iv. 37; Tob. xiii. 7, 11.

Ver. 47. **All the treasurers.** See ver. 49, and cf. Rom. xvi. 23: Ἔραστος ὁ οἰκονόμος τῆς πόλεως.

Ver. 48. **Καὶ ὅπως οἰκοδομήσωσι, and that they should build.** The construction is changed from a verb in the infinitive which precedes. See Winer, p. 567 ff.

Ver. 50. What is said of the Idumæans only took place to a limited extent.

Ver. 52. **To maintain the burnt offerings.** The translation would run more literally thus: *That upon the altar burnt offerings, presented as fruits, might be daily sacrificed — as they had commandment to offer seventeen — should other talents, ten yearly, be given.* It is not clear where our compiler gets his information that every day seventeen burnt offerings were to be sacrificed. See Ex. xxix. 38; Numb. xxviii. 3 ff.

Ver. 54. **Wherein they minister, ἐν τίνι λατρεύουσιν ἐν αὐτῇ.** This is a marked Hebraism. Cf. the LXX. at Ex. xii. 30.

Ver. 56. **Dwellings, κλήρους.** The A. V. has in the margin: Or *portions of land.* Cf. the LXX. at Deut. x. 9: οὐκ ἔστι τοῖς Λευίταις μερὶς καὶ κλῆρος ἐν τοῖς ἀδελφοῖς αὐτῶν. The Syr. and Vulg. render by *sortes;* the Old Lat. by *possessiones.* As joined with ὀψώνια, it would seem to mean "dwellings," as including, perhaps, the land appertaining to them.

Ver. 62. **Freedom and liberty, ἄνεσιν καὶ ἄφεσιν.** A good example of paronomasia. Germ., *Nachlass und Ablass.* See Winer, p. 636. For the theological use of the word ἄφεσις, see Cremer's *Lex.*, p. 284. It is employed in the LXX. mostly in connection with the year of Jubilee. See Sophocles' *Lex.*, *ad voc.*

Ver. 63. **Μετὰ μουσικῶν, With music.** Possibly musical instruments are meant, as the A. V. seems to have supposed. Cf. v. 59; Dan. iii. 5; 1 Macc. ix. 39, 41. The Old Lat. (Cod. Colbert.) has, *et cymbalis percutiebant cum musicis in gaudio magno diebus septem.*

CHAPTER V.

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their men-servants and maid-2 servants, and their cattle. And Darius sent with them a thousand horsemen, till 3 they had brought them back to Jerusalem in peace.[1] And all their brethren also made merry with music, with tabrets and flutes,[2] and he made them go up together 4 with them. And these *are* the names of the men who[3] went up, according to their 5 families unto their tribal possessions,[4] after their divisions.[5] The priests, sons[6] of Phinees, sons[7] of Aaron: Jesus the son of Josedec, the son of Saræas,[8] and Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the lineage[9] 6 of Phares and of[9] the tribe of Judah, who spake wise words[10] before Darius the

Ver. 2.—[1] A. V.: safely, and with musical *instruments*, tabrets and flutes. [2] And all their brethren played. I have simply reconstructed the sentence after Fritzsche's text.

Ver. 3.—[3] A. V.: which. [4] amongst their tribes (φυλή is to be taken in a local sense). [5] several heads (Gr. μεριδαρχίαν; see *Com.* at i. 5).

Ver. 5.—[6] A. V.: the sons (so III. XI. 64. 106. 248. Ald.). [7] the son (υἱοῦ, 64. 71. 108. 248. Ald.). [8] Saraias [9] kindred (Gr., γενεᾶς). . . . P. of. Ver. 6.—[10] A. V.: sentences.

king of Persia in the second year of his reign, in the month Nisan, *which is* the first month.

7 And these are they of Judæa[1] that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto 8 Babylon. And they returned unto Jerusalem, and to the rest[2] of Judæa,[3] every man to his own city, who came with Zorobabel, and[4] Jesus, Neemias,[5] Zaræas, *and* Resæas,[6] Enenius, Mardochæus,[7] Beelsarus, Aspharasus, Reelius, Roimus, *and* Ba- 9 ana, their leaders.[8] The number of them of the nation, and their leaders,[9] sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four 10 hundred seventy and two; the sons of Ares, seven hundred fifty and six; the sons 11 of Phaath Moab, *to be reckoned* among the sons of Jesus and Joab,[10] two thousand 12 eight hundred and twelve; the sons of Elam, a thousand two hundred fifty and four; the sons of Zathui, nine hundred forty and five; the sons of Chorbe,[11] seven hun- 13 dred and five; the sons of Bani, six hundred forty and eight; the sons of Bebai, six hundred twenty and three; the sons of Astad, three thousand three hundred 14 twenty and two; the sons of Adonicam, six hundred sixty and seven; the sons of Bagoi, two thousand sixty and six; the sons of Adinu, four hundred fifty and four; 15 the sons of Ater *son* of Ezecias, ninety and two; the sons of Cilan and Azenan, 16 threescore and seven; the sons of Azaru, four hundred thirty and two; the sons of Annis, an hundred and one; the sons of Arom, thirty two; *and* the sons of Bassai, three hundred twenty and three; the sons of Arsiphurith, an hundred and 17 two; the sons of Baiterus, three thousand and five; the sons of Bæthlomæ, an 18 hundred twenty and three. They of Netophas, fifty and five; they of Anathoth, an 19 hundred fifty and eight; they of Bæthasmoth, forty and two; they of Kariathiri, twenty and five; they of Caphira and Beroth, seven hundred forty and three; the 20 Chadiasæ and Ammidii, four hundred twenty and two; they of Cirama and 21 Gabbe, six hundred twenty and one; they of Macalon, an hundred twenty and two; they of Betolio, fifty and two; the sons of Niphis, an hundred fifty and six; 22 the sons of Calamolalus and Onus, seven hundred twenty and five; the sons of 23 Jerechu, three hundred forty and five; the sons of Sanaas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, nine 25 hundred seventy and two; the sons of Emmeruth, a thousand fifty and two; the sons of Phassurus, twelve hundred forty and seven; the sons of Charmi, a thousand and seventeen.

26 The Levites: the sons of Jesus, and Cadoëlus, and Bannas, and Sudias, seventy and 27 four. The holy singers: the sons of Asaph, an hundred forty and eight. The 28 porters: the sons of Salum, the sons of Atar, the sons of Tolman, the sons of Dacub, the sons of Ateta, the sons of Tobis, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sua, the sons of Phalæus, the sons of La- 30 bana, the sons of Aggaba, the sons of Acud, the sons of Uta, the sons of Cetab, the sons of Accaba, the sons of Sybai, the sons of Anan, the sons of Cathua, the 31 sons of Geddur, the sons of Jairus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Cazera, the sons of Ozias, the sons of Phinoë, the sons of Asara, the sons of Basthai, the sons of Asana, the sons of Mani, the sons of Naphisi, the sons of Acuph, the sons of Achiba, the sons of Asur, the sons of Pharacim, 32 the sons of Basaloth, the sons of Meedda, the sons of Cutha, the sons of Charea,

Ver. 7. — [1] A. V.: Jewry.

Ver. 8. — [2] A. V.: other parts (Gr., τὴν λοιπὴν 'I.). [3] Jewry. [4] with. [5] Nehemias. [6] *and* Zacharias (so 243. 248. Ald.) *and* Resaias. [7] Mardocheus. [8] guides Ver. 9. — [9] A. V.: governors.

Ver. 11. — [10] A. V.: omits all after Phaath M. We follow Fritzsche's text, and it seems to be supported by nearly all the authorities except 52. 64. 114. 243. Ald. The Greek Bibles of 1545 (Basle) and 1597 (Frankfort) omit the words, but the latter gives them in a note below (*al. addunt*).

Ver. 12. — [11] For convenience we give at this point the form of the proper names of the present chapter and the numbers as found in the A. V., as far as they differ from the Greek of Fritzsche's text: Corbe; (ver. 13) Sadas (three thousand two, etc.); (ver. 14) Adonican; (ver. 15) Aterezias, Ceilan, Azetas, Azuran; (ver. 16) Ananias, Bassa, Azephurith; (ver. 17) Meterus, Bethlomon; (ver. 18) Netophah, Bethsamos; (ver. 19) Kiriathiarius; (ver. 20) they of Chadias and Ammidioi; Gabdes; (ver. 21) Nephis; (ver. 22) Jerechus two hundred, etc.; (ver. 23) Annaas; (ver. 24) Meruth; (ver. 25) Phassaron (a thousand, etc.), Carme; (ver. 26) Jessue, Cadmiel; (ver. 27) Asaph (twenty and eight); (ver. 28) Jatal, Talmon, Dacobi, Teta, Sami; (ver. 29) Sud, Phaleas, Graba; (ver. 30) Acua, Agaba; (ver. 31)

the sons of Barchue, the sons of Serar, the sons of Thomoi, the sons of Nasi, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Assapphioth, the sons of Pharira, the sons of Jeieli, the sons of Lozon, the sons of Isdael, the sons of Saphyi, 34 the sons of Hagia, the sons of Phachareth, the sons of Sabie, the sons of Sarothi, the sons of Misæas, the sons of Gas, the sons of Addus, the sons of Suba, the sons 35 of Apherra, the sons of Barodis, the sons of Saphag, the sons of Allom. All the ministers of the temple, and the sons of the servants of Solomon, *were* three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalan and Aalar[1] 37 leading them. And they could not[2] shew their families and descent, that[3] they were of Israel: the sons of Dalan,[4] the son of Baënan,[5] the sons of Necodan, six 38 hundred fifty and two. And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accos,[6] the sons of Jaddu,[7] who married Augia *one* of the daughters of Berzellæus,[8] and was named after his name. 39 And when the account of the lineage of these men had been sought in the register and[9] not found, they were removed from executing the office of the priesthood. 40 And Neemias and Attharias said to them that they should not be sharers in the offerings[10] till there arose up a high priest clothed with light[11] and truth.

41 So of Israel, from them of twelve years old, there were forty two thousand three 42 hundred and sixty, besides men servants and women servants.[12] Their men servants and handmaids *were* seven thousand three hundred thirty[13] and seven; the sing- 43 ing *men* and singing *women*, two hundred forty and five; four hundred thirty and five camels, and seven hundred[14] thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five asses.[15]

44 And *certain* of the chief of the *respective* families,[16] when they came to the temple of God that is in Jerusalem, vowed to restore[17] the house *again* on its place[18] 45 according to their ability, and contribute to the sacred fund for the works[19] a thousand pounds of gold, and[20] five thousand of silver, and an hundred priestly vest- 46 ments. And there[21] dwelt the priests and the Levites and some of[22] the people themselves[23] in Jerusalem, and the neighborhood,[24] the singers also as well as[25] the porters; and all Israel in their *respective*[26] villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own *place*, they came *all* together with one consent into the open 48 place of the first gate which is towards the east. And Jesus arose[27] the *son* of Josedec, and his brethren the priests, and Zorobabel the *son* of Salathiel, and his 49 brethren, and made ready the altar of the God of Israel, to offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of 50 God. And there were gathered unto them out of the other nations of the land, and they erected the altar upon their[28] place, because they were at enmity with them; and all the nations of the land[29] oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord *both* morning and evening. 51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* 52 sacrifices daily, as was meet; and after that, the continual oblations, and the sacri- 53 fice of the sabbaths, and of the new moons, and of all holy feasts. And all they

Airus, Gasera, Azia, Phinees, Asara, Bastai, Meani, Acub, Acipha, Assur; (ver. 32) Meeda, Coutha, Charcus, Aserer, Nasith; (ver. 33) Azaphion, Jeeli, Sapheth; (ver. 34) Phacareth, Sarothie, Masias, Gar, Sabat.

Ver. 36. — [1] A. V.: Charaathalar leading them, and Aalar.

Ver. 37. — [2] neither could they. [3] nor their stock, how (Gr., γενεὰς, ὡς). [4] Ladan. [5] Ban.

Ver. 38. — [6] A. V.: Accoz. [7] Addus. [8] Berzelus.

Ver. 39. — [9] A. V.: when the description of the kindred of these *men* was sought in the register, and was.

Ver. 40. — [10] A. V.: for unto them said Nehemias and Atharias that *they* should not be partakers of the holy *things* (Gr., τῶν ἁγίων, but the rendering is not clear). [11] doctrine (see *Com.*).

Ver. 41. — [12] A. V.: and upward (wanting in II. III. XI. 55. 58. 64. 119. 243. 245. 248. Ald., Old Lat. Syr.), they were all in number forty thousand, besides men servants and women servants two thousand three hundred and sixty.

Ver. 42. — [13] A. V.: forty (so Ald.; see *Com.*).

Ver. 43. — [14] A. V.: seven thousand (see *Com.*). [15] beasts used to the yoke (marg., asses).

Ver. 44. — [16] A. V.: their families. [17] to set up (Gr., ἐγεῖραι). [18] in his own place (ἐπὶ τοῦ τόπου αὐτοῦ).

Ver. 45. — [19] A. V.: to give into the holy treasury of the works. [20] *omits* and (so 71.).

Ver. 46. — [21] A. V.: *so.* [22] *omits* some of (οἱ ἐκ τοῦ, etc.). [23] *omits* themselves (as III. XI. 44. 58. 64. 71. 248. Ald.) [24] *in* the country (see *Com.*). [25] and. [26] omits *respective.* Ver. 48. — [27] A. V.: Then stood up J.

Ver. 50. — [28] A. V.: his own. Instead of αὐτῶν after τόπου, III. XI. 44., and others with Ald. Syr. have αὐτοῦ [29] because all the nations of the land were at enmity with them, and.

that had made *any* vow to God began to offer sacrifices to God from the first day
54 of the seventh month, and [1] the temple of the Lord was not yet built. And they
55 gave unto the masons and carpenters money, meat, and drink.[2] Unto them of Sidon also and Tyre they gave cars,[3] that they should bring cedar trees from Libanus, which should be brought by floats [4] to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year *and* second month after his coming to the temple of God at Jerusalem began Zorobabel the *son* of Salathiel, and Jesus the *son* of Josedec, and their brethren, and the priests, the Levites,[5] and all they that had [6] come unto
57 Jerusalem out of the captivity; and they laid the foundation of the house of God in the first day of the second month, in the second year after *they* were come to Ju-
58 dæa [7] and Jerusalem. And they appointed the Levites from twenty years old over the works of the Lord. And Jesus arose,[8] and his sons and brethren, and Cadmiel *his* brother, and the sons of Emadabun,[9] with the sons of Joda the *son* of Eliadud,[10] with *their* sons and brethren, all Levites, to encourage the work and aid in the building of the house of the Lord; and [11] the workmen built the temple of the
59 Lord. And the priests stood arrayed *in their vestments* with music [12] and trumpets; and the Levites sons of Asaph having cymbals sang [13] songs of thanksgiving
60 and praised [14] the Lord, after the manner of [15] David the king of Israel.[16] And they
61 praised the Lord with psalms,[17] because his mercy and glory *is* for ever in all Israel.
62 And all the people sounded trumpets, and shouted with a loud voice, singing songs
63 of thanksgiving unto the Lord for the rearing up of the house of the Lord. Also the elders from the priests, Levites and the chief of their *respective* families,[18] who had seen the former house came to the building of this with weeping and great cry-
64 ing. And many *made themselves heard* with trumpets and great shouts of joy,
65 as the people did not discern the trumpets [19] for the weeping of the people; for [20] the multitude sounded marvellously, so that *it* was heard afar off.

66 And [21] when the enemies of the tribe of Judah and Benjamin heard *it*, they
67 came to know what *that* noise of trumpets *should mean*. And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.
68 And they came up to [22] Zorobabel and Jesus, and to the chief of the *respective* [23]
69 families, and said unto them, We would [24] build together with you. For we likewise, as you, do obey your Lord, and do sacrifice unto him from the days of As-
70 bacaphas [25] king of the Assyrians, who brought us hither. And [26] Zorobabel and Jesus and the chief of the *respective* [27] families of Israel said unto them, It is not for
71 us and you to build *together* a house unto the Lord our God; for we [28] ourselves alone would [29] build unto the Lord of Israel, according as Cyrus the king of the
72 Persians hath commanded us. But the heathen of the land lying heavy upon the
73 inhabitants of Judæa,[30] and beleaguering them,[31] hindered their building; and by mis-

Ver. 53. — [1] A. V.: although.

Ver. 54. — [2] A. V. *adds* with cheerfulness (Junius, *cum oleo;* the Basle Greek Bible of 1545, and that of Frankfort, 1597, *μετὰ χαρᾶς*).

Ver. 55. — [3] A. V.: carrs. For *χάῤῥα*, III. 44. have *κάῤῥα*; II., *χάρα*. Fritzsche conjectures that it should be *μύρα*. The Hebrew in the corresponding passage is שֶׁמֶן. [4] A. V.: flotes.

Ver. 56. — [5] A. V.: and (the Levites), with 44. 71. 106. 108. 120. 134. 248. [6] were. Ver. 57. — [7] A. V.: Jewry.

Ver. 58. — [8] A. V.: Then stood *up* J. [9] Madiabun. [10] Eliadun (as III. 58. 64. 248. 248. Ald.). [11] with one accord setters forward of the business, laboring to advance the works in the house of God. So. Codd. 44. 58. 64. 248. al. Ald. read Θεοῦ.

Ver. 59. — [12] A. V.: in their vestments with musical *instruments* (see l. 2, and *Com. in loc.*). [13] the sons . . . . had cymbals singing.

Ver. 60. — [14] A. V.; praising. [15] according as (marg., after the manner of D. king of Israel). [16] *adds* had ordained. Ver. 61. — [17] A. V.: sung with loud voices songs to the praise of the Lord.

Ver. 63. — [18] A. V.: Also of the priests and Levites, and of the chief of their families, the ancients.

Ver. 64. — [19] A. V.: But many with trumpets and joy *shouted* with loud voice, insomuch that the trumpets might not be heard (see *Com.*). [20] yet. Ver. 66. — [21] A. V.: Wherefore.

Ver. 68. — [22] A V.: So they went to (Gr., *καὶ προσελθόντες*). [23] omits *respective*. [24] will.

Ver. 69. — [25] A. V.: Azbazareth the (Ἀσβασαρεθ, 64. 74. 119. 121. 134. 236. 248. 245. Ald.).

Ver. 70. — [26] A. V.: Then. [27] omits *respective*. I have inserted *respective* in such cases for the sake of clearness; otherwise one might think the families were meant.

Ver. 71. — [28] A. V.: We (Gr., *ἡμεῖς γάρ*). [29] will.

Ver. 72. — [30] A. V.: Judea. [31] holding them strait. Fritzsche would emend *ἐπικοιμώμενα* (*ἐπικοιμάομαι, to fall asleep over*) by *ἐπικείμενα*. The former word, however, might mean much the same as the latter. To sleep on one's arms is understood to mean to be ever on the alert. The Vulg. has *incumbere*.

leading the people through plots and the stirring up of insurrection,[1] they hindered the finishing of the building all the time that king Cyrus lived. And[2] they were hindered from building for the space of two years, until the reign of Darius.

Ver. 73. — [1] A. V.: by their secret plots, and popular persuasions and commotions. Codd. III. XI. 58. 64. 119. 248. al. Ald. read ἐπιβουλὰς καὶ δημαγωγίας καὶ ἐπισυστάσεις. [2] so.

Chapter V. (Cf. Ez. ii.-iv. 6; Neh. vii. 6–69.)

Ver. 1. The first six verses of this chapter are peculiar in that while they relate what is not to be found in any canonical book, they seem also not to belong to the Greek fragment which immediately precedes. In the opinion of Ewald and Bertheau they originally followed Ez. i. But it is a mere conjecture. The account in Ez. i. seems to be quite complete in itself. It is more likely that our translator composed them for the purpose of making a suitable transition from the Greek fragment to the present chapter.

Ver. 2. **With music, with tabrets, etc.** See remarks at iv. 63. At Gen. xxxi. 27 we have nearly the same Greek, which is of some importance in considering the mystery which overhangs the fragment. Cf. 1 Sam. xviii. 6, and the Greek at Is. v. 12.

Ver. 3. The "brethren" referred to are those who were left behind.

Ver. 5. **Sons.** Used in the sense of *successors*. — **Sareas** (Seraiah). The high priest. — **Joacim the son of Z.** This seems to be a mistake. Cf. 1 Chron. iii. 19; Neh. xii. 10, 26; and Judith iv. 6. Some would omit the words Ἰωακὶμ ὁ τοῦ as an interpolation, but without sufficient MS. authority. Herzfeld (*Geschichte*, i. p. 322) would emend by τοῦ Ἰωακὶμ καὶ Ζοροβάβελ. So, too, the A. V. in the margin. While Fritzsche, who makes this Joiakim, rather than Zerubbabel, the special hero of the above discussion before the Persian king, thinks the passage is right as it stands. "To be sure," he says, "among the children of Zerubbabel enumerated in 1 Chron. iii. 19, there is no Joiakim. But was there therefore none?" On the difficulties of the genealogy, see Smith's *Bib. Dict.* under "Salathiel" and "Zerubbabel," respectively; Herzfeld, *Geschichte*, Excursus viii. 2; Ewald, *Geschichte d. Volk. Is.*, iv. 109.

Ver. 6. **Before Darius, ἐπὶ Δαρείου.** For such a use of this preposition, cf. Winer, p. 375. Buttmann (p. 336) says: "The signification *in presence of*, *coram*, springs from the original notion of approximation, of being in *immediate* proximity (*on, upon, near by*)." Cf. Matt. xxviii. 14; Acts xxiii. 30; 1 Cor. vi. 1, 6; 1 Tim. v. 19; vi. 13; 2 Cor. vii. 14.

Ver. 8. **Every man to his own city,** *i. e.*, to the city where he or his family had dwelt before the exile. — **Jesus** (Joshua). The first high priest of the restored nation. Of the ten — according to Ezra, nine — others designated as leaders with Joshua and Zerubbabel nothing further is known. The Neemias here mentioned is, of course, to be distinguished from the well-known personage of Neh. i. 1. — **Their leaders.** They were probably heads of families and were intended to represent the twelve tribes.

Ver. 9. **And their leaders.** This is an unwarranted addition by the translator. The leaders are not mentioned in what follows. Cf. viii. 28. As we shall later give a comparative table of the differences in names and numbers found in the three lists of Ezra, Nehemiah, and 1 Esdras, respectively, they will be now, for the most part, left unnoticed except in the textual notes. — **Sons of Phoros.** By "sons" here and in the following verses children, descendants, are obviously meant.

Ver. 11. **Among the sons,** *i. e.*, of the family of.

Ver. 12. The majority of MSS. give 945 (as A. V.) for 975 of the *text. rec.*, as the number of the sons of Zathui.

Ver. 13. Instead of 633 of the *text. rec.* the best reading (as A. V.) gives 623. For "Argai" (A. V. Sadas), we read "Astad," and 3322 for 3332, with most authorities.

Ver. 14. For "Adonican" should be read "Adonicam" (cf. viii. 39), and for 637, 667. The children of Bagoi numbered according to the best reading (as A. V.) 2066 instead of 2606 of the *text. rec.* This name is βαγῶ at viii. 40.

Vers. 15, 16. The text of the Greek Ezra differs essentially from that of Ezra and Nehemiah in these verses.

Ver. 18. Fritzsche adopts the reading βαιθασμώθ for βαιθασμών of the *text. rec.*

Ver. 19. **Kariathiri,** *i. e.*, Kirjath-jearim. For βηρώγ of the *text. rec.*, we adopt βηρώθ (as A. V.) with the majority of textual authorities.

Ver. 20. **Chadiasæ and Ammidii.** These names are wanting in the other two lists. By the first, the people of Kadesh — Josh. xv. 23 — seem to be meant; by "the Ammidii," the people of Humtah, *id.*, xv. 54.

Ver. 22. The best MSS. give the number of the children of Jerechu as 345, instead of 245 of the *text. rec.* and A. V.

Ver. 23. We read, with Fritzsche, 3330, instead of 3301 of the *text. rec.*

Vers. 24, 25. We have changed 872 to 972 (as A. V.) with III. and most other MSS. — **Of Emmeruth.** There should be read 1052 instead of 252, on the same grounds. — **Of Phassurus.** We adopt 1247 for 1047 (as A. V.). — **Of Charmi.** The best authorities give (as A. V.) 1017 for 217.

Ver. 26. The Greek word καδοήλου, which is falsely translated Cadmiel in the A. V., — III. only, of the best authorities, has καδμιήλου — is found in the latter form at ver. 58.

Ver. 27. With many MSS. we have changed, with Fritzsche, 128 (as A. V.) to 148.

Ver. 29. For Σουδά (Sud), Fritzsche, with II. XI. and other MSS. reads Σουά, and for Ἀγραβά (A. V. Grabo) Ἀγγαβά.

Ver. 33. Ἀσσαπφιώθ. The word is a probable corruption for *Sophereth*. Cf. Neh. vii. 57; Ez. ii. 55.

Ver. 34. For Ἀλλώμ, Fritzsche suggests ἄλλων as the true reading. It is supported by several MSS. (44. 55. 74. 106. 119. 120. 121. 134.)

Ver. 36. The translator at this point, as not infrequently elsewhere, omits parts of the text, and makes changes in it for no assignable reason. — Thermeleth, Thelersas, etc., were probably cities of Babylon where these Jews had been settled.

Ver. 38. The priests referred to are those mentioned in the previous verse, who could not fix their genealogy. That they "usurped," the office of the priesthood seems to have no other authority than the assertion of the translator.

Ver. 40. **Neemias and Attharias.** The last word seems evidently to have been regarded as a proper name. It is the same as Tirshatha of Ez. ii. 63, and means "governor." The governor at this time, however, was not Nehemiah, but Zerubbabel. Cf. Ez. v. 14; Hag. i. 1, 14; ii. 2. It is possible that the passage, Neh. viii. 9, was floating before the compiler's mind, or καί may have crept into the text in the form of a gloss. The Syriac version leaves out καὶ 'Ατθ. and Cod. 121. has Νεεμίας ὁ καὶ 'Α. In chap. vi. 18, our book has a similar error, where we find Ζοροβάβελ καὶ Σαβαναασάρῳ. — **Clothed with light and truth,** τὴν δήλωσιν καὶ τὴν ἀλήθειαν. The Urim and Thummim are meant. In the LXX. the latter is represented by ἀλήθεια three times, and once by τελείωσις. According to Hody, the former rendering is a proof of the Alexandrian coloring of the early part of the LXX. It is said that Egyptian magistrates wore a carved sapphire stone about their necks which was called ἀλήθεια. It seems to have been supposed that the Urim and Thummim would be restored. See Wahl's *Clavis*, under 'Αλήθεια; Thiersch, *De Pentateuchi*, etc., p. 37; Winer, *Realwörterb., ad voc.* We learn from ver. 41, that the sum of these numbers should be 42,360. The three accounts, to our agreeable surprise, all alike state this. But since the sum of the numbers in no one of the lists amounts to so much, by far, we must, while inferring a common original for the three lists, also, conclude that the documents from which they were severally made as now found, were corrupt. It is to be remembered, too, that mistakes of copyists in such long lists of names and numbers were almost inevitable. But there remains still the interesting and not unimportant inquiry why our translator in certain places gives names which are not found in either of the other two lists and *vice versâ*. Does not, in fact, the peculiarity of the variations in these lists furnish valuable hints for the explanation of other differences of the apocryphal book from the canonical? It is, at least, not to be denied that in the catalogue before us where the same number is recorded, the apocryphal book agrees with one or the other of the canonical books against the remaining one oftener than they agree together against it. Moreover, it will be seen that while the apocryphal book gives some names not to be found in the other two, they, on the other hand, give about the same number not to be found in it. But in this particular the apocryphal book, in every instance but one (No. 35 of the following table), stands alone, while Nehemiah and Ezra, in every instance but one, agree together.

Ver. 41. **From them of twelve years.** Michaelis (*Anmerk. zum Ez.*, ii. 64) suggests that our apocryphal work may possibly furnish in this statement a solution of the difficulty contained in the difference between the whole number as given in this verse and the actual sum obtained from adding together the several numbers as stated in the respective lists. He thinks that it may be meant that the larger sum would be obtained by adding to the smaller the sum of all persons between the ages of twelve and twenty years. Undoubtedly there might have been a sufficient number of such persons to make the entire sum 42,360. But it is most likely, as this critic himself admits, that the words were added simply in the way of supposition or explanation, without any adequate ground.

Ver. 42. The number of singing men and women, as given by our book, agrees with the account in Nehemiah; but Ezra has two hundred. On account of the unsuitableness of enumerating these persons among the servants and beasts of burden, some critics (Michaelis, *ibid.*) suppose that a mistranslation was made, and that cows and oxen were really meant, the Hebrew words being quite similar. But Keil (*Com.*, at Ez. ii. 66) contests the position.

Ver. 43. We have adopted with Fritzsche, from XI. and others, the reading that brings our account into harmony with the other two, namely, ἑπτακόσιοι, instead of ἑπτακισχίλιοι. — **Ὑποζύγιον, an animal bearing the yoke.** The Hebrew word means, specifically, "an ass;" and the Greek term used here to translate it had also, in common usage, that meaning. The whole number of the animals, according to Ezra and Nehemiah, was 6,720.

Ver. 45. **Pounds,** μνᾶς. The weight of this piece was about fifteen and a half ounces.

Ver. 46. **In the neighborhood,** τῇ χώρᾳ. The reference seems to be to the lands in the region of Jerusalem which properly fell to the priests, Levites, and a part of the people. The more distant places are subsequently designated. — **All Israel,** *i. e.*, representatives of all. Cf. 1 Chron. ix. 3; Neh. vii. 3; Ez. ii. 59; iii. 1.

Ver. 47. **Open place of the first gate.** The definite statement of our compiler is probably an arbitrary addition occasioned by Neh. viii. 1. Cf. Ez. iii. 2, and Keil's *Commentary* at that place.

Ver. 48. Joshua was now high priest. Zerubbabel was not really son of Salathiel (Shealtiel), but the son of his brother. Since Shealtiel had no sons, and the line of succession to the throne was continued in Zerubbabel, he was accounted as a son of the former. Cf. v. 5.

Ver. 50. **Their place,** *i. e.*, the place where they had had the altar previously. The thought contained in the parallel passage in Ezra (iii. 3), that they hastened to erect an altar, and offer the customary sacrifices as a *means of securing the divine protection* against the hostility of the surrounding nations, seems not to have been before the mind of our compiler, but rather this: that a fear of the Lord fell upon the surrounding nations, so that, although they were hostilely disposed, they were prevented from making any attack. Bertheau would emend the reading in Ezra to correspond with the present book. But see Keil's note in *Com.* on Ez. iii. 3; and cf. Ewald, *Geschichte d. Volk. Is.*, iv. p. 131.

Ver. 55. The word translated **cars,** χάῤῥα, has given much trouble to commentators. No such idea is found in the extant Hebrew original. Fritzsche conjectures that the translator misunderstood the text, and rendered falsely. — **Brought by floats,** *i. e.*, rafts. This is probably an addition made for the sake of elucidation, and suggested by 2 Chron. ii. 16.

Ver. 57. **Laid the foundation . . . . in the first day of the second month.** It is maintained by Schrader (*Stud. u. Krit.*, 1857, pp. 460–504) that this is a mistake, and that the building of the temple did not *begin* until the time of Darius. But his reasons are not such as will carry great weight for the majority of minds.

Ver. 58. **From twenty years old.** Originally the age fixed for the Levites to enter upon their full service was thirty. This seems afterwards to have been changed by David (see 1 Chron. xxiii. 24; cf. Num. i. 3) to twenty years, probably in view of the lighter service required of

them in connection with the temple. In the corresponding passage in Ezra there are but three classes of families of Levites mentioned. Our book seems to have erred in representing the "sons of Joda" (Judah) as a distinct class. Cf. Ez. ii. 40, iii. 9; Neh. vii. 43.

Ver. 59. **And the priests stood.** At Ez. iii. 10: *They set the priests.* According to the present book there was found in the original ויעמדו; according to Ezra, ויעמידו. The former reading is supported by a considerable number of MSS., yet may have easily originated in a desire to avoid a harshness of expression. The LXX. agrees with the Greek Ezra in this case, and it is probable that the latter was influenced by the former in adopting the reading. — Ἐστολισμένοι. At i. 2, the same Greek word is rendered by the A. V., "being arrayed in long garments"; and here, "arrayed in their vestments." The original word means simply "clothed;" but the context supplies the idea of official robes. See Mark xii. 38; xvi. 5.

Ver. 63. **Had seen the former house.** It was destroyed fifty-three or fifty-four years before. According to Hag. ii. 3, there were men living even at the time of Darius Hystaspis who had seen the glory of the former temple. These elderly people wept because the contrast was so great between the glory of the first edifice and that of the present one.

Vers. 64, 65. The translator has given quite a false coloring to the thought. The idea probably meant to be conveyed by the original was that the cries of rejoicing on the part of the multitude were so loud that one could not distinguish them from the weeping, or *vice versa*. The impression was simply that of a mighty shout.

Ver. 66. **Enemies.** A people whom the Assyrian king, Esarhaddon, had planted in the land. See ver. 69. They *became* enemies.

Ver. 69. Since the time spoken of they had worshipped Jehovah, *i. e.*, for about one hundred and thirty years. Cf. 2 Kings xvii. 24–28. This is one of the passages which Trendelenberg (Eichhorn, *Einleit. in d. Apok. Script.*, p. 358) adduces as showing that the Greek Ezra, in some instances, followed a better original text than the canonical books. But the A. V. has forestalled this objection, in adopting at Ez. iv. 2, with the LXX. and Vulgate, the alternative reading לו of some MSS.; or in regarding the לא of the original as a rare form of לו, and hence not to be rendered, as in Luther's translation, by "not," but by "to him" (αὐτῷ). Cf. Ex. xxi. 8.

Vers. 70, 71. The answer implies that the claim to participate in the building of the temple on the ground that they also recognized Jehovah as God, was not regarded as valid. "We ourselves alone will build *unto the Lord of Israel.*"

Ver. 73. **For the space of two years.** On the contrary, it was about fourteen years. The mistake probably arose from the translator's casually thinking of the second year of Darius, when the building of the temple was resumed. So the margin of the A. V., "*until the second year of Darius*, Ez. iv. 5, 6; vii. 24."

CHAPTER VI.

1 Now in the second year of the reign of Darius, Aggæus and Zacharias the son of Addo, the prophets, prophesied against[1] the Jews in Judæa[2] and Jerusalem in 2 the name of the Lord God of Israel, *even* against[3] them. Then arose[4] Zorobabel the *son* of Salathiel, and Jesus the *son* of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 At the same time came unto them Sisinnes the eparch[5] of Syria and Phœnice, 4 with Sathrabuzanes and his companions, and said unto them, By whose order[6] do you build this house and this roof, and finish all the rest?[7] and who are the work-5 men that finish[8] these *things*? And[9] the elders of the Jews had[10] favor, because 6 the Lord had visited the captivity; and they were not hindered from building, until the matter had been brought to the attention of Darius[11] concerning them, 7 and an answer received. A[12] copy of the letter which he wrote and they sent to Darius: Sisinnes, eparch of Syria and Phœnice, and Sathrabuzanes, with their companions, rulers in Syria and Phœnice,[13]

Ver. 1. — [1] A. V.: Aggeus . . . . unto (Gr., ἐπί). [2] Jewry. [3] *which was* upon (see *Com.*).

Ver. 2. — [4] A. V.: stood *up*.

Ver. 3. — [5] A. V.: governor. But it is not the same word which is elsewhere rendered "governor." At ii. 12, it is προστάτης (cf. Ecclus. xlv. 24; 2 Macc. iii. 4); at iii. 21, σατράπης. Here it is ἔπαρχος, and it seemed best to transfer the word to avoid confusion. Cf. also ver. 29; vii. 1, 27.

Ver. 4. — [6] A. V.: appointment. [7] perform all the other *things*. [8] perform. Fritzsche receives from III. 19. 44. the article before οἰκοδόμοι. To these authorities II. may be added.

Ver. 5. — [9] A. V.: Nevertheless. [10] obtained (Gr., ἔσχοσαν).

Ver. 6. — [11] A. V.: such time as signification was given unto Darius (Gr., ἀποσημανθῆναι Δ.).

Ver. 7. — [12] A. V.: The. [13] letters which Sisinnes, governor . . . . and Sathrabuzanes . . . . wrote and sent unto Darius. Instead of ἀπέστειλαν, III. XI. 58. 64. 248. Ald. have sought to avoid the awkwardness of the construction by putting this verb in the singular. Other MSS. (19. 108.) make the other verb plural.

8 To king Darius, greeting. Let all *things* be known unto our lord the king, that having[1] come into the country of Judæa, and entered into the city of Jerusalem, we found in the city of Jerusalem the elders[2] of the Jews *that were* of the captiv-
9 ity, building a house unto the Lord, great *and* new, of hewn stones, *and* costly
10 timbers laid in[3] the walls, and these operations rapidly advancing,[4] and the work going[5] on prosperously in their hands, and with all glory and diligence brought to
11 completion.[6] Then asked we these elders, saying, By whose order[7] build you
12 this house, and lay the foundations of these works? Therefore to the intent that *we* might make known to thee, and note down for thee[8] the chief actors, we also
13 required[9] of them the names in writing of their principal *men*. But[10] they gave us
14 this answer, We are the servants of the Lord who[11] made heaven and earth. And *as for* this house, *it* was builded many years ago by a king of Israel great and
15 strong, and was finished. And[12] when our fathers provoked *God* unto wrath, and sinned against the Lord of Israel who[13] is in heaven, he gave them over into the
16 power of Nabuchodonosor king of Babylon, of the Chaldees, who pulled down the
17 house, and burnt *it*, and carried away the people captives unto Babylon. But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king
18 wrote to build[14] this house. And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had deposited[15] them in his[16] temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the eparch.[17]
19 And it was required of him and he carried away all these vessels[18] in order to put them in the temple at Jerusalem; and that the temple of the Lord should be built
20 on the[19] place. Then that[20] Sanabassarus, having[21] come hither, laid the foundations of the house of the Lord at Jerusalem; and from that *time* to this being still a
21 building, it is not yet finished.[22] Now therefore, if it seem good unto the king, let
22 search be made in the depository of archives[23] of king Cyrus in Babylon[24]; and if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him inform us concerning these things.[25]

23 Then commanded king Darius to seek among the archives deposited[26] at Babylon; and[27] at Ecbatana the castle,[28] which is in the country of Media, there was found a roll wherein the following was[29] recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should[30] be built *again*, where they do sacrifice with contin-
25 ual fire; whose height should be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the ex-
26 penses *thereof* to be given out of the house of king Cyrus; and that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem and brought to Babylon, should be restored to the house at
27 Jerusalem, and be deposited[31] in the place where they were *before*. But[32] he com-

Ver. 8.—[1] A. V.: being. [2] ancients.
Ver. 9.—[3] A. V.: and costly stones *and* the timber *already* laid upon.
Ver. 10.—[4] A. V.: And those works *are* done with great speed. [5] goeth. [6] *is it* made (Gr., *συντελούμενα*).
Ver. 11.—[7] A. V.: commandment (Gr., *προστάξαντος* — ver. 4, *συντάξ*. — order, commission).
Ver. 12.—[8] A. V.: give knowledge unto thee by writing (Gr., *γνωρίσαι σοι καὶ γράψαι σοι*). [9] we demanded of them who were the chief doers, and we required.
Ver. 13.—[10] A. V.: So. [11] which. Ver. 15.—[12] A. V.: But. [13] which.
Ver. 17.—[14] A. V.: build *up*. Ver. 18.—[15] A. V.: set. [16] his own. [17] ruler.
Ver. 19.—[18] A. V.: with commandment that he should carry away (for *καὶ ἀπήνεγκε*, XI. 52. 58. 64. and others with Ald. have *ἀπενέγκαντι*; 19. 108. have the verb in the infinitive) the same vessels, etc. [19] in his (Gr., *ἐπὶ τοῦ τόπου*; 44. 58. 71. 106. 120. 121. 134. 236. add *αὐτοῦ*).
Ver. 20.—[20] A. V.: the same (Codd. III. XI. 19. 44. 248. with Ald. have the demonstrative pronoun after the proper name. [21] being. [22] fully ended.
Ver. 21.—[23] A. V.: among the records, etc. (marg., rolls; Gr., *ἐν τοῖς βασιλικοῖς βιβλιοφυλακίοις*). [24] *omits* in Babylon. These words are received by Fritzsche from XI. 19. 44. Syr. Old Lat. Vulg. To these II. is to be added. Cod. II. has the singular mistake, however, of writing *κ̄ῡ*, *i. e.*, *κυριου*, for *κυρου*. Codd. 64. 119. with Ald. make the same mistake. Ver. 22.—[25] A. V.: signify unto us thereof.
Ver. 23.—[26] A. V.: records. [27] and *so*. [28] Ecbatane . . . . palace (Gr., *τῇ βάρει*). [29] these *things* were. In III. XI. 44. *βασιλικοῖς* was inserted before *βιβλιοφ*., and for *τόπος* the first and last have *τόμος*. This was also the reading adopted by the A.V., and is probably from the Aldine text, as the Rom. ed., the Vulgate, and the Bishop's Bible all read *τόπος*. In the margin of A. V. is: "Or, *rolls*, ver. 23." See *Com*. Codd. II. 55. 19. 108. omit *εἰς* after *τόπος*.
Ver. 24.—[30] A. V.: shall. Ver. 26.—[31] A. V.: set. Ver. 27.—[32] A. V.: And *also*.

manded that Sisinnes the eparch [1] of Syria and Phœnice, and Sathrabuzanes, and their companions, and those who [2] were appointed rulers in Syria and Phœnice, should be careful to keep aloof from [3] the place, and [4] suffer Zorobabel, the servant of the Lord and eparch of Judæa,[5] and the elders of the Jews, to build that [6] house
28 of the Lord on the [7] place. And [8] I have commanded also to have *it* built to completion; [9] and that *they* look diligently to help those that be of the captivity of the
29 Jews, till the house of the Lord be finished; and *that* [10] out of the tribute of Cœlesyria and Phœnice a portion be carefully [11] given these men for the sacrifices of
30 the Lord, *that is*, to Zorobabel the eparch,[12] for bullocks, and rams, and lambs; and also wheat,[13] and salt, and [14] wine, and oil, continually [15] every year without ques-
31 tion,[16] according as the priests that are [17] in Jerusalem shall signify to be daily spent; that drink-offerings [18] may be made to the most high God for the king and his children,
32 and *that* they may pray for their lives. And *I command* that orders be given that whosoever transgresses or annuls any of the things prescribed, out of his own possessions wood be taken and he be hanged thereon, and his goods be for the king.[19]
33 And may [20] the Lord therefore, whose name has there been [21] called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or damage [22]
34 that house of the Lord in Jerusalem. I Darius the king have decreed it, let it be carried out accordingly [23] with diligence.

Ver. 27. — [1] A. V: governor. [2] which. [3] not to meddle with. [4] but. [5] governor of Judea. [6] the. [7] in that.
Ver. 28. — [8] A. V. *omits* And (so III. and Junius). [9] up whole *again*.
Ver. 29. — [10] A. V. omits *that*. [11] carefully to be. [12] governor.
Ver. 30. — [13] A. V.: corn. [14] *omits* and. [15] *and that* continually. [16] *further* question. [17] be.
Ver. 31. — [18] A. V.: offerings (Gr., σπονδαί; so, too, marg. of A. V., "drink-offerings").
Ver. 32. — [19] A. V.: And he commanded that whosoever should transgress, yea, or make light of any *thing* afore spoken or written, out of his own *house* should a tree (Gr., ξύλον) be taken, and *he* thereon be hanged, and all his goods seized for the king (Gr., εἶναι βασιλικά; 19. 108., εἰς βασιλικά). For προστάξαι, the Codd. III. XI. 49. with others, and Ald. have προσέταξεν, but the former is undoubtedly the original form (see *Com.*).
Ver. 33. — [20] A. V., *omits* And may (Gr., καὶ . . . . ἀφανίσαι). [21] is there. [22] endamage. [23] ordered that according unto these *things it* be done.

Chapter VI. (Cf. Ez. v.–vi. 12.)

Ver. 1. **Aggæus,** *i. e.*, Haggai (Hag. i. 1; Zech. i. 1). — Z. was not the son but grandson of Addo (Iddo, Ez. v. 1). — **In Judæa and Jerusalem.** The Jews dwelling here are spoken of in distinction from those found elsewhere, especially in Babylon. — **Ἐπροφήτευσεν.** For the peculiarity of the augment, see Winer, p. 71. Cf. also, Matt. xi. 13; Jude 14. — **Against the Jews, ἐπὶ τοὺς Ἰουδαίους.** The preposition has the force of the Hebrew עַל in a hostile sense. — **Ἐπὶ τῷ ὀνόματι.** For the force of the preposition, see Winer, p. 394; Robinson's *Lex.* under ὄνομα; Buttmann, pp. 183, 184, 330, 337.

Ver. 3. **Sisinnes.** The LXX. has Thanthanai and the Hebrew (Ez. v. 3), Tatnai. — **Of Syria and Phœnice.** The description is more definite than that of the canonical book, and is but one of many illustrations of our compiler's partiality for explanation.

Ver. 5. **Had visited, ἐπισκοπῆς γενομένης.** Cf. Luke i. 68, in the Greek and the A. V.

Ver. 7. **Which he wrote and they sent.** On such a change of subject, see Winer, p. 632. Cf. *Textual Notes.*

Ver. 9. The dividing, not the main walls, are meant. Keil understands by it the beams for the floors.

Ver. 15. **Provoked God, παραπικράναντες.** The word is not elsewhere found in the Apocrypha, but occurs at Heb. iii. 16, *did provoke* (A. V.). So also in the LXX. at Ps. lxvi. 7; lxviii. 7, for סָרַר and at Ps. cvi. 7, 43, for מָרָה.

Ver. 18. Following most of the MSS. and old translations we render "Zorobabel and Sanabassarus," although obviously only one person can have been meant. See Ez. v. 14–16 and vers. 27, 29, below. Probably the word Zorobabel was first introduced as a gloss on the margin, and afterwards through an inadvertence found its way into the text, Cf. v. 40.

Ver. 23. **Ecbatana.** It was the capital of Cyrus and occupied as a summer residence by the Persian kings after his time. Cf. Xen., *Cyr.*, viii. 6, 22; *Anab.*, iii. 5, 16; Winer's *Realwörterb.*; Schenkel's *Bib. Lex.*, *ad voc.*; and Rawlinson's *Ancient Mon.*, ii. 262–269. — **A roll.** This was probably from parchment. At Jer. xxxvi. 23, it is said that a knife was necessary to destroy the roll there spoken of. The reading of Codd. III. 44. harmonizes better with the context and with the Hebrew, and the mistake of writing τόπος for τόμος might easily have been made by a copyist.

Ver. 24. **They sacrifice, ἐπιθύουσι.** The force of the present, in this case, is to indicate a future action as something as good as already present. See Winer, p. 265.

Ver. 25. **With three rows of hewn stones and one row of new wood.** The idea seems to be that to every three rows, or courses, of stone there was one of wood. The Hebrew word translated here and in the LXX. δόμος (נִדְבָּךְ) occurs nowhere else in the Bible. By some it is rendered *stories*, thus making it refer to the height rather than the thickness of the walls.

Ver. 27. **But he,** *i. e.*, Darius. In the Hebrew the narrative is at this point changed from the

indirect to the direct. The decree of Darius was, perhaps, thought of as included in that of Cyrus, or else the translator carelessly hurried along, without noticing that the subject had changed, until he came to the following verse. In the latter case he is guilty of an anachronism, since, if Cyrus had given these directions to Tatnai and his companions, why were they making such inquiries?

Ver. 31. **Pray for their lives.** It is a fact that subsequently offerings were made on behalf of the king. See 1 Macc. vii. 33; xii. 11; Jos., *Antiq.*, xii. 2, § 6.

Ver. 32. The reading *προσέταξεν* probably arose from the supposed difficulty of the construction. But the compiler seems to have brought along the force of *ἐπέταξα* of ver. 28 to this point. — **Hanged.** The Hebrew word יִתְמְחֵא might properly be translated *crucified*. It was a common punishment among the Persians. Instead of *κρεμασθῆναι*, the LXX. has *πληγήσεται*. But the reading *παγήσεται* is also well supported.

Chapter VII.

1 Then Sisinnes the eparch [1] of Cœlesyria and Phœnice, and Sathrabuzanes, with
2 *their* companions, following the orders [2] of king Darius, more earnestly encouraged [3] the holy works, assisting the elders [4] of the Jews and governors of the temple.
3 And *so* the holy works prospered, through the prophesying of the prophets Aggæus
4 and Zacharias.[5] And they finished these *things* by the commandment of the Lord God of Israel, and with the consent of Cyrus and [6] Darius and Artaxerxes, kings of
5 Persia. *And thus* was the holy [7] house finished in the three and twentieth day of
6 the month Adar, in the sixth year of Darius king of the Persians. And the children of Israel, and [8] the priests, and the Levites, and the rest [9] that were of the captivity, who had joined them,[10] did according to the *things written* in the book of
7 Moses. And for [11] the dedication of the temple of the Lord they offered an hun-
8 dred bullocks, two hundred rams, four hundred lambs; goats for the sin of all
9 Israel, twelve in number, according to the twelve tribal chiefs of Israel.[12] The priests also and the Levites stood arrayed *in their vestments*,[13] according to their tribes, *prepared for* [14] the services of the Lord God of Israel, according to the book of Moses, and the porters at every gate.
10 And the children of Israel that were of the captivity held the passover the fourteenth *day* of the first month, after that [15] the priests and the Levites were sancti-
11 fied. They that were of the captivity were not all sanctified together; but the
12 Levites were all sanctified together.[16] And *so* they offered the passover for all
13 them of the captivity, and for their brethren the priests, and for themselves. And the children of Israel that *came* out of the captivity did eat, *even* all they that had separated themselves from the abominations of the people of the land, and sought
14 the Lord. And they kept the feast of unleavened bread seven days, with joy [17]
15 before the Lord, for that he had turned the counsel of the king of Assyria towards them, to strengthen their hands for the work [18] of the Lord God of Israel.

Ver. 1. — [1] A. V.: governor. Codd. III. 19. 44. 55. 64. 71. 74. 106. 108. 119. 120. 121. 134. 236. 245. 248. Ald. have the article before *ἔπαρχος*. [2] A. V.: commandments.

Ver. 2. — [3] A. V.: did very carefully oversee (Gr., *ἐπεστάτουν . . . . ἐπιμελέστερον*). [4] ancients.

Ver. 3. — [5] A. V.: when Aggeus and Zacharias the prophets prophesied.

Ver. 4. — [6] A. V., *omits* and. Fritzsche adds to the verse, *ἕως τοῦ ἕκτου ἔτους Δαρείου βασιλέως Περσῶν*, from III. XI. 52. al. Syr. Old Lat. Cf. ver. 5.

Ver. 5. — [7] A. V.: The words *ὁ ἅγιος* are omitted by II. 19. 44., and some others, with the Old Lat. Vulg.

Ver. 6. — [8] A. V., *omits* and. [9] other (Gr. *οἱ λοιποί*). [10] that were added *unto them* (Gr., *προστεθέντες*).

Ver. 7. — [11] A. V.: to.

Ver. 8. — [12] A. V.: and twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. For *ἐκ τῶν φυλάρχων*, 19. 108. Old Lat. and Vulg. read *τῶν φυλῶν*, and were followed by the Bishop's Bible, but not by the edition of 1611, which seems to have taken here the Aldine (and Rom.) edition of the LXX. as guide. In the margin it recognizes the existence of such a reading (Or, *tribes*). I have connected *πρὸς ἀριθμόν* with *χιμάρους*, according to the pointing of Fritzsche's text (see *Com.*).

Ver. 9. — [13] A. V.: in their vestments (not italicized). [14] according to their kindreds, in.

Ver. 10. — [15] For *ὅτε*, III. XI. 44. 248. Ald. have *ὅτι*.

Ver. 11. — [16] Fritzsche omits the whole of this verse excepting "together with these (A. V., 'for all them') of the captivity" separating the same from ver. 10 only by a comma. The passage is doubtless corrupt. The thought is not found in the Hebrew original (see *Com.*).

Ver. 14. — [17] A. V.: making merry. [18] in the works (Gr., *ἐπὶ τὰ ἔργα*).

Chapter VII. (Cf. Ez. vi.)

Ver. 4. **And Artaxerxes.** The person meant, as is indicated by the order of words, is the king who reigned after Darius, that is, Artaxerxes Longimanus. But, as the temple was completed before his accession to the throne, how can it be said to have been done by his commandment? It might be held, with Michaelis, Fritzsche, and others, that, inasmuch as he contributed by his edicts (cf. viii. 9 f., and Ez. vii. 13–20) to the subsequent beautifying of the temple, there was no impropriety in the introduction of his name.

Ver. 5. **Month Adar.** It corresponded nearly with the present month of March. The Hebrew has the third, instead of the twenty-third. It is likely that the compiler made the change because it seemed to him more fitting to presuppose that the festival of the dedication should last eight days (1 Kings viii. 66; 2 Chron. xxix. 17); and so, too, the last eight days of the year be filled out. We are indebted to Bertheau for this suggestion, although he was led by the same reason to just the opposite conclusion; namely, that on these grounds the translator would *not* have made the change from three to twenty-three, and hence the latter must be regarded as *the original date*.

Ver. 7. **And for the dedication.** For the theological significance of the word *ἐγκαινίζω*, see Cremer's *Lex.*, *ad voc.* He gives as its meaning, "to do something new with something new." Delitzsch on Heb. ix. 18 explains it as follows: "solemnly to set forth something new as such, and to give it over to use, to cause it to enter into operation."

Ver. 8. **Goats for the sins of all Israel, twelve in number, according to.** The construction of the Greek is somewhat peculiar: *χιμάρους ὑπὲρ ἁμαρτίας παντὸς τοῦ* 'I. *δώδεκα πρὸς ἀριθμὸν, ἐκ τῶν φυλάρχων*, etc. Trendelenberg (Eichhorn's *Einleit. in d. Apok. Schrift.*, p. 366) would strike out the *ἐκ*, and make *τῶν φυλάρχων* immediately dependent on *ἀριθμόν*; but there is almost no manuscript authority for such a change. On the force of this preposition with the genitive, as here found, cf. Winer, p. 366.

Ver. 9. Our book differs considerably from the Hebrew at this point. Cf. Ez. vi. 16, and above, i. 2.

Ver. 11. I have left the A. V. as found, but would prefer to render according to Fritzsche's text, in which the words *ὅτι ἡγνίσθησαν, ὅτι οἱ Λευῖται ἅμα πάντες ἡγνίσθησαν* are omitted. The first two are not found in 58. 71.; and the remainder are omitted in 52. 64. 74. 106. 119. 120. 121. 134. 236. 248., with Ald. It would then read, leaving ver. 10 as it is, ver. 11: "together with all the children of the captivity." With the reading *οὐχ* for the first *ὅτι*, — supported by 55. 19. 108., Syr., Old Lat., Vulg., — the passage might, however, be rendered: *and all the sons of the captivity were not sanctified, because all the Levites were sanctified together*; the meaning being that the others were not sanctified in the same sense and degree as the Levites. In the Hebrew a distinction seems, in fact, to be made between the purity of the Levites and that of the priests, in favor of the former. It may be that this is the thought which is floating somewhat indefinitely before the mind of the translator.

Ver. 12. The Levites offered it.

Ver. 15. **King of Assyria.** We might have expected, rather, "king of Persia." But Darius had received the kingdom of Assyria, together with Palestine, as an inheritance, and so had come into such intimate relations with the Jews. Assyria, too, as one of the great powers of the world, was, as a matter of course, more prominently before the mind of the writer, and it was rather a complimentary title than otherwise when thus applied to Darius. Cyrus is called by Herodotus (i. 206) "king of the Medes."

Justin Martyr, in his dialogue with Trypho, (c. lxxii.) cites a passage from the present history which, if genuine, belongs at this point. It is as follows: "And Esdras said to the people: 'This passover is our savior and our refuge. And if you give heed to this point, and lay it to heart, that we shall humble him on a cross, and, if afterwards we hope in him, then shall this place not be wasted for ever, saith the God of hosts. But if you do not believe him, nor heed his message, so shall you become the derision of the heathen." Justin claims that the Jews had removed the passage from the book. But, in the first place, it is evident that Ezra did not participate in this feast, not having come to Jerusalem till afterwards, while at the following one he said nothing at all about the passover. And, second, the passage appears in no extant MS. or translation of our book, nor is it to be found in Josephus. Probably some Christian copyist made the addition, and it was accepted as genuine by Justin.

Chapter VIII.

1 And after these *things*,[1] when Artaxerxes the king of the Persians reigned, came up Esdras *the son* of Saræas, the *son* of Ezerias, the *son* of Chelcias,[2] the *son* of 2 Salemus, the *son* of Sadducus, the *son* of Achitob, the *son* of Amarias, the *son* of Ozias, the *son* of Mareroth, the *son* of Zaræas, the *son* of Savias, the *son* of Bocca,

Ver. 1. — [1] Some MSS. have *ἐστί* after *τούτων* (II., *ἐστίν*), and afterwards *προσέβη* (rendered in A. V. "came"). We drop, with Fritzsche, the former. Cf. ver. 5. For 'Αζαραίου this critic reads, with III. 19. 44., Σαραίου (Saræas; A. V., Saraias), and for Ζέχρίου, with III. 44., 'Εζηρίου. [2] We group together here, for convenience, all the names of the present chapter whose orthography we have changed: (ver. 1) Helchiah, Salum, Sadduc; (ver. 2) Memeroth, Zaraias, Boccas, Abisum; (ver. 29) Gamael, Lettus, Phares; (ver. 31) Pahath M., Zaraias; (ver. 32) Zathoe, Jarathan; (ver. 33) Josias; (ver. 36) Banid, Assalimoth; (ver. 38) Johannes; (ver. 39) Eliphalet, Samaias; (ver. 42) Iduel; (ver. 44) Mamaias, Eunatan; (ver. 45) Saddeus; (ver. 46) Daddeus; (ver. 47) Moli, Asebebia; (ver. 48) Asebia, Osaias, Channuneus; (ver. 54) Esebrias, Assanias; (ver. 62) Marmoth, Iri; (ver. 63) Sabban; (ver. 69) Canaanites, Hittites.

the *son* of Abisuai, the *son* of Phinees, the *son* of Eleazar, the *son* of Aaron the
3 chief priest. This Esdras went up from Babylon, as a scribe, being very ready
4 in the law of Moses, that was given by the God of Israel. And the king did him
5 honor, he having found grace in his sight in all his requests. There went up
with him also some[1] of the children of Israel, and[2] of the priests, and Levites,[3]
6 and holy[4] singers, and[5] porters, and ministers of the temple, unto Jerusalem, in
the seventh year of the reign of Artaxerxes, in the fifth month; this was the king's
seventh[6] year: for they went from Babylon on[7] the first day of the first month,
and came to Jerusalem, according to the prosperous journey which the Lord gave
7 them on his account.[8] For Esdras had much[9] skill, so that *he* omitted nothing of
the law and commandments of the Lord, in teaching[10] all Israel ordinances[11] and
8 judgments. Now the copy of the commission, which was written from Artaxerxes
the king, and came to Esdras the priest and reader of the law of the Lord, is this
that followeth: —

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord *send-*
10 *eth* greeting: And[12] having determined to deal graciously, I have given order,
that such of the nation of the Jews, and of the priests and Levites, being within our
11 realm, as are willing and desirous, should go with thee unto Jerusalem. As many
therefore as have a mind *thereunto*, let them depart with thee, as it hath seemed
12 good both to me and my seven friends the counsellors; that they may look unto
the *affairs* of Judæa and Jerusalem, agreeably to *that* which is in the law of the
13 Lord; and carry gifts[13] unto the Lord of Israel[14] to Jerusalem, which I and *my*
friends have vowed, and all the gold and silver that in the country of Babylon may[15]
14 be found, to the Lord in Jerusalem, with that *also* which has been given by the
nation[16] for the temple of the Lord their God at Jerusalem; and that silver and gold
be[17] collected for bullocks, and[18] rams, and lambs, and *things* thereunto appertain-
15 ing, to the end that *they* may offer sacrifices unto the Lord upon the altar of the
16 Lord their God, which is in Jerusalem. And whatsoever thou and thy brethren
17 will do with the silver and gold, *that* do, according to the will of thy God. And
the holy vessels of the Lord, which are given thee for the use of the temple of thy
18 God, which is in Jerusalem, thou shalt set before thy God;[19] and whatsoever
thing else thou shalt remember for the use of the temple of thy God, thou shalt
19 give *it* out of the king's treasury. And I king Artaxerxes moreover,[20] have[21] com-
manded the keepers of the treasures in Syria and Phœnice, that whatsoever Esdras
the priest and the reader of the law of the most high God shall require,[22] they
20 should give *it* him diligently,[23] to the sum of an hundred talents of silver, likewise
also of wheat to[24] an hundred cors, and an hundred measures[25] of wine, and salt[26]
21 in abundance. Let all *things* be performed after the law of God diligently unto
the most high God, that wrath come not upon the kingdom of the king and his sons.
22 And be it understood by you also that ye are to[27] require no tax, nor any other im-
position,[28] of any of the priests, or Levites, or holy singers, or porters, or ministers
of the temple, or of any that have doings in this temple, and that no *man* have
21 authority to impose any *thing* upon them. And thou, Esdras, according to the wis-
dom of God appoint[29] judges and justices, that they may judge in all Syria and

Vers. 4, 5. — [1] A. V.: for he found (19. 108) . . . . *certain* (Gr., ἐκ τῶν). [2] *omits* and. [3] priests, of the L. [4] L., of the holy. [5] *omits* and.

Ver. 6. — [6] A. V.: Instead of ἕβδομος, II. has ὁ δεύτερος. [7] A. V.: in. [8] A. V.: gave to him (ἐπ' αὐτῷ is omitted by III. XI. 44. 52. 58. 64. 71. 74. 248. and others, with Ald).

Ver. 7. — [9] A. V.: very great (Gr., πολλήν). [10] but taught (Gr., διδάξαι). [11] the ordinances.

Ver. 10. — [12] A. V.: *omits* And (with 44. 58. 71. 74. 106. and others. For καὶ τῶν δέ III. XI. 44. have ὄντων δὲ αὐτῶν (see *Com.*).

Ver. 13. — [13] A. V.: the gifts. [14] The words τοῦ 'Ισρ. are left out in II. 19. 55. 108. Syr. [15] A. V.: can.

Ver. 14. — [16] A. V.: is given of the people. [17] may be. [18] *omits* and.

Ver. 17. — [19] A. V.: The words, "thou shalt set before thy God," are omitted in II. III. 44. Old Lat. Syr. We retain them, however, with Fritzsche, and strike out simply "in Jerusalem," with which the verse in the A. V. closes. It was probably repeated by mistake from the previous line. Cod. II. omits also nearly all of the eighteenth verse (see *Com.*).

Ver. 19. — [20] A. V.: *omits* moreover. Fritzsche receives δέ (for ἰδού) from III. XI. 19. 44. Old Lat. Syr. [21] have also. [22] send for (Gr., ἵνα ὅσα ἐὰν ἀποστείλῃ = ἵνα ὅσα ἂν ἀποστείλας αἰτήσῃ). [23] A. V.: with speed (Gr., ἐπιμελῶς).

Ver. 20. — [24] A. V.: even to. [25] pieces. [26] other *things*. For ἄλλα, of the *text. rec.*, we adopt ἅλα from 106. 121. 134. 236. Old Lat. Cod. II. had this also in the original text, but later a second λ was introduced.

Ver. 22. — [27] A. V.: I command you also that ye. [28] Fritzsche adopts ἐπιβολή from 245. Syr. Old Lat. Vulg. The *text. rec.* has ἐπιβουλή.

Ver. 23. — [29] A. V.: ordain (Gr., ἀνάδειξον).

Phœnice all those that know the law of thy God; and those that know *it* not thou
24 shalt teach. And whosoever shall transgress the law of thy God, and of the king, shall be punished promptly and rigorously,[1] whether *it be* by death, or *other* punishment, either[2] by fine or imprisonment.[3]

25 And Esdras, the scribe, said, Blessed alone *be* the Lord[4] God of my fathers, who hath put these *things* into the heart of the king, to glorify his house that is in Jeru-
26 salem; and hath honored me in the sight of the king, and *his* counsellors, and all
27 his friends and nobles. And I was[5] encouraged by the help of the Lord my God, and gathered together out of Israel men[6] to go up with me.

28 And these are the chief according to their father's houses[7] and family divisions,[8]
29 that went up with me from Babylon in the reign of king Artaxerxes: of the sons of Phinees, Gerson; of the sons of Ithamar, Gamaliel; of the sons of David,
30 Attus the *son* of Sechenias; of the sons of Phoros, Zacharias, and with him were
31 counted an hundred and fifty men; of the sons of Phaath Moab, Eliaonias, *the son*
32 of Zaræas, and with him two hundred men; of the sons of Zathoes, Sechenias *the son* of Jezelus, and with him three hundred men; of the sons of Adin, Obeth, *the son*
33 of Jonathas, and with him two hundred and fifty men; of the sons of Elam, Jesias
34 *son* of Gotholias, and with him seventy men; of the sons of Saphatias, Zaraias
35 *son* of Michaelus, and with him threescore and ten men; of the sons of Joab, Aba-
36 dias, *son* of Jezelus, and with him two hundred and twelve men; of the sons of Banias, Salimoth, *son* of Josaphias, and with him an hundred and threescore men;
37 of the sons of Babi, Zacharias *son* of Bebai, and with him twenty and eight men;
38 of the sons of Astath, Joannes *son of* Acatan, and with him an hundred and ten men;
39 of the sons of Adonicam, the last, and these are the names of them, Eliphala *son of*
40 Jeüel, and Samæas, and with them seventy men; of the sons of Bago, Uthi the *son* of Istalcurus, and with him seventy men.

41 And these I gathered together at[9] the river called Theras, where we pitched our
42 tents three days; and I inspected[10] them. And[11] when I found[12] there none of the
43 priests and Levites, I sent[13] unto Eleazar, and Iduelus, and Maia,[14] and Masman,
44 and Alnathan, and Samæas, and Joribus, *and* Nathan, Ennatan, Zacharias, and
45 Mosollamus, principal *men* and learned. And I bade them go[15] unto Loddæus,
46 who was chief at[16] the place of the treasury; and gave them commission to arrange with Loddæus,[17] and with[18] his brethren, and with[19] the treasurers in *that* place, to send us such *men* as might execute the priests' office in the house of the
47 Lord. And by the mighty hand of our Lord they brought unto us instructed[20] men of the sons of Mooli the *son* of Levi, the *son* of Israel, Asebebias, and his sons, and
48 *his* brethren, who were eighteen. And Asebias, and Annuus, and Osæas *his*
49 brother, of the sons of Chanunæus, and their sons, *were* twenty men. And of the servants of the temple whom David and the principal men had appointed[21] for the service of the Levites, *to wit*, the servants of the temple, two hundred and twenty;
50 the catalogue of all their[22] names was shown.[23] And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and
51 them that were with us, for our children, and cattle;[24] for I was ashamed to ask of the king footmen, and horsemen, and escort for safety[25] against our adversaries.
52 For we had said unto the king, that the power of our Lord would[26] be with them
53 that seek him, to support them in all their ways.[27] And again we besought our Lord as touching all[28] these *things*, and found him favorable *unto us*.

Ver. 24. — [1] A. V.: diligently (ἐπιμελῶς). This rendering did not seem sufficiently strong to suit the context. [2] A. V. *omits* either. [3] by penalty of money or by imprisonment (see *Com.*).

Ver. 25. — [4] A. V.: Then said Esdras the scribe, Blessed be the only Lord.

Ver. 27. — [5] A. V.: Therefore was I. [6] men of Israel.

Ver. 28. — [7] A. V.: their families (Gr., τὰς πατριὰς αὐτῶν). [8] several dignities (τὰς μεριδαρχίας; cf. *Com.* at i. 5).

Ver. 41. — [9] A. V.: to. [10] *then* I surveyed.

Ver. 42. — [11] A. V.: But. [12] had found. [13] then sent I.

Ver. 43. — [14] A. V.: The words "and Maia" are omitted by II. III. XI. and A. V. (see *Com.*).

Ver. 45. — [15] A. V.: that *they* should go. [16] L. the captain who was in.

Ver. 46. — [17] A. V.: commanded them that *they* should speak unto Daddeus. [18] to. [19] to.

Ver. 47. — [20] A. V.: skillful (Gr., ἐπιστήμονας, rendered "learned" in ver. 44).

Ver. 49. — [21] A. V.: had ordained, and the principal *men*. [22] whose. [23] shewed.

Ver. 50. — [24] A. V.: for the cattle. Ver. 51. — [25] A. V.: ask the king . . . . conduct for safeguard.

Ver. 52. — [26] A. V.: the Lord our God should. [27] Gr., εἰς πᾶσαν ἐπανόρθωσιν. It might be rendered also, "for all restoration."

Ver. 53. — [28] A. V. *omits* all. For πάντα III. XI. 44. and others with Old Lat. Vulg. Ald. have κατά.

54 And[1] I separated twelve men from the chiefs of the families of the priests,[2]
55 Eserebias, and Assamias, and ten men of their brethren with them; and I weighed them the silver and the gold, and the holy vessels of the house of our Lord, just
56 as the king, and his counsellors,[3] and the princes, and all Israel, had given. And having weighed *it*, I delivered unto them six hundred and fifty talents of silver, and silver vessels of *the worth of* an[4] hundred talents, and an hundred talents
57 of gold, and twenty golden vessels, and twelve vessels of brass, *even* of fine brass,
58 glittering like gold. And I said unto them, Both you are holy unto the Lord, and the vessels are holy, and the gold and the silver is an offering[5] unto the Lord, the
59 Lord of our fathers. Watch ye, and keep *them* till ye deliver them to the chiefs of the families of the priests and Levites, and to the principal *men* of the families of
60 Israel, in Jerusalem, in[6] the chambers of the house of our God. And[7] the priests and the Levites received[8] the silver and the gold and the vessels that *had been* in Jerusalem, and brought them[9] into the temple of the Lord.

61 And from our leaving the river Theras[10] the twelfth day of the first month, until we came to Jerusalem by the mighty hand of our Lord, which was over us,[11] he delivered us from the attack of every enemy; and *so* we came to Jerusalem.
62 And when *we* had been there three days, the gold and silver was weighed and[12] delivered in the house of our Lord on the fourth day unto Marmothi a[13] priest
63 *the son* of Urias; and with him was Eleazar the *son* of Phinees, and with them were Josabdus *the son* of Jesus and Moeth *the son* of Sabannus, Levites; all *was delivered*
64 *them* by number and weight. And all the weight of them was recorded[14] the same
65 hour. Moreover they that had come out of the captivity offered sacrifices[15] unto
66 the Lord God of Israel, *even* twelve bullocks for all Israel, fourscore and sixteen rams, threescore and twelve lambs, goats for a peace offering, twelve; all of them a
67 sacrifice to the Lord. And they delivered the king's commandments unto the king's stewards, and to the eparchs[16] of Cœlesyria and Phœnice; and they honored the nation and the temple of the Lord.[17]

68, 69 And[18] when these *things* were done, the rulers came unto me, and said, The nation of Israel, and[19] the princes, and[20] the priests and the Levites, have not put away *from them* the strange nations of the land, nor their[21] pollutions; *they have not separated themselves* from the Gentiles, *to wit*, from[22] the Chananites, and Chettites, and Pheresites, and[23] Jebusites, and Moabites, and Egyptians,[24] and
70 Edomites. For both they and their sons have married with their daughters, and the holy seed has become mixed with the strange nations[25] of the land; and from the beginning of *this* matter the rulers and the great men have been partakers of
71 this iniquity. And as soon as I had heard these *things*, I rent *my* clothes, and the holy garment, and plucked out[26] hair from my head[27] and beard, and sat me down
72 sad and very heavy. And all[28] they that were at any time[29] moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity;
73 and I remained sitting[30] full of heaviness until the evening sacrifice. And having risen up[31] from the fast with *my* clothes and the holy garment rent, I bowed my[32]
74 knees, and stretching forth *my* hands unto the Lord, I said,

Ver. 54. — [1] A. V.: Then. [2] of the chief of the priests (Gr., *τῶν φυλάρχων* — cf. vii. 8 — *τῶν ἱερέων*). Nearly all the MSS., including II., have *δέκα* instead of *δώδεκα* in the last clause.

Ver. 55. — [3] A. V.: which (For *ἃ* of the *text. rec.* we have adopted, with Fritzsche, *οὕτως ὡς*. II. III. XI. 44. 52. and eight others, with Ald., read *οὕτως*, after which *ὡς* seems to have fallen out) . . . . his council.

Ver. 56. — [4] A. V.: when I had weighed . . . . vessels an. Ver. 58. — [5] A. V.: *is* a vow (Gr., *εὐχή*).

Ver. 59. — [6] A. V.: chief of the priests . . . . into (see ver. 54 and vii. 8).

Ver. 60. — [7] A. V.: So. [8] who had received. [9] brought *them* unto Jerusalem into the temple of the Lord (see *Com.*). The Greek is, *τὰ σκεύη τὰ ἐν Ἰ. εἰσήνεγκαν εἰς*, etc. The Codd. II. 55. 19. 108. leave off the preposition from the verb. The Codd. 19. 108. have, instead of this arrangement, *εἰς Ἱερ.* after the verb.

Ver. 61. — [10] A. V.: from the river T. we departed. [11] We have, for the sake of clearness, reconstructed the verse, the A. V. being: first month, and came to J. by the mighty hand of our Lord which was with us: and from the beginning of our journey the Lord delivered us from every enemy, etc.

Ver 62. — [12] A. V.: *that was* weighed was. [13] Mammoth, the.

Ver. 64. — [14] A. V.: written *up*. Ver. 65. — [15] A. V.: were come . . . . sacrifice.

Ver. 67. — [16] A. V.: governors. [17] people and . . . . God (*Θεοῦ*, 64. 248. Ald.).

Ver. 68. — [18] A. V.: Now.

Ver. 69. — [19] A. V. *omits* and. [20] *omits* and. [21] people of . . . . nor the. [22] of the Gentiles, *to wit* of. [23] *omits* and. [24] the M., E. Ver. 70. — [25] A. V.: is mixed (Gr., *ἐπεμίγη*) . . . . strange people

Ver. 71. — [26] A. V.: pulled off the. [27] off *my* head (Gr., *κατέτιλα τοῦ τριχώματος*, etc.).

Ver. 72. — [28] A. V.: So *all*. [29] then. [30] but I sat still (*καὶ ἐκαθήμην*).

Ver. 73. — [31] A. V.: Then rising up. [32] and bowing *my*.

75 O Lord, I am confounded and ashamed before thy face; for our sins are multi-
76 plied above our heads,[1] and our ignorances have reached up unto heaven, ever since[2]
77 the time of our fathers, and we are[3] in great sin, *even* unto this day. And for our sins and our fathers' we with our brethren and our kings and our priests were given over to[4] the kings of the earth, to the sword, and *to* captivity, and *for* a prey with
78 shame, unto this day. And now in what[5] measure hath mercy been shewed unto us from thee, O Lord,[6] that there should be left us a root and a name in the place
79 of thy sanctuary, and that thou shouldst discover unto us a light in the house of the
80 Lord our God, *and* give[7] us food in the time of our servitude? And in our[8] bondage we were not forsaken of our Lord; but he made us gracious before the kings
81 of Persia, so that *they* gave us food; *yea*, and honored the temple of our Lord, and raised up the desolate Sion, in order to give us a firm support in Judæa[9] and Jeru-
82 salem. And now, O Lord, what shall we say, having these *things?* for we have transgressed thy commandments, which thou gavest by the hand of thy servants
83 the prophets, saying, The land, which ye enter into to possess as an heritage, is a land polluted with the pollution[10] of the strangers of the land, and they have
84 filled it with their uncleanness. And now give not your daughters in marriage
85 unto their sons, neither take[11] their daughters unto your sons. Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good *things* of the land, and *that* ye may leave it as an inheritance[12] unto your children
86 for evermore. And all that befalleth[13] us, taketh place on account of[14] our
87 wicked works and great sins, for thou, O Lord, who didst lighten us of our sins,[15] didst[16] give unto us such a root. Again we turned[17] back to[18] transgress thy law,
88 in mingling[19] with the uncleanness of the nations of the land. Wast thou not[20]
89 angry with us to destroy us so as to leave[21] us neither root, seed, nor name? O
90 Lord of Israel, thou art true, for we have been left as a root this day. Behold, now are we before thee in our iniquities, for by reason of these *things we* cannot stand any longer[22] before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying prostrate[23] before the temple, there gathered unto him from Jerusalem a very great multitude *of* men and women and youth,[24] for there was great weeping among the multitude.
92 And[25] Jechonias *the son* of Jeelus, *one* of the sons of Israel, called out, and said, O Esdras, We have sinned against the Lord God, and[26] we have married strange
93 women of the nations of the land, and now is all Israel full of hope.[27] Let us make an oath in this matter[28] to the Lord, that *we* will put away all our wives,
94 which *we have taken* of the heathen, with their children, as decided upon by thee,[29]
95 and as many as do obey the law of the Lord. Arise, and put in execution, for to
96 thee doth *this* matter appertain, and we will be with thee, to act vigorously.[30] And[31] Esdras arose, and took an oath of the chief of the families of[32] the priests and Levites of all Israel to do after these *things;* and they made oath.[33]

Ver. 75. — [1] For τὰς κεφαλάς 19. 108. Syr. Old Lat., obviously in the way of enlargement, have τὰς τριχὰς τῆς κεφαλῆς.
Ver. 76. — [2] A. V.: For ever since. [3] we *have been* and are. Ver. 77. — [4] A. V.: up unto.
Ver. 78. — [5] A. V.: some (Gr., κατὰ πόσον τι; see *Com.*). [6] For τοῦ κυρίου κυρίου of the *text. rec.* we adopt, with Fritzsche (and A. V.), from III. XI. 44. 52. 248. Ald. Syr. Old Lat. Vulg., παρὰ σοῦ κύριε. [7] A. V., and to discover . . . . to give. Ver. 80. — [8] A. V.: Yea, when we were in.
Ver. 81. — [9] A. V.: that *they* have given us a sure abiding in Jewry.
Ver. 83. — [10] A. V.: that the land (ὅτι simply introduces the words of another, and is not to be translated). . . . pollutions.
Ver. 84. — [11] A. V.: Therefore now shall ye not join your . . . . shall ye take.
Ver. 85. — [12] A. V.: moreover you . . . . the inheritance *of the land* (Gr., κατακληρονομήσητε).
Ver. 86. — [13] A. V.: is befallen. [14] is done unto us for. [15] Lord, didst make our sins light (III. XI. 19. al. Ald. Syr. Old Lat. Vulg., read ἐκούφισας).
Ver. 87. — [16] A. V.: And didst (so III. XI. 19. 64. 74. 106. 108. al. Ald.). [17] but we have turned. [18] again to. (19. 108. 121, ἡμεῖς δὲ πάλιν). [19] *and* to mingle ourselves.
Ver. 88. — [20] A. V.: Mightest not thou be (Gr., οὐχὶ ὠργίσθης; marg. of A. V., "Be not angry, μὴ ὀργισθῇς"). [21] till *thou* hadst left.
Ver. 89.— [22] A. V.: for we are left a . . . . for *we* cannot stand any longer by, etc.
Ver. 91. — [23] A. V.: flat upon the ground. [24] children (Gr., νεανίαι; see *Com.*).
Ver. 92. — [25] A. V.: Then. [26] *omits* and. Fritzsche places a καί before συνῳκίσαμεν on the authority of nearly all the Codd. with Syr. and Old Lat. [27] A. V.: aloft (marg., "exalted;" see *Com.*).
Ver. 93. — [28] A. V.: *omits* in this matter (Gr., ἐν τούτῳ, with 19. 108. 121).
Ver. 94. — [29] A. V.: *like* as thou hast decreed (Gr., ὡς ἐκρίθη σοι).
Ver. 95. — [30] A. V.: do valiantly (Gr., ἰσχὺν ποιεῖν).
Ver 96. — [31] A. V.: So. [32] *omits* the families of (Gr., τοὺς φυλάρχους). [33] *so* they sware.

CHAPTER VIII. (Cf. Ez. viii.–x. 6.)

Ver. 1. **Artaxerxes.** The Persian Artachshasta. This Artaxerxes, as there can be little doubt, is the same who is mentioned in the previous chapter, ver. 4, and as is generally supposed is Artaxerxes Longimanus. Keil thinks that the references in Nehemiah (Neh. i. 1; v. 14; xiii. 6) are decisive on this point, especially the last, which speaks of the thirty-second year of a contemporary king of this name while Nehemiah and Ezra were also contemporaries for a time, at least, in the work at Jerusalem. Moreover, Longimanus was a contemporary of Jeshua the high-priest, and Jeshua still held his office in Nehemiah's time. — The genealogy of Ezra as here given is not complete. Twelve generations (in Ezra x.) are made to cover a period of more than a thousand years. Cf. 1 Chron. v. 2–8; vi. 7–10; ix. 11. It was not uncommon in such genealogical tables to give only principal names. By comparing other lists twenty-seven generations can be made out.

Ver. 3. **As a scribe.** Not a mere secretary, as the word often signifies in the earlier books of Scripture, but a representative of a new class of *literati* among the Jews, which though not originating, took on new glory at about this time. Cf. Jer. viii. 8; art. "Schriftgelehrte," in Schenkel's *Bib. Lex.*, and Herzog's *Real-Encyk.*, respectively; also, Hausrath, *Zeitgeschichte*, i. 93 ff., and Schürer, pp. 437–463.

Ver. 6. The language in Ezra (vii. 8, 9) is clearer. The journey, according to him, lasted exactly four months. The distance was from 500 to 900 miles according to the route. The longer route was the one usually taken by large bodies of men. — **'Επ' αὐτῷ, on his [Esra's] account.** This preposition used figuratively denotes generally the foundation on which an action or state rests. See Winer, p. 392; Buttmann, p. 327.

Ver. 7. **Esdras had much skill.** Schleusner would translate this word (ἐπιστήμη), by *curam et diligentiam.* It means rather *insight, knowledge*, or, as the A. V. has rendered it, *skill.*

Ver. 8. **Commission, προστάγματος.** The A. V. has in the margin "decree." In vers. 67 and 82 it is rendered by "commandment,' as also at 2 Macc. vii. 30. — **'Αναγνώστην, reader.** Cf. ix. 41. This was the title given to the person in the early church whose duty it was to read the Scriptures at public services. See Herzog's *Real-Encyk.*, viii. 268, and Sophocles' *Lex.*, *ad voc.* Our translator deviates from the Hebrew and LXX., probably with reference to the passage cited, which relates to the reading of the law by Ezra.

Ver. 9. The epithet "king of kings" applied to Artaxerxes in the Hebrew and in the LXX. is here omitted.

Ver. 10. The καί at the beginning of this verse seems to imply that something had preceded on which what is now to be spoken has a dependence. Fritzsche thinks that it was a visit of Ezra to the king (ver. 4), in which he had laid a petition before him which is now granted. See on this point the introduction to the book, under the heading "Arrangement of Materials."—**Willing and desirous.** The original is translated by one word in the LXX., namely, ἑκουσιαζόμενος. And αἱρετίζοντας in our passage being without the article can scarcely be so related to τοὺς βουλομένους as it would appear to be from the translation of the A. V. A better rendering might be: "that such of the nation of the Jews as are willing should go up with thee to Jerusalem, namely, such as choose it from among the priests and Levites, and also, from the people of our realm," αἱρετίζοντας being taken as in apposition with τοὺς βουλομένους. Or, if the comma is left after the former word: "that such of the nation of the Jews as are willing should go up with thee, as choosers (*i. e.* as preferring it), also, of the priests and the Levites," etc.

Ver. 11. **Seven friends the counsellors.** Cf. i. 14. *Herod.*, iii. 81. These were seven principal families among the Persians, as Herodotus states, and the heads of these families are probably meant. See art. "Perser," by Dillmann in Schenkel's *Bib. Lex.*, and under "Cyrus" and "Darius" respectively, in Herzog's *Real-Encyk.*

Ver. 16. **With the silver.** In the Heb. (Ez. vii. 18) it is "with the rest of the silver," etc., a fact which is noticed in the margin of the A. V.

Ver. 17. **Holy vessels.** Cf. Ez. viii. 25–28. The king and his counsellors gave in addition to money, vessels of gold, silver, and copper. That the last part of this verse and the first part of the following does not appear in some of the most important MSS., and hence was omitted from the Roman edition of the LXX., was probably due, at first, to the carelessness of a transcriber.

Ver. 20. **A hundred talents of silver.** About fifty-seven English pounds. The *cor* was between eleven and twelve bushels, and the *measure* of wine, about nine gallons.

Ver. 22. The command is given to the Persian officials.

Ver. 23. **The wisdom of God.** The Hebrew adds: *that is in thy hand, i. e.*, that thou possessest. —**Judges and justices, κριτὰς καὶ δικαστάς.**

Ver. 24. τιμωρία. In classical usage the vindicative character of the punishment is the predominant thought in this word. It corresponds to the Latin *ultio.* This meaning, moreover, is its etymological one. See Trench, *N. T. Syn.*, pt. I. p. 46. In the New Testament and LXX. it is used for punishment generally. See Wisd. xii. 20; Acts xxii. 5; xxvi. 11. In the present passage its meaning seems to be determined by what immediately follows. —**'Απαγωγή, imprisonment.** Most of the old translators render by *banishment.* It is indeed possible that both ideas are included, *i. e.*, being led away to imprisonment. Cf. Matt. xxvii. 31; Acts xxiii. 10. The reading of II. 55., μή (ἀργυρίῳ) for ἤ (ἀργυρικῇ) puts quite a different thought into the passage, namely, that nothing so light as fine or imprisonment would be visited on transgressors.

Ver. 29. **Son of Sechenias.** It is generally supposed that a name has fallen out. It would appear from 1 Chron. iii. 22, that Hattush was really the grandson of S.

Ver. 32. **Zathoes.** This name is wanting in the Hebrew, but is found in the LXX.

Vers. 34, 35. For differences in the numbers as found in our text and in the Hebrew, see accompanying tables.

Ver. 41. **River Theras.** This seems to have been an incorrect translation of the original Hebrew word. At Ez. viii. 15, we have *Ahava.* It is supposed to be the modern Hit on the Euphrates. Josephus does not follow the reading of our book, as usual, but employs the general designation: εἰς

τὸ πέραν τοῦ Εὐφράτου. But Hitzig (*Geschichte*, i 282) holds that the gathering-place was really on the river Theras, and cites Pausanias, x. 10, 8.

Vers. 43, 44. **Maia and Mosman.** Probably a corruption for Samæas, which having been left out at this point, is improperly introduced in the following verse.

Ver. 45. **In the place of the treasury.** In the Hebrew it is: *at the place Casiphia;* in the LXX.: ἐν ἀργυρίῳ τοῦ τόπου. Our compiler seems to have explained in the sense of the LXX. rather than translated. Such a place as Casiphia, on the route between Babylon and Jerusalem, is at present unknown.

Ver. 47. **Son of Levi.** Rather *grandson.* The whole number of Levites, as given in this and the following verse, was but thirty-eight. See also Ez. ii. 40. They manifested a strange disinclination to return. Some suppose that it was because they were jealous of the priests. See Smith's *Bib. Dict.*, art. "Levites." Michaelis (*Anmerkungen zum Ezra*, viii. 24) supposes that, at this time, the old distinction between priests and Levites was not so rigidly enforced as formerly, and that to the latter the name of priests was sometimes given.

Ver. 49. Ἐσημάνθη. It may mean *was indicated*, or *was written down, recorded.* Bunsen's *Bibelwerk* prefers the latter meaning, and it better suits the context. — The Greek word rendered twice in the present verse by "servants," is elsewhere in the present chapter (vers. 5, 22), translated by "ministers." They were the *Nethinim.* Cf. the Hebrew at Ez. vii. 7.

Ver. 50. **Unto the young men.** This is not found in the Hebrew, and is probably an addition by the translator. For the custom of fasting on such occasions, see Judg. xx. 26; 1 Sam. vii. 6; Joel i. 14.

Ver. 55. **Weighed,** ἔστησα. See vers. 56, 62. The same word is used in the narrative concerning Judas, Matt. xxvi. 15: Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

Ver. 57. **Fine brass.** It was fine in the sense of being brilliant. The Hebrew mentions but two vessels of brass instead of twelve. See Ez. viii. 27: "And two vessels of fine copper, precious as gold" (margin, "yellow," or "shining brass"). They were probably made from *orichalcum*, which was an amalgam, something like brass. Cf. remarks at i. 12.

Ver. 60. The translation of the A. V. is not clear: *that were in Jerusalem.* Better, *that had (previously) been in Jerusalem.* It is carelessly given, it is likely, for *to deliver at Jerusalem.* Cf. Ez. viii. 30. — Τά is wanting before ἐν Ἱερουσαλήμ only in two MSS. (108. 245.); but, if stricken out, the difficulties of the passage would be greatly diminished. Cf. *Text. Notes, ad loc.*

Ver. 64. **All the weight of them.** An inventory of the vessels was made, and the weight of each stated at the same time

Ver. 66. **Ὑπὲρ σωτηρίου, for deliverance.** They offered a thank-offering for their safe arrival. In the Hebrew these goats are said to have been offered as a "sin offering." Instead of seventy-two lambs, the Hebrew has seventy-seven. The idea of sacrificing for all the twelve tribes of Israel seems to be predominant in all these numbers. On this account 72 ($= 6 \times 12$) appears a better reading than seventy-seven. Keil, however, calls the latter "*die potenzirte Sieben*," "the potentiated seven." *Com.* on Ez., *ad loc.* Cf. ver. 72; ix. 39; and Luke i. 68.

Ver. 67. **And they honored,** *i. e.*, the Persian officials honored.

Vers. 68, 69. Between the history of vers. 67 and 68 several months intervene. — **Their pollutions,** τὰς ἀκαθαρσίας αὐτῶν. The pronoun is omitted by III. XI. 44. and others, with Ald. For the theological significance of this word, see Cremer, *ad voc.* In general, it means *impurity* as opposed to ἁγιασμός. Here the pollution seems to be more of a religious nature, *i. e.*, idolatry. The construction is difficult, and seems to require the supplying of some such words as οὐκ ἐχωρίσθησαν, as we have done. — For the Amorites of the Hebrew text we find here *Edomites*, while the *Ammonites* there mentioned are here omitted entirely. Marriage with the Canaanites was what was forbidden by the letter of the Law. Cf. Ex. xxxiv. But the spirit of the Law was undoubtedly against the intermarriage of the Israelites with any other heathen nations. This is evident, in fact, from the reasons given for such prohibition: namely, that they might not be seduced to idolatry. The prohibition extended to the priests in its widest extent from the first. Deut. xxi. 10 ff.

Ver. 71. **Very heavy,** περίλυπος. See also vers. 72, "full of heaviness;" and cf. Matt. xxvi. 38; Mark vi. 26, xiv. 34; Luke xviii. 23, 24. The word is also found in the classics.

Ver. 73. **Ἐκ τῆς νηστείας, from the fast.** This expression is not found in the canonical Ezra. Bretschneider (*Lex., ad voc.*) refers it to the mental condition (*animi ægritudo*) of Ezra caused by his solicitude for his people.

Ver. 74. **Our ignorances,** αἱ ἄγνοιαι. "The ἀγνοοῦντες are those who are under the power of sin, and therefore sin against knowledge and will, but are passively subject to it. Their consciousness is passive, not active, in relation to sin." So Cremer, *Lex.*, p. 138. Cf. also Fritzsche's *Com., ad loc.;* and Tob. iii. 3; Jud. v. 20; 1 Macc. xiii. 39.

Ver. 77. **The translator has added somewhat to the text as we find it in the Hebrew.**

Ver. 78. The proper accentuation requires a question: **And now in what measure,** *i. e.*, how great measure.

Ver. 80. **Gave us food** (τροφήν). This is not a good translation of the corresponding Hebrew word. The LXX. renders more exactly by ζωοποίησις, "a reviving."

Ver. 82. **Having these things,** *i. e.*, having these benefits in possession. This is another apparent addition of our translator.

Ver. 83. The word μολυσμός is used of the worst kind of sensual pollution. See Deut. vii. 1 ff.; Jer. xxiii. 15; Jos., *Cont. Apion*, i. 32, ii. 6, vii. 1.

Ver. 91. Νεανίαι. The word means *youth.* It is applied to Saul, Acts vii. 58. A person until forty years of age might be so called.

Ver. 92. **And now is all Israel full of hope** (A. V., *aloft;* marg., *exalted*). In the parallel passage in Ez. (x. 2) we read: *yet now there is hope in Israel concerning this thing.* And with this reading agree the MSS. 19. 108. 121. and the Syriac translation. Fritzsche suggests ἐπαλγῶν (ἐπαλγέω = *to grieve over;* cf. Eph. iv. 19, ἀπαλγέω) as an emendation; but is not satisfied with it, and thinks the text must be corrupt. But ἐπάνω may be used in a figurative sense for *full of hope.* Schleusner, whom Bretschneider follows, renders: "*nunc lætissimam concipere licet spem populo Israelitico.*"

Chapter IX.

1 And[1] Esdras rising from the court of the temple went to the chamber of Joanan[2] 2 the *son* of Eliasibus, and lodged there, and did eat no bread[3] nor drink water, mourn- 3 ing over[4] the great iniquities of the people.[5] And there was a proclamation in all Judæa[6] and Jerusalem to all them that were of the captivity, that *they* should as- 4 semble themselves[7] at Jerusalem; and *that* whosoever met not *there* within two or three days, according to the decision of the presiding elders[8] their cattle should be devoted to death, and every such person cast out from the people[9] of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered 6 together at Jerusalem; this *was*[10] the twentieth day of the ninth month. And all the multitude sat in the broad court of the temple trembling because the winter had 7 come on.[11] And[12] Esdras arose up, and said unto them, Ye have transgressed the 8 law in marrying strange wives, *thereby* to increase the sins of Israel. And now 9 make confession[13] unto the Lord God of our fathers, and do his will, and separate 10 yourselves from the heathen of the land, and from the strange women. And the whole multitude cried[14] and said with a loud voice, Like as thou hast spoken, *so* 11 will we do. But the people are many, and *it is* the wintry season and[15] we cannot stand in the open air, and this is not a work of a day or two, for[16] our sin in 12 these *things* is spread far. But[17] let the rulers of the people[18] stay, and let all them from our *respective* dwelling-places[19] that have strange wives come at a[20] time 13 appointed, together with the elders[21] and judges of every place, till *we* turn away 14 the wrath of the Lord from us for this matter. Jonathas[22] *the son* of Azaëlus[23] and Ezecias *son* of Thocanus accordingly took *this matter* upon *them;* and Mo- 15 sollamus and Levis and Sabbatæus helped them. And they that were of the captiv- 16 ity did according to all these *things.* And Esdras the priest chose unto him men who were leaders of their respective father's families,[24] all by name; and in the 17 first day of the tenth month they sat together[25] to examine the matter. And[26] their cause that held strange wives was brought to an end by[27] the first day of the first month.

18 And of the priests that had[28] come together, and had strange wives, there were 19 found, of the sons of Jesus the *son* of Josedec, and his brethren: Mathelas and 20 Eleazarus, and Joribus, and Joadanus. And they gave their hands to put away their 21 wives, and *to offer* rams to make reconcilement for their error.[29] And of the sons

Ver. 1.—[1] A. V.: Then. [2] Cod. II. has the reading, Ἰωνά; III. 64., Ἰωανάν; the *text. rec.* Ἰωνάν.

Ver. 2.—[3] A. V.: Eliasib .... remained there (see *Com.*) .... no meat. [4] A. V.: for. The MSS. II. 55. 19. 108. have ὑπέρ for ἐπί. In either case, "over" would be a better translation. [5] A. V.: multitude. Cf. Wahl's *Clavis, s. v.* πλῆθος.

Ver. 3.—[6] A. V.: Jewry. [7] be gathered together.

Ver. 4.—[8] A. V.: according as the elders that bare rule appointed. [9] seized to the use of the temple, and himself cast out of them that were (see *Com.*).

Ver. 5.—[10] A. V. *omits* this *was* (οὗτος) with 19. 108.

Ver. 6.—[11] A. V.: sat trembling in the broad court of the temple because of the present foul weather (Gr., διὰ τὸν ἐνεστῶτα χειμῶνα).

Ver. 7.—[12] A. V.: So.

Ver. 8.—[13] A. V.: by confessing, give glory. With Fritzsche, we strike out δόξαν after ὁμολογίαν, as a probable gloss. It is omitted in 58. with the following τῷ, and these with κυρίῳ in 71.

Ver. 10.—[14] A. V.: Then cried the whole multitude.

Ver. 11.—[15] A. V.: But forasmuch as the people are many, and *it is* foul weather (see ver. 6), so that. We adopt, with Fritzsche, from III. 44. and other authorities, the article before ὥρα. [16] A. V.: without, and this .... seeing. Codd. II. adds after αἴθριοι, καὶ οὐχ εὕρομεν.

Ver. 12.—[17] A. V.: therefore. [18] multitude. [19] of our habitations (Gr., ἐκ τῶν κατοικιῶν ἡμῶν). [20] the.

Ver. 13.—[21] A. V.: and *with them* the rulers (Gr., καὶ .... τοὺς πρεσβυτέρους).

Ver. 14.—[22] A. V.: Then Jonathan. [23] We introduce at this point the proper names of the A. V. which have been changed in the present chapter in accordance with Fritzsche's text: (ver. 14) Azael, Ezechias, Theocanus, Mosollam, Sabbatheus; (ver. 19) Matthelas, Eleazer; (ver. 21) Zabdeus, Eanes, Sameius; (ver. 22) Elionas, Ismael, Ocidelus, Talsas; (ver. 23) Jozabad, Semis, Patheus; (ver. 24) Eleazurus; (ver. 25) Sallumus; (ver. 26) Eddias, Eleazar, Asibias, Baanias; (ver. 27) Ela, Hierielus (A. V. *omits* and Joabdius), Aedias; (ver. 28) Elisimus, Sabatus, Sardeus; (ver. 29) Johannes, Jozabad, Amatheis; (ver. 30) Jedeus, Jasael; (ver. 31) Lacunus, Mathanias, Manasseas; (ver. 32) Annas, Aseas, Sabbeus, Chosameus; (ver. 33) Altaneus, Matthias, Bannaia; (ver. 34) Maani, Momdis, Omaerus, Pelias, Carabasion, Samis, Ozora, Zambis; (ver. 35) Zabadaias, Edes, Banaias; (ver. 43) Balasamus; (ver. 48) Anus, Adinus, Sabateus, Autea, Maianeas, Joazabdus, Biatas. We adopt, with Fritzsche, the reading Θωκ. (for Θεωκανοῦ), with the majority of MSS. A. V. *omits* and *before* Jasael (30), Balnuus (32), Eliphalat (33); it reads, and Mathanias (31).

Ver. 16.—[24] A. V: *the* principal men of their families. [25] We adopt, with nearly all the authorities, συνεκάθισαν instead of συνεκλείσθησαν of the *text. rec.*

Ver. 17.—[26] A. V.: So. [27] in.

Ver. 18.—[28] A. V.: were.

Ver. 20.—[29] A. V.: errors (Gr., τῆς ἀγνοίας). The A. V. notices in the margin the reading of Ald. which was followed by the Bishops' Bible, ἁγνείας for ἀγνοίας. Cf. the LXX. at Lev. iv. 22, 28.

of Emmer: Ananias, and Zabdæus, and Manes, and Samæus, and Hiereël, and Az-
22 arias. And of the sons of Phaisur: Elionais, Massias, Ismaelus, and Nathanaelus,
and Ocodelus, and Saloas.
23 And of the Levites: Jozabadus, and Semeis, and Colius, who was *called* Calitas,
24 and Pathæus, and Judas, and Jonas. Of the holy singers: Eliasibus, Bacchurus.
25 Of the porters: Salumus, and Tolbanes.
26 Of *them of* Israel, of the sons of Phoros: Hiermas, and Jezias, and Melchias, and
27 Maelus, and Eleazarus, and Asebias, and Banæas. Of the sons of Elam: Matthan-
28 ias, Zacharias, and Jezrielus, and Joabdius, and Hieremoth, and Aidias. And of the
sons of Zamoth: Eliadas, Eliasimus, Othonias, Jarimoth, and Sabathus, and Zeralias.
29 Of the sons of Bebai: Joannes, and Ananias, and Jozabdus, and Amathias. Of the
30 sons of Mani: Olamus, Mamuchus, Jedæus, Jasubus, and Jasaelus, and Hieremoth.
31 And of the sons of Addi: Naathus, and Moösias, Laccunus, and Naidus, Matthan-
32 ias, and Sesthel, and Balnuus, and Manassias. And of the sons of Anan: Elionas,
33 and Asæas, and Melchias, and Sabbæus, and Simon Chosamæus. And of the sons
of Asom: Altanæus, and Mattathias, and Sabannæus, and Eliphalat, and Manasses,
34 and Semei. And of the sons of Baani: Jeremias, Momdius, Ismaerus, Juel, Mab-
dai, and Pedias, and Anos, Rabasion, and Enasibus, and Mamnitanaimus, Eliasis,
Bannus, Eliali, Someis, Selemias, Nathanias. And of the sons of Ezora: Sesis,
35 Esril, Azaelus, Samatus, Zambri, Josephus. And of the sons of Ethma: Mazitias,
36 Zabadæas, Edais, Juel, Banæas. All these had taken strange wives, and they put
them away with *their* children.

37 And the priests and the Levites, and they that were of Israel, dwelt in Jerusalem,
and in the country, in the first day of the seventh month. And [1] the children of
38 Israel were in their *respective* dwelling-places.[2] And the whole multitude came to-
gether with one accord into the broad place that was towards the east gate of the
39 temple;[3] and they spake unto Esdras the priest and reader, that *he* would bring
40 the law of Moses, that was given of the Lord God of Israel. And[4] Esdras the
chief priest brought the law unto the whole multitude from man to woman, and to
all the priests, in order that they might[5] hear the law on[6] the first day of the
41 seventh month. And he read in the broad court before the gate of the temple[7]
from morning unto mid-day, before both men and women; and all the multitude
42 gave attention to[8] the law. And Esdras the priest and reader of the law stood *up*
43 upon a pulpit of wood, which had been made.[9] And there stood *up* by him
Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Baalsamus, upon the right
44 hand; and upon *his* left hand *stood* Phaldæus, Misael, Melchias, Lothasubus,
45 Nabarias, Zacharias.[10] And Esdras having taken up the book[11] before the mul-
46 titude sat conspicuously[12] in the first place in the sight of *them* all. And when
he unrolled[13] the law, they stood all straight up. And[14] Esdras blessed the Lord
47 God most High, the God of hosts, Almighty. And all the people answered,
Amen; and lifting up *their* hands they fell to the ground, and worshipped the
48 Lord. Jesus, and[15] Anniuth, and[16] Sarabias, and[17] Jadinus, and[18] Jacubus, Saba-
tæus, Antæas, Maiannas, and Calitas, Azarias, and Jozabdus, and Ananias, Phalias,
the Levites, taught the law of the Lord, and read the law of the Lord before the
people, at the same time instilling what was read.[19]

49 And Attharates said unto Esdras the chief priest and reader, and to the Levites
50 that taught the multitude, *even* to all,[20] This day is holy unto the Lord (and[21] they

Ver. 37. — [1] A. V.: and Levites . . . . so. [2] habitations (see *Com.*)

Ver. 38. — [3] A. V.: of the holy porch toward the east. See ver. 41 below, with note in Commentary. The Greek in the latter place is *πρὸ τοῦ ἱεροῦ πυλῶνος*; here, *πρὸς ἀνατολὰς τοῦ ἱεροῦ πυλῶνος*.

Ver. 40. — [4] A. V.: So. [5] priests, to hear. [6] in.

Ver. 41. — [7] A. V.: holy porch (see ver. 38). [8] heed unto.

Ver. 42. — [9] A. V.: was made *for that purpose*.

Ver. 44. — [10] A. V.: and N. (omitting Z.). Fritzsche cites II. as agreeing with III. 44. in the reading Φαλδαῖος (A. V.: Phaldaius), but II. has Φαλαδαῖος.

Ver. 45. — [11] A. V.: Then took E. (Gr., *καὶ ἀναλαβών*) the book of the law. After *βιβλίον*, III. 44. 52. 64. al. Ald. Syr. Old Lat. have *τοῦ νόμου*, but it is probably a correction. [12] for he sat honorably (see *Com.*).

Ver. 46. — [13] A. V.: opened (see *Com.*). [14] So.

Ver. 48. — [15] A. V. *omits* and. [16] *omits* and. [17] *omits* and. [18] *omits* and. [19] making them withal to understand it (see *Com.*). The preceding clause is omitted by 44. 52. 58. 64. 248. al. Ald. as in A. V.

Ver. 49. — [20] A. V.: Then spake A. . . . . to all, saying.

Ver. 50. — [21] A. V.: for (Gr., *καί*, which might be left untranslated).

51 all wept when *they* heard the law). Go then, and eat the fat, and drink the sweet,
52 and send gifts to them that have nothing, for the day [1] is holy unto the Lord;
53 and be not sorrowful, for the Lord will bring you to honor. And [2] the Levites exhorted all [3] the people, saying, This day *is* holy to the Lord; be not sorrowful.
54 And they went [4] their way, every one to eat and drink, and make merry, and
55 to give gifts [5] to them that had nothing, and to make great cheer, because [6] they were inspired by the words in which they were instructed. And they assembled themselves [7] —

Ver. 51. — [1] A. V.: part (Gr., *ἀποστολάς*) . . . . this day.

Ver. 53. — [2] A. V.: So. [3] published all *things* to. The order in II. and the sense is the same: *ἐκέλευον τῷ δήμῳ πάντα λέγοντες*. But in our Greek text we have: *ἐκέλευον παντὶ τῷ δήμῳ λέγοντες*.

Ver. 54. — [4] A. V.. Then went they. [5] part.

Ver. 55. — [6] A. V.: For *ὅτι γάρ*, III. 58. have the former alone; II., *ὅτι καί*; 52. 64. 248. Ald., *ἔτι γάρ* (see *Com.*). [7] A. V.: understood the words wherein they were instructed, and *for the which* they had been assembled (see *Com.*).

Chapter IX. (Cf. Ez. x. 6–44; Neh. vii. 73–viii. 13.)

Ver. 1. For a discussion of the question who this Joanan was, see Keil's *Com.*, at Ez. x. 6.

Ver. 2. **And lodged there,** *καὶ αὐλισθεὶς ἐκεῖ*. The Hebrew here is וַיֵּלֶךְ; for which our translator, in the opinion of Clericus, Eichhorn, Bertheau, Fritzsche, and others, read וַיָּלֶן, which, indeed, gives good sense. It is also the reading of the Peshito Version. But his rendering was probably suggested to the translator by the LXX., which has the word *ἐπορεύθη* for *αὐλισθείς*; and he adopted the latter because the LXX., in using the word it did, was obliged to repeat it from the preceding line. — *Πενθῶν ἐπὶ τῶν* is a peculiar grammatical construction, found only in our book. A number of MSS., including II. 19. 55. 108. read *ὑπέρ* for *ἐπί*. Cf. viii. 72. See Buttmann, p. 147.

Ver. 4. **Devoted to death.** The Hebrew word in the form used means *to devote to destruction*. It is well rendered by *ἀνιερόω* in our passage. That they were to be devoted to use in the temple as victims (A. V.) is not said. They were to be devoted to death beyond the power of redemption. — **And himself** (A. V.), *καὶ αὐτός*; rather, *and every such person*. The word is used distributively.

Ver. 6. In the Hebrew (Ez. x. 9) an additional reason is assigned for the people's trembling; namely, the matter that had called them together.

Ver. 12. **Stay,** *στήτωσαν*. It is the same word which in ver. 11 is rendered "stand." The idea is that they were to act as a permanent board of adjudication in Jerusalem in this matter. — *Λαβόντες χρόνον* is a peculiar expression, though *καιρός* is so used in connection with *λαβών*. See 2 Macc. xiv. 5. The meaning seems to be correctly given by the A. V. More literally it would be: *having designated a time*.

Ver. 13. **Till we turn away.** The verb *λύω* here used is of considerable theological importance, although in the present passage having only its general meaning of *loosing, removing, liberating*. See Cremer's *Lex., ad voc.*; and Bengel's *Gnomon*, at Matt. v. 17, 19, xviii. 18.

Ver. 14. **Accordingly took** (*this matter*) **upon** (*them*), *i. e.*, to carry out. The Greek is: *ἐπεδέξαντο κατὰ ταῦτα*. The Hebrew seems to demand a different interpretation. Bertheau, Keil, the *Speaker's Commentary*, and other authorities, would render in Ezra (x. 15) somewhat thus: "Nevertheless, Jonathan, the son of Asahel, and Jahaziah, the son of Tikvah, opposed this." Moreover, it is not easy to see, if the Greek Ezra be followed, what office these men held, or would assume; since in ver. 16 Ezra is said to have chosen men for the special purpose of taking this matter upon them.

Ver. 16. **And Esdras, the priest, chose unto him.** The Hebrew text gives the following: "*And Ezra the priest*, with *certain chief of the fathers, were separated*." It is likely that the latter text is so far faulty as that it has lost the letter *vav*, restored in the *with* of the A. V. Its absence in the copy which our translator had before him probably led him to introduce the change which he has made in the thought. For further remarks on the passage, see our Introduction to the present book, under "Sources of the Work."

Ver. 17. **In the first day** (A. V.). In the Hebrew it is different, the idea being that the matter was settled *by* the first day of the first month. And this is also made clear by the LXX. at Ez. x. 17: *ἕως ἡμέρας μιᾶς*; and by our text, *ἕως τῆς*, etc.

Ver. 20. **Καὶ ἐπέβαλον τὰς χεῖρας, and they gave their hands.** The translation of the A. V. agrees with the Hebrew (נָתַן יָד, Ez. x. 19) and the LXX. (*καὶ ἔδωκαν χεῖρα*) in the corresponding passage of the canonical Ezra; while the translation of the Greek as found in our book should be literally, *laid their hands upon to put away*." etc. — **Reconcilement,** *ἐξιλασμόν*. Cf. LXX. at Ex. xxx. 10; Lev. xxiii. 27; Numb. v. 8. For the theological significance and history of this word, see Cremer's *Lex.*, under *ἱλασμός*; Girdlestone, *O. T. Syn.*, pp. 212, 217; Trench, *N. T. Syn.*, 2d ser., p. 134; Lange's *Com.*, at Matt., p. 336. To illustrate the difference between this word and others allied to it in theological discussions on the atonement, we cite the following from the *Hulsean Lectures* for 1874, p. 101: "The three terms more particularly used for Christ's work of atonement are *ἀπολύτρωσις, ἱλασμός*, and *καταλλαγή*. 1. *Ἀπολύτρωσις* (*redemptio*) is the most general term, and points specially to the ransom (*λύτρον*) which Christ paid (*ὑπέρ, περί*) men, the ransom being his own blood (1 Pet. i. 19; Eph. i. 7). 2. *Ἱλασμός* (*expiatio*) points to the mystic oblation which our *Ἀρχιερεὺς μέγας* offered once for all, and which availed *ἱλάσκεσθαι τὰς ἁμαρτίας* (Heb. ii. 17), — yea, availed *εἰς ἀθέτησιν ἁμαρτίας* (Heb. ix. 26). 3. *Καταλλαγή* (*reconciliatio*) indicates the result effected by Christ's sacrifice and mediation, — the removal

of the enmity between mankind and God (Rom. v. 10), the establishment of peace ἐπὶ γῆς; ἐν ἀνθρώποις εὐδοκία (Luke ii. 14)."

Vers. 18–35. It will be seen by the table below that, according to 1 Esdras, the number of priests who were guilty of marrying foreign wives was sixteen; while according to the canonical book it was seventeen. The number of Levites in both lists is the same, namely, ten. But the number of lay Israelites is given as ten more in Ezra than in 1 Esdras. Four of the offenders were of the high priest's family. None of the division of priests who had returned with Zerubbabel had kept themselves free from this sin. No sufficient means are at hand to justify an attempt to bring the names of the two lists into harmony. Concerning the superior value of the one or the other, opinions will differ. But it should be remembered, that, while the account in Ezra is based on an extant Hebrew text, the current text of the LXX. is also in closer agreement with it than with our apocryphal book.

Ver. 36. The Hebrew at this point, if the best reading be adopted, gives: *and some of the wives had given birth to children.* Our translator characteristically adds to this fact what one might suppose would be the natural result of such a state of things, — the children were to be put away with the wives. Bertheau would emend the Hebrew to correspond with our book. But the Hebrew, as it stands, gives a good sense, and presents the difficulties of the matter in even a stronger light by suggesting instead of definitely stating the case.

Thorough and solemn as this public and judicial separation of one hundred and thirteen men from their families must have been, it seems not to have been sufficient entirely to root out the evil. From twenty-five to thirty years afterwards, Nehemiah, on the occasion of his second return to Jerusalem, found that other Israelites had intermarried with Ashdodites, Ammonites, and Moabites, had children that spoke the languages of these people, and that even a son of the high priest had allied himself in this manner with a daughter of Sanballat the Horonite. See Neh. xiii. 23 ff.

Ver. 37. **In their (respective) dwelling-places** (κατοικίαις). The A. V. has in the margin *villages.* But the Greek here is not the same as at ver. 46 (κώμαις), where we have that rendering. See ver. 12. The Hebrew, however, is in both instances עָרִים.

Ver. 38. Our translator says the gathering was at the east gate of the temple. In the canonical book it is said that it took place before the "water gate." In fact, it was probably between the two; a little east from the one, and a little west from the other.

Ver. 40. The allusion made in the original Hebrew to the youth who came together is here omitted.

Ver. 41. According to the Greek, the translator says, most indefinitely, *before the sacred gate* (πρὸ τοῦ ἱεροῦ πυλῶνος). It is probable, however, that he carelessly omitted the article before πυλῶνος, and meant to say: *before the gate of the temple.* Michaelis so translates. Cf. vers. 6, 38.

Vers. 43, 44. There are thirteen names given of persons who stood by Ezra while he read; seven on the right hand, and six on the left. In the Hebrew there are also thirteen names given; but the seven are on the left of Ezra. Fritzsche thinks that one name too many has crept into each of the accounts, supposing that they were intended to represent the twelve tribes. Michaelis, on the other hand, supposes that thirteen tribes were meant to be included, Levi being reckoned in with the others. But Keil would supply one more name to the Hebrew text; since, in his opinion, it is more likely that a word has fallen out, — the one given in our apocryphal book, for instance, — than that more persons stood on one side of Ezra than on the other. As the LXX. agrees with the Hebrew text, and the number seven on each side would be quite in harmony with Israelitish ideas of propriety, the last theory is perhaps the best.

Ver. 45. **Conspicuously,** ἐπιδόξως. Wahl's *Clavis* translates by "full of dignity;" Bretschneider, with Schleusner, "*insigniter, gloriose.*" But we must believe that it is Ezra's position as elevated above the people that is referred to. So Michaelis: "*Nachdem er vorhin vor ihnen allen die vornehmste Stelle eingenommen,*" etc. See Neh. viii. 5. This is implied, also, in the reading of II. III. 58. 64. *al.* Ald. (προεκάθετο γάρ).

Ver. 46. **Opened the law** (A. V.), ἐν τῷ λῦσαι τὸν νόμον. Schleusner would give to the verb the meaning of *interpreted.* So also the Old Latin. But in addition to the fact that this rendering would not be in harmony with the context, or be expected with the aorist, the word is better rendered by *unfastened.* That is, before he began to read, Ezra, as was natural, undid the fastenings of the scroll, and unrolled it.

Ver. 48. Here, again, we find thirteen names; and, although there is considerable variation in the spelling, it is not difficult to find in them the same persons who are spoken of in the corresponding account in Neh. viii. 7. The LXX. — probably for the sake of brevity — has only the first three names. These persons, being in close contact with the people, re-read and interpreted to them what was most difficult to understand. Michaelis supposes that they recited the words with Ezra, and that through their united voices they were able to reach all the people. This is not probable. It is not to be supposed that Ezra read, uninterruptedly, the entire time, *i. e.*, for six hours. But, after reading a certain part, this part was interpreted, as far as necessary, to the people. The word ἐμφυσιάω (ἐμφυσιόω) is used also in John (xx. 22). Schleusner would give it in one passage the force of *explico;* and in ver. 55 of the present chapter the meaning of *exhilaro.* The rendering in the latter case would seem from the context to be correct; but in the former it is too weak. The English word *infuse* or *instill* seems better to express the earnestness with which the Levites sought to impress the sense on the minds of the people.

Ver. 49. **Attharates.** In the Hebrew this word is given as the official title of Nehemiah, in the sense of *governor.* He receives another and the ordinary title for governor — Pechah — at Neh. v. 14, 15, 18. Cf., above, v. 40, and Neh. x. 1. The text of the Greek Ezra at this point deviates in other respects from that of the canonical book, and apparently without good ground. See remarks in our Introduction to the present book, *ad loc.*

Ver. 55. Ὅτι γάρ. This is an extraordinary collocation of particles, and sufficiently accounts for the variations in the readings. — The clause καὶ ἐπισυνήχθησαν begins a new sentence, the remaining part of which has been lost. The Vulgate adds: "*universi in Hierusalem celebrare lætitiam secundum testamentum Domini, Dei Israel.*" In

Josephus (*Antiq.*, xi. 5, § 5) the account is continued to the effect that, after the people had feasted for eight days in their tabernacles, they departed to their own homes, singing hymns to God, and giving thanks to Ezra for his efforts to reform the corruptions which had been introduced into their community; and that Ezra died full of years, and was magnificently buried at Jerusalem. Not much confidence can be given to these statements. It is probable that they are based on tradition alone. According to another account Ezra died in Persia. See Schenkel's *Bib. Lex.*, under "Ezra;" and Bertholdt's *Einleit.*, p. 1012.

A TABLE OF THE NAMES AND NUMBERS OF THOSE RETURNING FROM BABYLON WITH ZERUBBABEL, ACCORDING TO THE THREE LISTS FOUND IN 1 ESDRAS, EZRA, AND NEHEMIAH, RESPECTIVELY.

	Ezra (ii. 3–60).		Nehemiah (vii. 8–62).		1 Esdras (v. 8–40).	
	Name.	Number.	Name.	Number.	Name.	Number.
1.	Parosh	2,172	Parosh	2,172	Phoros	2,172
2.	Shephatiah . . .	372	Shephatiah . . .	372	Saphat	472
3.	Arah	775	Arah	652	Ares	756
4.	Pahath-moab . .	2,812	Pahath-moab . .	2,818	Phaath-Moab . .	2,812
5.	Elam	1,254	Elam	1,254	Elam	1,254
6.	Zattu	945	Zattu	845	Zathui	945
7.	Zaccai	760	Zaccai	760	Chorbe	705
8.	Bani	642	Binnui	648	Bani	648
9.	Bebai	623	Bebai	628	Bebai	623
10.	Azgad	1,222	Azgad	2,322	Astad	3,322
11.	Adonikam . . .	666	Adonikam . . .	667	Adonicam . . .	667
12.	Bigvai	2,056	Bigvai	2,067	Bagoi (Bago) . .	2,066
13.	Adin	454	Adin	655	Adinu	454
14.	Ater	98	Ater	98	Ater	92
15.	— —	— —	— —	— —	Cilan and Azenan .	67
16.	— —	— —	— —	— —	Azaru	432
17.	— —	— —	— —	— —	Annis	101
18.	— —	— —	— —	— —	Arom	32
19.	Bezai	323	Bezai	324	Bassai	323
20.	Jorah	112	Hariph	112	Arsiphurith . . .	102
21.	— —	— —	— —	— —	Baiterus	3,005
22.	Hashum	223	Hashum	328	— —	— —
23.	Gibbar	95	Gibeon	95	— —	— —
24.	Bethlehem . . .	123	Bethlehem and Netophah	188	Bæthlomus . . .	123
25.	Netophah . . .	56			Netophas . . .	55
26.	Anathoth . . .	128	Anathoth . . .	128	Anathoth . . .	158
27.	Azmaveth . . .	42	Beth-azmaveth . .	42	Bæthasmoth . .	42
28.	Kirjath-arim, Chephirah, Beeroth .	743	Kirjath-jearim, Chephirah, Beeroth, etc.	743	Kariathiri . . .	25
29.	— —	— —	— —	— —	Caphira and Beroth	743
30.	— —	— —	— —	— —	Chadiasæ and Ammidii	422
31.	Ramah and Gaba .	621	Ramah and Geba .	621	Cirama and Gabbe	621
32.	Michmas	122	Michmas . . .	122	Macalon	122
33.	Bethel and Ai . .	223	Bethel and Ai . .	123	— —	— —
34.	Nebo	52	Nebo (other) . .	52	Betolio	52
35.	Magbish	156	— —	— —	Niphis	156
36.	(Other) Elam . .	1,254	(Other) Elam . .	1,254	— —	— —
37.	Harim	320	Harim	320	— —	— —
38.	Lod, Hadid, and Ono	725	Lod, Hadid, and Ono	721	Calamolalus and Onus	725
39.	Jericho	345	Jericho	345	Jerechu	345
40.	Senaah	3,630	Senaah	3,930	Sanaas	3,330
41.	Jedaiah	973	Jedaiah	973	Jeddu	972
42.	Immer	1,052	Immer	1,052	Emmeruth . . .	1,052
43.	Pashur	1,247	Pashur	1,247	Phassurus . . .	1,247
44.	Harim	1,017	Harim	1,017	Charmi	1,017
45.	Jeshua, Kadmiel, and Hodaviah .	74	Jeshua, Kadmiel, and Hodevah .	74	Jesua, Cadoëlus, Bannas and Sudias .	74
46.	Asaph	128	Asaph	148	Asaph	148
47.	Children of porters	139	Children of porters	138	Children of porters	139
48.	Nethinim . . . (35 names.)	392	Nethinim . . . (32 names.)	392	Servants of temple .	372
49.	Other names . .	652	Other names . .	642	(Text shortened)	652
		29,818		31,089		33,642

A TABLE OF THE FAMILIES RETURNING WITH EZRA FROM BABYLON ACCORDING TO THE TWO LISTS, EZRA VIII. 2-24, AND 1 ESDRAS VIII. 29-40, RESPECTIVELY.

	Ezra.	No.	1 Esdras.	No.
1	Phinehas, Gershom,		Phinees, Gerson,	
2	Ithamar, Daniel,		Ithamarus, Gamaliel,	
3	David, Hattush, Shechaniah,		David, Attus, Sechenias,	
4	Pharosh, Zechariah.	150	Phoros, Zacharias.	150
5	Pahath-moab, Elihoenai, Zerahiah.	200	Phaath-Moab, Eliaonias, Zaræas.	200
6	Shechaniah, Jahaziel.	300	Zathoes, Sechenias, Jezelus.	300
7	Adin, Ebed, Jonathan.	50	Adin, Obeth, Jonathas.	250
8	Elam, Jeshaiah, Athaliah.	70	Elam, Jesias, Gotholias.	70
9	Shephatiah, Zebadiah, Michael.	80	Saphatias, Zaraias, Michaelus.	70
10	Joab, Obadiah, Jehiel.	218	Joab, Abadias, Jezelus.	212
11	Shelomith, Josiphiah.	160	Banias, Salimoth, Josaphias.	160
12	Bebai, Zechariah, Bebai.	28	Babi, Zacharias, Bebai.	28
13	Azgad, Johanan, Hakkatan.	110	Astath, Joannes, Acatan.	110
14	Adonikam, Eliphelet, Jeiel, Shemaiah.	60	Adonicam, Eliphalatus, Jeüel, Samæas.	70
15	Bigvai, Uthai, Zabbud.	70	Bago, Uthi, Istalcurus.	70
		1,496		1,690

A TABLE OF PERSONS FOUND GUILTY OF HAVING MARRIED FOREIGN WIVES ACCORDING TO THE RECENSION OF 1 ESDRAS AND EZRA RESPECTIVELY.

	1 Esdras ix. 19–35.		Ezra x. 18–44.
Priests.	*Sons of Jesus, son of Josedec:* Mathelas, Eleazarus, Joribus, Joadanus. *Sons of Emmer:* Ananias, Zabdæus, Manes, Samæus, Hiereël, Azarias. *Sons of Phaisur:* Elionais, Massias, Ismaelus, Nathanaelus, Ocodelus, Saloas.	*Priests.*	*Sons of Jeshua, son of Jozadak:* Maaseiah, Eliezer, Jarib, Gedaliah. *Sons of Immer:* Hanani, Zebadiah. *Sons of Harim:* Maaseiah, Elijah, Shemaiah, Jehiel, Uzziah. *Sons of Pashur:* Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, Elasah.
Levites.	Jozabadus, Semeis, Colius (Calitas), Pathæus, Judas, Jonas. *Holy Singers:* Eliasibus, Bacchurus. *Porters:* Salumus, Tolbanes.	*Levites.*	Jozabad, Shimei, Kelaiah (Kelita), Pethahiah, Judah, Eliezer. *Holy Singers:* Eliashib. *Porters:* Shallum, Telem, Uri.
Israel in general.	*Sons of Phoros:* Hiermas, Jezias, Melchias, Maelus, Eleazarus, Asebias, Banæas. *Sons of Elam:* Matthanias, Zacharias, Jezrielus, Joabdius, Hieremoth, Aidias. *Sons of Zamoth:* Eliadas, Eliasimus, Othonias, Jarimoth, Sabathus, Zeralias. *Sons of Bebai:* Joannes, Ananias, Jozabdus, Amathias. *Sons of Mani:* Olamus, Mamuchus, Jedæus, Jasubus, Jasaelus, Hieremoth. *Sons of Addi:* Naathus, Moösias, Laccunus, Naidus, Matthanias, Sesthel, Balnuus, Manassias. *Sons of Anan:* Elionas, Asæas, Melchias, Sabbæus, Simon, Chosamæus. *Sons of Asom:* Altanæus, Mattathias, Sabannæus, Eliphalat, Manasses, Semei. *Sons of Baani:* Jeremias, Momdius, Ismaerus, Juel, Mabdai, Pedias, Anos, Rabasion, Enasibus, Mamnitanaimus, Eliasis, Bannus, Eliali, Someis, Selemias, Nathanias. *Sons of Ezora:* Sesis, Ezril, Azaelus, Samatus, Zambri, Josephus. *Sons of Ethma:* Mazitias, Zabadæas, Edais, Juel, Banæas.	Israel in general.	*Sons of Parosh:* Ramiah, Jeziah, Malchiah, Miamin, Eleazar, Malchijah, Benaiah. *Sons of Elam:* Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, Eliah. *Sons of Zattu:* Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, Aziza. *Sons of Bebai:* Jehohanan, Hananiah, Zabbai, Athlai. *Sons of Bani:* Meshullam, Malluch, Adaiah, Jashub, Sheal, Ramoth. *Sons of Pahath-moab:* Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, Binnui, Manasseh. *Sons of Harim:* Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, Shemariah. *Sons of Hashum:* Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei. *Sons of Bani:* Maadai, Amram, Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, Jaasau, Bani, Binnui, Shimei, Shelemiah, Nathan, Adaiah, Machnadebai, Shashai, Sharai, Azareel, Shelemiah, Shemariah, Shallum, Amariah, Joseph. *Sons of Nebo:* Jeiel, Mattithiah, Zabad, Zebina, Jadau, Joel, Benaiah.

THE BOOK OF TOBIT.

INTRODUCTION.

THE name generally given to the Book of Tobit in the Greek MSS. is simply Τωβίτ; while in the Vulgate it is *Liber Tobiæ*, and in the two Hebrew texts *Sepher Tobi*. The Chaldaic MS., recently discovered by Dr. Neubauer, has as title the "History of Tobiyah" (מבשה טוביה). Some Latin MSS., apparently on the ground that the son holds as important a place in the history as the father, give as superscription: *Tobit et Tobias*, and *Liber utriusque Tobiæ;* in the latter of which titles, it will be noticed, the same name is applied to father and son, — a usage which is supported by none of the Greek MSS. In the oldest Greek authorities, however, the name of the father does not always appear in the same form, although the spelling Τωβίτ is the most common. The Vatican MS. (II.) has Τωβείτ; and the Sinaitic, Τωβείθ. The etymology of the word is not clear; but it is likely that the final letter has been added for the sake of euphony, as is the case with many Hebrew words found in the Greek Bible (Ναζαρέτ, Γεννησαρέτ); and that the original word was טוֹבִי, "my goodness," being itself a shortened form of טוֹבִיָּה, "goodness of Jehovah," or "pleasing to Jehovah." The latter name, which in our book is given to the son, was not an uncommon one in Jewish history after the period of the Exile.

The Different Texts.

There could, perhaps, be no better evidence of the charm which this simple story had for all classes of persons in the earlier times than the numerous texts in which it was put in circulation, and the various embellishments it received, in detail, in passing through different hands. Of texts more or less perfect, there exist in printed form, and have been collated, three Greek, three Latin, two Hebrew, a Syriac, and a Chaldaic. To determine the essential character of these different existing texts and their relative value, is naturally of the highest importance in any really critical study of the book. Which of them is, in all probability, the oldest? Is the same the original of the others, and the first original? or, are all but translations of a Chaldaic or Hebrew work no longer extant?

The most common opinion among scholars of all schools may be said to be, that the work was composed in Hebrew; but, until recently, this theory has been supported on grounds which were rather conjectural than real. The recent discovery by Dr. Neubauer, in the Bodleian Library at Oxford, of a Chaldaic text of the book, which he supposes to be the one used by Jerome in his version, has given to the matter a somewhat altered aspect. Jerome, in his preface to the translation of the work as it appears in the Vulgate, says: "*Exigitis, ut librum Chaldæo sermone conscriptum ad Latinum stilum traham, librum utique Tobiæ. . . . . Feci satis desiderio vestro. . . . . Et quia vicina est Chaldæorum lingua sermoni Hebraico, utriusque linguæ peritissimum loquacem reperiens unius diei laborem arripui, et quidquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui.*" Since Jerome's time until now, there have been discovered no traces of the Chaldaic text, of which he here speaks. Dr. Neubauer, however, is quite confident, and on grounds that must be allowed great weight, that he has found the same amongst the treasures of the Bodleian Library.[1] The MS. was bought by the library from a bookseller in Constantinople (No. 2339 of Neubauer's catalogue).

1 See the *Athenæum* for November, 1877, p. 630; the *Academy* of the same date, p. 468; Schürer in the *Theolog. Literaturzeitung*, 1878, No. i., col. 21, and No. xiv., cols. 331–335; Bickell's *Zeitschrift für Katol. Theol.*, 1878, pp. 216–222; and the text itself published by Dr. Neubauer, *The Book Tobit*, etc., Oxford, 1878.

It contains a collection of compositions of the nature of the Midrash, of which the Book of Tobit is the fifth in number, it being given as commentary to Gen. xxviii. 22. The grounds on which it is maintained that it is nearly related to the Chaldaic text used by Jerome, if not identical with it, are first and principally, that both, in the first two chapters and part of the third, employ the third person in speaking of Tobit, while all the other texts make use of the first person, that is, suffer Tobit to speak for himself. In addition to this, the two texts — that of Jerome represented in the Vulgate, and the newly discovered Chaldaic — have the same general form throughout, with the exception of the closing chapters, which are incomplete in the latter. There is the same abridgment of the narrative in the several parts in both, and the same general habit of giving in a freer, independent form the contents of the story. It is true there are differences, also, between them, both in order and in words; in some of which the Chaldaic agrees better with some of the other texts than with the Vulgate. But these differences, as Dr. Neubauer thinks, can be sufficiently well accounted for by the fact that the Chaldaic had to be adapted to the Midrash, in which it was found; while there can be no doubt that Jerome's version has inaccuracies owing to his haste, and his method of proceeding in other respects, and was at the same time greatly influenced by the Old Latin, which he also had before him.

But now, if it be admitted that the newly discovered Chaldaic text is essentially that used by Jerome, it would not by any means follow that this text is the original one or even the best extant representative of the original. Jerome himself lays no such stress upon the value of this particular text as to lead us to suppose that he regarded it as the original. He admits that he spent but a day with his Jewish interpreter and his amanuensis upon it, and his work shows everywhere the most marked influence of the Old Latin. Moreover, it is evident that the text is given in a fuller and more complete form in the Greek than in the Chaldaic, the latter being throughout of the nature of an abridgment. But it seems to us conclusive on this point, that the Chaldaic text, as we have before stated, instead of representing, in the opening chapter, Tobit as speaking, mentions him only in the third person. This, as Neubauer and Bickell admit, cannot have been the original form of the composition. That is found in the Greek MSS., which represent him as giving his own history up to chap. iii. 7 ff., where the account of Sarah is introduced, and where the third person is necessary, and from that point it is continued through the book. The good Semitic diction in which the Chaldaic is written, and on which the two last-named scholars lay much stress, inferring that it must arise from the fact that a Hebrew original lies at the basis of it, might just as well be the result of the very free way in which the translation is made, as well as the Hebraizing character of all the texts, the best of the Greek not excepted. Under these circumstances, the opinion of Schürer seems best worthy of support, who says: "So much is quite probable, that an older Chaldaic, or at least Semitic text preceded our present Chaldaic, in which, in chaps. i., ii., the first person was preserved. For the Hebrew of Münster, that has retained the first person, indicates such a model, and the same, as above remarked, is otherwise nearly allied to our Chaldaic text. We are ready, too, to concede the *possibility* that the book of Tobit was originally written in Hebrew, and that from this Hebrew original our Chaldaic text has come. But it remains a bare possibility. And, in any case, the Chaldaic, with its arbitrary abridgments and free reproduction of the thought, is much farther removed from this supposed original than any one whatever of the Greek recensions." [1]

The two existing Hebrew texts are acknowledged to be of recent origin. The one generally entitled *Hebræus Münsteri* was first printed in Constantinople, in 1516, and at Venice in 1544, 1608. Sebastian Münster, whose name it bears, received it from Oswald Schreckenfuchs, of Memmingen. He regarded it as a *libellus vere aureus*, and had it reprinted at Basle, with a Latin translation, in 1542 and 1549. It was also published in 1563, 1566, 1570, and 1576. On its first appearance, opinions were much divided concerning it, some holding it for a work of Münster himself, and others for the true original. The edition of 1556, which appeared after the death of Münster, was subsequently incorporated, together with the latter's translation, in the London Polyglot. In this same work of Walton, moreover (vol. iv.), is to be found the other Hebrew text, which, for the sake of distinguishing it from the former, is called *Hebræus Fagii*, Fagius having published it from a Constantinople copy of 1517,[2] in connection with his edition of *Sententiæ Morales Ben Syræ* (Isnæ, 1542), under the title: *Tobias Hebraice cum versione Latina e regione.* There is no exact agreement of opinion

1 *Theolog. Literaturzeitung*, 1878, No. 14, col. 335.

2 Zunz, *Vorträge*, p. 125, gives the date as 1519.

respecting the time when these two Hebrew versions were made. Fritzsche and Reusch fix the date of that named *Hebræus Fagii*, in the eleventh century; Ilgen a century later, while Sengelmann vacillates between the two. It is for the most part a free translation, or paraphrase, of the Greek as found in the Roman edition of the LXX. The other belongs to a recension of the text, which, as we have said, is otherwise represented by the Chaldaic and the Old Latin. The Hebrew version of the Old Testament apocryphal books by Fränkel (Lips. 1830) was made from the Vulgate. There is said to be, in the Vatican library at Rome, a Latin translation of a Hebrew codex of the Book of Tobit, made by Bartolocci, but nothing further is known of it.

Of the three Latin texts of the Book of Tobit, two originated before the time of Jerome, and are variously named "Old Latin," "Itala," "Itala I.," "Itala II.," etc. They were published by Sabatier.[1] He used, principally, for this purpose, three MSS., Codex Regius, n. 3564., which contained the whole book, and belonged to the eighth century; a second, from the library of S. Germanus a Pratis, n. 4., of the same age, but defective in certain passages; and added various readings from another belonging to the same library, n. 15. The last was of inferior value on account of its mutilated character, although not younger than the first two. Sabatier, in his notes, gives readings from a fourth important MS., which had formerly belonged to Queen Christina of Sweden, but which, at that time, was in the Vatican Library, n. 7. Although of unknown age, its text is of such a character, and differs so much from that of the three MSS. just mentioned, as to seem to justify the theory of another recension. Unfortunately, however, this codex contains only chaps. i.–vi. 12. From its purer style, and the fact that the quotations from Tobit found in the Fathers agree better with the other recension, it is thought to be of a somewhat later date.

The Latin version of Tobit contained in the Vulgate was made, as we have already noticed, by Jerome. Of the three translations in this language, it is, undoubtedly, the least valuable. Pellican, as quoted by Sengelmann (*Einleit.*, p. 56), was of the opinion that some other person must have done the work and published it under the name of Jerome, in order to give it the more currency. But the confession of this father (*unius diei laborem arripui*), and his known method of proceeding, as given in the preface to his version of Judith (see *Introd.* to that book), are a sufficient explanation of most of its deficiencies. Unfortunately, the authoritative position of this text as the one, especially since the Middle Ages, ecclesiastically used and sanctioned, has given to it an importance which it in no sense deserves. Many translations into modern languages have been made from it, and not only Roman Catholics, but Protestants have, until a recent period, given it the preference before all others. What seems to be still another Latin text, sometimes named "Itala III." is extant in an old MS. whose readings have been given by Mai in vol. ix. of his *Spicilegium Romanum Vaticanum*. As only a few fragments, however, remain, it is impossible to classify it, relatively to the others, with any great degree of certainty. Cf. Reusch, *Com.*, p. xxvi.

In the Polyglot of Walton the Book of Tobit appears also in a Syriac translation. That it is a translation is evident from the exactness with which it follows its still extant Greek original (Greek A.). It is, indeed, announced in the superscription : "*Sequitur Liber Tobit; ipse autem ponitur secundum traditionem LXX. interpretum.*" But the agreement with this recension of the Greek text extends only to vii. 10. For Walton's work two MSS. were used. On the margin of the first appears at this place, in Latin, the following note : "Up to this point we have copied from a codex which was translated from the LXX. Since, however, this was mutilated, and we could not make it out any further, we find ourselves obliged to transcribe the remainder from another codex. *Igitur quæ hinc ad finem libri, ab editione alia sunt.*" (*Lond. Pol.*, vol. vi., p. 43.) The latter part of the book, then, — that is, from vii. 11 on, — represents another recension of the Greek text, and, as it is generally agreed (so Fritzsche, Reusch, Sengelmann, and others), that which is known as Greek B., found in the Sinaitic MS., to which the Itala and the Chaldaic of Neubauer are closely allied. The text of this Syriac version is given in vol. iv. of the Polyglot ; but the readings, which are not numerous, in vol. vi. Bernstein has made a few emendations in the *Zeitschrift der deutschen Morgenländ. Gesellschaft* (iii. 400.) ; but they are not of great importance. The extreme literalness of the first of the two above-mentioned MSS. makes it of considerable importance, as far as it goes, in a critical study of the work.

As already noted, the Greek text appears in three different recensions, named sever-

1 *Bibliorum Sacrorum Latinæ Versiones Antiquæ*, Tom. i.

ally A. B. and C. The last is represented by three MSS. (44. 106. 107.), and is the same as that found in the Syriac version from VII. 11. These MSS., however, are not of one recension throughout. From the beginning to vi. 9 they have the common text; from v. 10 to xiii. 18, the recension named C. According to Bickell,[1] this recension is also found from v. 9 to vi. 18 in a Vatican MS. of the Itala edited by Bianchini.[2] The matter is by no means yet fully decided to which of the other two recensions — that principally represented, on the one side, by the Vatican MS. (II.), or that, on the other, by the Sinaitic and Old Latin (Greek B.) — is to be given the preference. Bickell pronounces that known as Greek A. as the oldest of the three Greek recensions, and the source of the other two, they being revisions of it, made with the help of the Hebrew original (*sic*). Gutberlet, since all the texts, in his opinion, have received more or less canonical recognition by their use in the church, thinks the matter is not one of the greatest importance, but chooses Greek B., which is preferable in a literary point of view, as the basis of his Commentary. Greek A., as he acknowledges, would have the preference on æsthetical grounds, while the Latin Vulgate surpasses all others in dogmatical importance.[3] Obviously, the question is not to be thus settled.

Fritzsche, in the *Prolegomena* to his edition of the Apocrypha in Greek, as well as in his Commentary, maintains with the utmost confidence, as against Ewald[4] and Reusch,[5] the superiority of the text of the book usually followed. It is the text supported by much the largest number of MSS., and is the most quoted by the Greek Fathers. It is less diffuse than the other, and less smooth in its style of composition. On the other hand, as has been recently shown by Schürer,[6] it is not to be denied that there are instances where A. seems to have a text less worthy of confidence than B., if indeed it has not been revised from it. See, for instance, i. 4, 19, 20. He holds that although there are cases where B. has been doubtless emended, and A. has a preferable reading (as at i. 1; i. 4: the τοῦ ὑψίστου of A. being undoubtedly correct, while the Sinaitic has τοῦ θεοῦ; i. 14, the name Ῥάγοις is wanting), still there is nothing in the way of holding that, in general, it has the original text rather than A. The greater diffuseness of B., he thinks, is scarcely ever of the sort that it should be looked upon as an enlargement in the way of paraphrase; but that it would appear, on the contrary, as though its more circumstantial account had been generally abridged in A. This opinion of Schürer has the more weight since it represents his deliberate judgment after critical examination, he having previously accepted Fritzsche's view.[7]

In the present volume we have taken the "received text" as the basis of comment, but at the same time have given a translation of that known as Greek B. The former is found in the edition of the LXX. by Holmes and Parsons, together with the readings of eighteen MSS., whose comparatively few variations testify to the purity of form in which it has been transmitted. It has been best preserved in II., with which 52. (i.–iii. 15) and 108. generally agree. The remaining MSS., according to Fritzsche, arrange themselves as follows: III. 58. 64. 243. 248. 249. 55. on the one side, and 23. 71. 74. 76. 236. 44. 106. 107. and the Syriac version as far as vii. 9, on the other. Codex Alexandrinus (III.) has a mixed text, but ordinarily agrees with the former series.

Has the Book a Basis in Facts?

It is a question which has been much discussed, whether the Book of Tobit is to be considered as veritable history or romance. The majority of critics favor, with more or less of limitation, the latter view. And if the construction of the story and its relation to the canonical books be carefully considered, it must be held to be the correct one. For instance, the two characters of Tobit and Sarra are drawn with too much similarity of coloring to suppose that they were actual historic personages. They were both at the same time treated to vituperation and reproach; at the same time betook themselves to prayer, and prayed for precisely the same thing, namely, that God would relieve them of their troubles by removing them from the world. And they are represented as similar not only in their fortunes, but also in their mental and moral characteristics: in their honesty, in their innocence of crime, although it was charged upon them; and in the nameless charm of virtuous souls.

1 *Zeitschrift für Katol. Theol.*, p. 218.
2 *Vindiciæ Canonicarum Scripturarum Vulgatæ Editionis*, p. 350. Cf. Reusch, *Libel. Tob.*, Præfat., p. iv.
3 Page 19. 4 *Jahrb. d. Bibl. Wissenschaft*, ix. 191. 5 *Com.*, p. iii. 6 *Idem*, col. 333.
7 *Idem*, 1878, No. 7, col. 161.

Again, no one can read the work without being continually reminded of a certain other Scriptural personage, whom Tobit resembles in the sad fortunes of his earlier life, as also in the restful and fruitful experiences of its closing years. The writer had doubtless "heard of the patience of Job," and "seen the end of the Lord;" for "the Lord is merciful and compassionate." Tobit is represented as being like Job, — rich, of high standing, benevolent towards the poor; like Job, notwithstanding his moral worth, he became poor, sick, and miserable. Both alike are mocked in their misfortunes by their wives, on whose support they are similarly dependent. Both long for death to release them from their sufferings. Both are healed in a surprising manner, and come in subsequent life into a position and attain a prosperity which far surpass those of their former most prosperous days. In both cases it is the special interposition of Jehovah which turns the scales in their favor when the period of their discipline is ended.

Still further, the allusions in chap. xiv. 10 to the Book of Esther, — if they are admitted, — and the seeming effort to construct the story so as to correspond, in some degree, with that of this favorite book, is much more suggestive of fiction than of real biography. Whatever theory may be adopted in the explanation of this difficult passage (cf. *Com.*, *ad loc.*), the feeling must still remain, that the writer seeks to enhance the glory of his more or less supposititious hero by associating him, not only with Job in his trials and his triumphs, but also with this earlier favorite of the Persian court. In view now of what has been said, but one opinion respecting the composition of the book seems tenable: it is a work of the imagination. Where the narrative is interrupted by outbursts of prayer, praise, or supposed prophetic utterance (as in chap. xiii.), there is the clearest evidence of attempted, though unsuccessful, adaptation of borrowed expressions to the circumstances of the story. It is indeed possible that a real family history lies at the basis of the narrative; but it seems far more probable that the author set out with certain moral ideas to which he wished to give utterance, and which he has clothed in this garb of *quasi*, or, to some extent actual, history, as the one or the other best suited his purpose. At least, it would appear that not the history, but the moral teaching, was the matter which lay nearest his heart.

Historical Difficulties.

That the Book of Tobit presents some peculiar historical difficulties is generally acknowledged, although there is by no means the same unanimity respecting the importance to be attached to them, or the manner in which they are to be explained. Hengstenberg (*Ev. K. Zeitung*, 1853, p. 54), who, in the controversies on this subject twenty years ago, argued in favor of the publication of the apocryphal books in connection with the canonical, wrote: "The Book of Tobit is charged with containing many geographical, chronological, and historical, blunders, as well as some opinions which are improbable and worthy of suspicion. But the author had no intention of avoiding them, since he did not write history but a didactic story. To judge these [deficiencies, then,] according to the standard of a historical composition, is quite a mistake. He that would defend the historical character of the book will undoubtedly involve himself in the strangest perplexities." But this is just what the most thoughtful and scholarly of the Roman Catholic defenders of the work — like Welte and Reusch — do. It will not be a work of supererogation, therefore, to make investigations concerning the nature and extent of these alleged faults.

First, then, in chap. i. 2, we find the statement that Tobit was carried away as captive from Thisbe, in Galilee, in the time of Ennemessar (Shalmaneser, cf. *Com.* below). But, according to 2 Kings xv. 29, it was Tiglath Pileser who made this deportation of captives to Nineveh. The usual explanation of this apparent contradiction is that Tobit may have been taken indeed, with the captives in the time of Tiglath Pileser, and afterwards, *en route*, made his escape (Dereser, Scholz, Welte), and returned to Palestine to be subsequently removed to Nineveh by his successor, the Shalmaneser above mentioned; or, that he was not included at all among those at first deported (Reusch), but in the number of those removed by Shalmaneser, as noticed in 2 Kings xvii. 3, 6. But it is a fatal objection to the second explanation that it was not Shalmaneser, but Sargon, according to the Babylonian inscriptions — and the account in the passage from the Book of Kings is not out of harmony with it — who took *Samaria*, and he did not carry his captives to Nineveh, where Tobit was carried, but placed them in "Halah and in Habor [by] the river of Gozan, and in the cities of the Medes." Cf. *Bib. Com.*, *ad loc.*; *Transactions*, 1873, p. 328; Rawlinson, *Herod.*, i. 477 f., and *Ancient Mon.*,

ii. 152. And with respect to the first explanation, our answer to the second is valid also against it, — that Sargon was the Assyrian monarch who actually captured Samaria, while the theory that so important a family as that of Tobit could have been in the two deportations of Tiglath Pileser (cf. *Bib. Com.* at 2 Kings xvi. 9) overlooked, or that, with the rigor with which prisoners of war were then guarded, he made his escape from the victorious Assyrian army, has too much the appearance of a subterfuge to require sober investigation. The writer of the book was evidently misled by the *apparent* statements of 2 Kings xvii. 3–6, xviii. 9–11, and by not comparing them with that of xv. 29. Bosanquet (*Transactions*, 1874, i. pp. 1–27) maintains that Tiglath Pileser, Shalmaneser, and Sargon were all on the throne together; at first, the first two, then the three, "by some state arrangement which has not yet been explained." If this were to be admitted, it might still be regarded, at least, as highly improbable that Tiglath Pileser being still on the throne, an event of so much importance should have been spoken of as taking place during the reign of his associate and inferior.

A second discrepancy in dates occurs in chap. i. 4. It is there said that Tobit was a young man (*νεωτέρου μου ὄντος*) when his tribe Nephthali fell away (with the ten tribes) from Judah. But this occurred, if as seems necessary (see *Com. ad loc.*), the political separation is referred to, a couple of centuries before the Babylonian captivity, while according to the received Greek text (xiv. 2, 11) Tobit reached only the age of 158. On the other hand, if we follow the other texts, the discrepancies are found to be no less perplexing.

Another error is found in the fifteenth verse of the same chapter. Sennacherib is represented as both the son and successor of Ennemessar, *i. e.*, Shalmaneser. But it is now sufficiently well established by the Assyrian inscriptions that Sennacherib was the son of Sargon. Cf. Rawlinson, *Ancient Mon.*, ii. 155; *Herod.*, i. 481, and Schrader, *Die Keilinschriften*, p. 169. Bosanquet (*Transactions*, 1874, p. 27) would explain by supposing either that Sennacherib suppresses the name of his father, Sargon, because he wishes to be regarded as descending from the legitimate line of kings, or that he became the son of Shalmaneser by marriage. Both suppositions, however, are simply conjectures.

Also, in the twenty-first verse, it is said that "not fifty days" passed (the Sinaitic MS. says "forty days"), *i. e.*, as is evident from the connection, after the return of Sennacherib from his disastrous campaign in Palestine, "before two of his sons killed him." But from the account in 2 Kings we learn that he returned to Nineveh and *dwelt* (וַיֵּשֶׁב) there. The idea of a considerable time is undoubtedly involved in this word. Moreover, the same fact is clear from the inscriptions (cf. Schrader, *Die Keilinschriften*, p. 205 f.), according to which he conducted no less than five more or less important campaigns against his enemies after this event. And Rawlinson says (*Ancient Mon.*, ii. 169, 170): "The murder of the disgraced Sennacherib, 'within fifty-five [?] days' of his return to Nineveh, seems to be an invention of the Alexandrian Jew who wrote the Book of Tobit. The total destruction of the empire, in consequence of this blow, is an exaggeration of Josephus, rashly credited by some moderns. Sennacherib did not die until B. C. 681, seventeen years after his misfortune; and the empire suffered so little that we find Esarhaddon, a few years later, in full possession of all the territory that any king before him had ever held, ruling from Babylonia to Egypt, or (as he himself expresses it) 'from the rising up of the sun to the going down of the same.'"

Still, again, in the last verse of the book, it is said that Tobias heard, before his death in Media at the age of one hundred and twenty-seven (the other texts give, Vulg., 99; Sin., 117) of the destruction of Nineveh by "Nabuchodonosor and Assuerus." Now, if we compare the date of the period fixed for the beginning of Tobit's captivity (i. 2) with the further date of his blindness, and of his death (xiv. 2), and of the marriage and death of Tobias (x. 10; xiv. 14), it will be evident that our author has made other chronological blunders. First, there is not a sufficient interval between the alleged deportation of Shalmaneser and the destruction of Nineveh for the events narrated in the book. Second, supposing Tobias to have been twenty-seven years of age when he returned with his wife to his father's house — Tobit was sixty-six — then, instead of moving into Media, and living to a good old age, after his father's death, he must have died, according to the book, very soon after. Or, even if he were less than twenty-seven at the date of his marriage, the representation of the book (xiv. 12–14) would be an exaggeration. Moreover, third, as we have shown below in connection with the commentary, there can be no dependence placed on the statement of

the same verse that "Nabuchodonosor and Assuerus" took Nineveh. Saracus was at this time king of Assyria, with his capital at Nineveh. One of his ablest generals was Nabopolassar, whom he sent to Babylon to operate against the Susianians, while he retained the bulk of his forces to engage the Medes, who also had assailed his empire from another quarter. Nabopolassar, however, instead of continuing to support the waning fortunes of his monarch, proved faithless, made terms with Cyaxares, king of the Medes at that time, on the condition that his son should be betrothed to the king's daughter, and both of them turned their united forces against Nineveh, which fell before them at about B. C. 625. This is Niebuhr's date. Later authorities place the date of this event at B. C. 609–607. Rawlinson (*Herod.*, i. 502) says B. C. 610. Cf. *Ancient Mon.*, ii. 231, 232. This alliance seems to be noticed in a passage in *Herodotus* (i. 106): "They took Nineveh — I will relate how in another history — and conquered all Assyria, except the district of Babylonia." It is plainly stated by Abydenus (Euseb., *Chron.*, i. 9): "Sed enim hic, capto rebellandi consilio, Amuhiam Astyagis Medorum principis filiam nato suo Nabucodrossoro despondebat; moxque raptim contra Ninum, seu Ninivem, urbem impetum faciebat." The same also is supported by Polyhistor, through Syncellus (*Chronograph.*, *ad loc.*) and by Josephus, *Antiq.*, x. 5, § 1). The latter says, "Now Neco, king of Egypt, raised an army and marched to the river Euphrates, in order to fight with the *Medes and Babylonians, who had overthrown the dominion of the Assyrians.*" Hence, while it is possible that Cyaxares may have also borne the name "Assuerus," it seems reasonably certain that the introduction of "Nabuchodonosor's" name is an anachronism. Sengelmann (*Com.*, p. 118) also cites a Hebrew work of the second century which gives to Nebuchadnezzar the credit of subjugating Nineveh. But the influence that his betrothal with the daughter of Cyaxares had on that event was so important, and his name was so much more distinguished than that of his father, that such a statement is not to be wondered at. This may have been the occasion also for what is said in the present book.

Other Improbabilities.

In addition to these historical discrepancies, there have also been urged against the credibility of the Book of Tobit, and as it would appear justly, certain other improbabilities of the narrative. Since these, however, have been for the most part noticed where they occur in connection with the following commentary, we need only, with the utmost brevity, refer to them here. In chap. ii. 9, Tobit is represented as sleeping in the court of his house, instead of the house itself, because he had become ceremonially unclean by coming in contact with a dead body. But just before (ver. 4), on the same day, by his own admission, he had handled this very body, and immediately afterwards returned home and partaken of food, apparently without a thought of its impropriety. Again, while lying by the wall in the court, it is said that sparrows "muted warm dung into his eyes" (ii. 10), *i. e.*, into both his eyes at the same time, and he became blind in consequence. The utter improbability of any such thing taking place in this manner needs only to be suggested. Further, in iv. 12, Noah is represented as one who married a wife from among his own kindred. The illustration is, to say the least, "far-fetched," besides, we have no information from the canonical books of Scripture concerning whom Noah married.

Again, there seems to be no good reason for the introduction of Tobit's dog into the narrative (v. 16; xi. 4). To say (with Dereser, Scholz, *Com.*, *ad loc.*) that it was in order that, on the return of the son and his angel guide, the dog might run ahead to announce their coming, is to say what is quite insufficient, while it lacks the support of the Greek text, according to which it is simply said: ὁ κύων ὄπισθεν αὐτῶν. It is true that the dog was much esteemed in Egypt, and often appears on the monuments of that country (cf. *Transact.*, iv. 172 ff.), and also, as used for the chase, on those of Assyria (Rawlinson, *Ancient Mon.*, i. 234) and Media (*idem*, ii. 301); but the present is the only known instance where a Jew is represented as treating a dog with anything like familiarity. He was employed by them as a watch for guarding flocks (Job xxx. 1; Is. lvi. 10), but, on the other hand, the term "dog" has always been among them an expression of utter contempt, as it still is throughout the East (see Van Lennep, *Bible Lands*, p. 278). It is a fact worthy of notice that in both the Chaldaic and Hebrew (Münster) texts all mention of the dog is left out.

Still further, the young Tobias has a remarkable experience with a fish on the first evening of his journey (vi. 3). He went down to the river Tigris to bathe, and "a fish leaped out of the water and would have swallowed him. But the angel said unto him, 'Lay hold of the

fish.' And the young man got possession of (*mastered*, ἐκράτησε) the fish, and drew it to land.'' And in the following verse it is said that the two travellers, after roasting the fish, ate it. Did they eat all of it? It is elsewhere said (xii. 19) that the angel only "appeared" to eat. And what sort of a fish was it that thought to have made a meal of Tobias but was made a meal of by Tobias? And where was the dog during this startling episode?

In chap. viii. 9, we read that Raguel, after suffering Tobias — and being all too easily persuaded, one might say, considering the circumstances — to marry his daughter, goes out and digs a grave with the expectation of burying his son-in-law there without any one's knowing it, except his wife. But he afterwards (ver. 18) allows his servants to fill the grave, who would thus learn for what purpose it had been intended. (In the Chaldaic text the account is somewhat different.) Had he disposed of the bodies of seven previous sons-in-law in this manner? How was it possible for him in such a case to escape an investigation on the part of his own brethren, if not of the government of the country? In chap. ix. 1–6, it seems to be represented that Raphael, with camels and a servant, made the journey from Ecbatana to Rages in Media and returned in two days. The distance between the two places must have been nearly or quite two hundred miles, which supposition, moreover, agrees well with the statement of Arrian that the army of Alexander required eleven days to travel it in one direction. Cf. Rawlinson, *Ancient Mon.*, ii. 272 f. Further, in chap. xi. 7, 8, Raphael is said to have counseled Tobias to greet his blind father, on his return, without any previous preparation, by rubbing the pungent gall of the fish on his eyes. The author, in aiming at special picturesqueness here, ceased to be natural. The Syriac fitly represents the father as saying in astonishment: "What hast thou done, my son?" The conduct of the new-comers was truly sensational in more than one respect. Once more, what are we to think of a holy angel, of Raphael's pretended rank, who not only acts in general the part of this angel of the book of Tobit, in connection with a simple family history, but tells deliberate falsehood, even on the slightest occasion? He told Tobias (ver. 6), "I have lodged with our brother Gabael;" he declared to the father (ver. 12): "I am Azarias, son of Ananias the great." It is no sufficient justification of such conduct to refer to the sins of the patriarchs in this respect, as some have done, since no one attempts to justify these sins, much less to hold that angels should take the patriarchs as their examples. To say, with Reusch (*Com.*, *qd loc.*), that since the angel had assumed the character of Azarias, son of Ananias, therefore, it was only a natural consequence that he should act accordingly, is simply to seek to justify one act of dissimulation by another.

Doctrinal Teaching.

A variety of opinions exists respecting the aim of the author in the preparation of his work, and it may arise from the fact that no one object was particularly prominent in his mind. Cramer's theory seems as well as any to meet the circumstances of the case. He says (*Darstell. d. Moral*, etc., p. 14): "In the Book of Tobit, various moral doctrines and truths are in the way of example set forth, without one's being in a position to pronounce exactly which the leading idea is. . . . . Only so much can with certainty be affirmed, that Tobias and Sarah play the principal part in them. The leading ideas of the book are that righteousness, although it may seem to be at the mercy of wickedness, yet, in the end, conquers; that God hears the true inward prayer of the afflicted in time of suffering; and that one may win the love of Jehovah by the practice of almsgiving, the burial of the dead, and other pious acts. Yet there are so many other moral reflections mixed in, that the former often seem to stand [in the book] on account of the latter." Our object, under the present head, will be to point out certain peculiarities in the doctrinal teaching of the composition with special reference to the claim that is made for it to be reckoned among the canonical books of Scripture.

And we will first notice its position with respect to the ministry of angels. This, in general, is its teaching: there are angels good and bad. Among the good are seven of special prominence, who stand before God and present to Him the prayers of the saints (xii. 15). One of them is Raphael. The same also appear among men, and participate in various human activities and events (xii. 12 f.); serve as guides on long journeys, in which they share with their human companions couch and food, although only in appearance (vi. *passim*); act the part of physicians in prescribing for bodily ailments (iii. 17). Of the evil angels, on the other hand, one is Asmodæus. They seek to injure men, and have power to

kill them. They are also capable of sexual lust, and have unhallowed intercourse with the daughters of men. But there are special means of exorcising them, which consist, at least at times, in certain prepared medicaments which are burnt, the smoke of the same being to them unendurable (vi. 7). On smelling this smoke the demons will flee to their desolate dwelling-place in Upper Egypt (viii. 3), where they then may be fast bound by the good angels.

Now, no one needs to ask the question of a person well acquainted with the teaching of the canonical books on these several points, whether the Book of Tobit is in harmony with them. Its angelology will at once be recognized as an exaggeration, and, in some respects, a total perversion of that of these books. There is nothing, for instance, in the acknowledged books of the Bible which, when properly interpreted, can be held to support the view that there are *just seven* holy angels of *superior rank*, who specially minister before God. The passages that are sometimes cited from the Old Testament as showing this (Dan. x. 13; Ezek. ix. 2; Zech. iii. 9) have obviously not this meaning. And the same may be said of the New Testament (Rev. i. 4; iv. 5; v. 6), although so sagacious and careful a critic as Stuart taught the contrary, adducing, among other grounds in its support, the Book of Tobit, "one of the earliest, most simple and attractive of all the apocryphal books" (*Apoc.*, ii. 17 ff.). Moreover, this doctrine of an order of archangels, seven in number, is not only not to be found in the Bible, but is to be found in a fixed and definite form in Parseeism and the later Jewish enlargements and embellishments of the teachings of the Bible. According to the Zoroastrian religion, there were seven superior beings who stood around the throne of Deity, to each one of whom a distinct name was given. And it is well known that among the Jews at the time of Christ, and earlier, there were Cabalists who taught that there were seven archangels set over the planets, and that they ruled the world respectively, on the several days of the week. Raphael was the one whose special sphere was the sun. Among the Babylonians, too, the number seven was even more in use as a holy number than among the Jews, as many instances from the monuments prove. On one, for example, is the following so-called "Song of the Seven Spirits": —

"They are seven! They are seven!
In the depths of the ocean they are seven!
In the heights of heaven they are seven!
In the ocean stream, in a palace, were they born!
Male they are not! Female they are not!
Wives they have not! Children are not born to them!
Rule they have not! Government they know not!
Prayers they hear not! They are seven!
They are seven! Twice over they are seven!"

See *Records of the Past*, iii. 143, and *Transact.*, ii. 58. The following works and articles may be consulted for a fuller presentation of the subject: Rawlinson, *Ancient Mon.*, iii. 347; *Kohut* (see Index of Authors); Schenkel's *Bib. Lex.*, under "Engel"; Riehm, *Handwörterb.*, *ad voc.*; Sengelmann, *Einleit.*, p. 23; Bretschneider, *Systemat. Darstell.*, p. 187 f.; Graetz, *Geschichte*, ii. (2) 20, 416; Rönsch, *Buch der Jubiläen*, p. 489 f.; Nork, p. 383; Dillmann, *Henoch*, p. 97; same by Hoffmann, p. 123; Gfrörer, i. 11; Herzog's *Real-Encyk.*, under "Engel"; Langen, *Judenthum*, etc. p. 297; Ilgen, *Einleit.*, p. lxxxiii.; *Stud. u. Krit.*, 1833, pp. 772, 1163; 1839, p. 329.

According to the Book of Tobit (xii. 15), further, it is one of the duties of these superior angels to present to God, in the way of mediation, the prayers of his people. In this respect, too, it stands outside the sphere of Biblical teaching among works that are acknowledged to be apocryphal. Some passages from the Scriptures have been cited, indeed (Job xxiii. 33; Acts x. 4; Rev. viii. 3), as having a similar meaning. But in none of these passages is it, by any means, taught, that angels are actual *intercessors* for men. The Book of Tobit has taken its coloring, it is clear, from traditional opinions, which are represented in a still more definite form in other similar works. The Book of Enoch, for instance (ix. 3), contains the following address to certain supposed archangels: "And now, to you, O ye holy ones of heaven, the souls of men complain, saying, 'Obtain justice for us with the Most High.'" At xl. 6, again, Gabriel is spoken of as "petitioning and praying" for those who dwell on earth. In the *Testaments of the Twelve Patriarchs*, in connection with a description of the seven heavens, the writer says ("Test. Levi," iii.): "In the fifth are the angels of the presence of God, who minister and make *propitiatory offerings* to the Lord." Again, in chap. v. of the

same Testament an angel is made to say: "I am the angel who intercedes for pardon with respect to the nation of Israel." Cf. Fabricius, *Codex Pseudep.*, i. pp. 546, 550.

Still another peculiar feature of the angelology of the Book of Tobit is the plain intimation that angels may become enamored with women of the human race, and enjoy with them unhallowed sexual intercourse. There is no other reasonable explanation of the relations said to have been sustained to Sarra by Asmodæus. But on what is such an idea based? It can only be based on a false interpretation of the well-known passage in Genesis (vi. 2), where the "sons of God" are spoken of as intermarrying with the daughters of men. This view was widely accepted, at first, in the synagogue and the church, and may have been shared also by the translators of the Septuagint, since the MSS. are divided between the reading υἱοὶ τοῦ Θεοῦ and ἄγγελοι τ. Θ. Two important apocryphal works, in addition to the Book of Tobit, contain the teaching, — the Book of Enoch, and the Book of the Jubilees, or the Little Genesis. It is not necessary to say that in our day there are scarcely any commentators of note who give it the least countenance as the real meaning of the passage cited from Genesis. Again, the canonical Scriptures give no countenance to the views of the Book of Tobit (vi. 16) respecting the exorcism of demons. These views, however, are in complete harmony with practices which were common among the Jews and other nations before and after the time of Christ. On one of the Babylonian monuments occurs a singular instance of the use of the magic knot (καταδεσμός) for the purpose of exorcising demoniacal spirits. The inscription is as follows: —

"Go, my son!
Take a woman's linen kerchief,
Bind it (?) round thy right hand: loose it (?) from the left hand;
Knot it with seven knots: do so twice;
Bind it round the head of the sick man;
Bind it round his head and feet, like manacles and fetters:
Sit down (?) on his bed:
Sprinkle holy water over him:
The gods will receive his dying spirit." [1]

Many allusions in the New Testament itself show how prevalent the use of extraordinary means for exorcism was at that time (Matt. xii. 27; Acts xix. 13, 16). Josephus, also (*Antiq.*, viii. 2, § 5), gives an account of an instance even more extravagant in some of its features than that used against Asmodæus. And Justin Martyr (*Dial. cum Tryph.*, c. 85) puts the inquiry, whether a Jew could exorcise a demon by using the name of the God of Abraham, Isaac, and Jacob. That the power exercised so wonderfully by Christ, and before and after his ascension by his disciples, over the powers of darkness, was of quite another sort, and employed in quite another manner, needs no proof. To none of these instances would the term "exorcise," in its usual signification, be at all applicable.

A second important particular in which the Book of Tobit separates itself in its doctrinal teaching from the canonical Scriptures is the emphasis which it lays on the matter of fasting and almsgiving. A careful examination will show that the opinion expressed by Westcott (Smith's *Bible Dict.*, art. "Tobit") on this point is somewhat too favorable. He says: "There may be symptoms of a tendency to formal righteousness of works; but as yet the works are painted as springing from a living faith. The devotion due to Jerusalem is united with definite acts of charity (i. 6–8), and with the prospect of wider blessings (xiii. 11). The giving of alms is not a mere scattering of wealth, but a real service of love (i. 16, 17; ii. 1–7; iv. 7, 11, 16), though at times the emphasis which is laid upon the duty is exaggerated (as it seems) from the special circumstances in which the writer was placed (xii. 9; xiv. 10, 11)."

With respect to fasting, it is well known that among the Jews it was looked upon quite differently at the time of Christ from what it had been up to the period when the canonical books of Scripture were gathered. How much stress the Pharisees laid upon the observance is clear from many allusions in the New Testament, and is proved also from other sources. Cf. Schürer, p. 505. Now, the tendency to exaggerate the duty and the merit of fasting seems to have begun soon after the cessation of prophecy. Some signs of it, indeed, are manifest in the warnings of the later prophets (Is. lviii. 3–7; cf. Zech. vii. 5). But in the various apocryphal books, including the present one, it is seen in rapid development. Cf.

[1] See *Transact.*, ii. 54.

Jud. viii. 6; 2 Esdras vi. 31, ix. 23, x. 4. The writer of Tobit does, it is true, teach that prayer is to be united with fasting (xii. 8); but the whole tenor of the book shows that this prayer, too, in harmony with the spirit of the time, was but another form of the *opus operatum* by which it was hoped to win righteousness before God. It is the advocacy of fasting as a *regularly recurring, and in itself meritorious, observance* that divides these apocryphal teachings from that of the canonical books. It is the false spirit that breathes in them, and that finds its unmistakable utterance at last in the words: "I fast twice in the week; I give tithes of all I possess," etc. (Luke xviii. 12). We have, indeed, not to go very far back before we find the veritable prototype of this familiar character. Tobit says (i. 3): "All the days of my life I have walked in righteousness and truth;" "The whole house of Nephthali apostatized," but I stood fast (i. 6). "All my brethren partook of the bread of the heathen," but I did not (i. 11, 12).

But particular emphasis is laid, in our book, on the duty of almsgiving. In fact, to such an extent is this the case that some critics have regarded it as one of the leading objects of the composition to inculcate the duty. Tobit is represented as taking particular credit to himself for having given alms so freely (i. 3, 16). He enjoins the same earnestly upon his son (iv. 7, 8). He declares that such giving of alms is an ἀγαθόν, and to be ranged with fasting, prayer, and righteousness (xii. 8). He even holds that it saves from death (iv. 10), purifies from all sin (xii. 9), and imparts the fullness of life (xii. 9; xiv. 10, 11). Is this in harmony with the teachings of the canonical Scriptures? No doubt, they inculcate the same duty. But do they ascribe to its right performance the same relative importance, and especially do they expect from it the same extraordinary results? The question needs only to be asked. That we do not mistake the real purport of these passages from the Book of Tobit will appear when they are examined in the original. It teaches that "almsgiving saves from death" (ἐλεημοσύνη ἐκ θανάτου ῥύεται) "purifies from every sin" (ἀποκαθαριεῖ πᾶσαν ἁμαρτίαν), and to those practicing it imparts "the fullness of life (οἱ ποιοῦντες δικαιοσύνας πλησθήσονται ζωῆς). There can be little doubt that the word θάνατος is here used in its general sense as denoting the punitive consequences of sin; and so including not only the death of the body, but all other evil effects of transgression. This would appear, not only from the well-established meaning which the term had already acquired (see Cremer's *Lex.*, *ad voc.*, and Sengelmann, *Einleit.*, p. 33), but also from the connection in which it is employed, and the striking contrast into which it is brought (xii. 9) with the idea of purification from all sin and the fullness of life. In fact, it would have been difficult at that time to have expressed the idea of deliverance from eternal death with more exactness or definiteness. It is quite a different thought that rules in such passages as Ps. xli. 1–3; Prov. x. 2, xi. 4, xix. 7; Dan. iv. 27; Matt. xxv. 31 ff.; Luke xi. 41, xvi. 9; and many others. In none of them do we find anything that brings any real support to the teaching that "almsgiving *purifies from every sin*," and rescues one from the destruction that sin has caused. It is the teaching alone of the Book of Tobit, with other associated apocryphal books (cf. Ecclus. iii. 31; xxix. 12), and of that perverse rabbinism which did not hesitate to make void the law of God through its traditions. Indeed, it is easy to see just where our book steps aside from the safe path. It is where it takes a single and subordinate element of a virtue, and exalts it above the virtue in its complete form. This, in fact, is characteristic of all heresy (αἵρεσις. Cf. Trench, *Syn. of the N. T.*, 1st ser., p. 239). The writer of the Book of Tobit exhibits, only in a superior degree, the marks of a tendency which appears in the translation of the LXX. when they give ἐλεημοσύνη as the rendering for צְדָקָה. They took a part for the whole. He went further, and took almsgiving for ἐλεημοσύνη, — the outward act for the inward feeling, — and ended by ascribing to it a power which no one should have dared to give even to righteousness, except in its highest form. As it is, we meet already, in this pre-Christian document, the denial in advance of the central truth of Christianity: "But if ye walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." See 1 John i. 5.

Author, Place, and Time of Composition.

The author of the Book of Tobit was undoubtedly a Jew, as is sufficiently proved by its language and spirit. That he wrote in Palestine, however, by no means follows. He is certainly not unacquainted with the countries with which the Jews after the Captivity were brought in contact — Egypt, Babylon, and Media. It is indeed most probable, considering

especially the form of the narrative throughout, that the opinion of Ewald is correct, who holds that the book was written in the far East. He bases his opinion not only on the author's accurate knowledge of the places where the scene of the book is laid, his use of proper names then and there common, but also on what he considers the special aim of the work itself. (See *Geschichte d. Volk. Is.*, iv. 269.) The same critic dates its origin at the end of the period of the Persian dominion (victory of Alexander at Issus, B. C. 333). But this is evidently too early. Eichhorn could not make up his mind that it was even a product of the pre-Christian era. Hitzig holds that it was written after the capture of Jerusalem by the Romans. Graetz, Kohut, and Neubauer refer it to a time when the burial of their dead was prohibited to the Jews. There are two such periods known in Jewish history: the first at about A. D. 250, under the Guebres in Persia, at which time Kohut fixes the date of the composition. But this supposition overlooks the fact that the work is cited by Clement of Alexandria. Hence, Graetz and Neubauer decide upon the time of Hadrian, "after the fall of the famous fortress of Bether, so valiantly defended by Bar Kokhba. The Talmud mentions in fact that the benediction after meals — 'Blessed be he who is good and doeth good' — was instituted after the dead bodies round Bether were allowed to be buried." (See Neubauer, *The Book of Tobit*, p. xvii.) Hilgenfeld and Vaihinger, with Fabricius and others, maintain that it was composed in the first century (B. C.); while even Scholz does not accept Ewald's date, but decides for the earlier part of the period of the Græco-Macedonian rule.

In the mean time, there are certain facts of importance bearing on the question. These are, (1.) The composition of such a book as the present one by a Jew, in Greek, or its translation into Greek, if it were first written in Hebrew; (2.) its doctrinal bearings, especially the form which Judaism here assumes with respect to the outside world, its governments and its own hopes. These show a much later origin than that supposed by Ewald. On the other hand, there is no sufficient reason for fixing the date at so late a period as that assigned by Hitzig, or even by Vaihinger and Hilgenfeld, while it might be urged against their view that the work bears clear marks of an earlier age. "It is simple in tone. There is wanting in it that rhetorical pathos which was, at this later period, so much liked. And its contents are not so artificially arranged or composed in a manner to excite wonder, as was the custom of the later time." (Fritzsche, *Einleit.*, p. 16.) On these grounds, it seems on the whole most likely that the composition had its origin, as the latter critic, Keil, Herzfeld, and others suppose, near the close of the Maccabæan wars.

History.

There is no allusion to the Book of Tobit in the writings of either Philo or Josephus. The supposed references of the New Testament, as for example at Matt. vii. 12 (cf. Luke vi. 31), 2 Cor. viii. 12, to Tobit iv. 16, iv. 9, respectively, are quite too general and uncertain to claim attention. It is doubtful whether Polycarp (*Ep. ad Phil.*, x.), in the words: "Eleemosyna de morte liberat," would cite Tob. iv. 10, or Ecclus. xxix. 12 (cf. iii. 30), where essentially the same expression occurs. The first undisputed citation is that of Clement of Alexandria (*Strom.*, vi. 12; see also, ii. 23), who quotes from the Greek text the words of Tobit xii. 8: Ἀγαθὸν νηστεία μετὰ προσευχῆς, and accompanies them with the usual formula of citation from Scripture. But as he is the first so is he also the last important writer of the Greek church who assigns to it this position; since Origen, however inconsistent his practice may have been, rested the authority of the work simply on the usage of the church, declaring that the Jews rejected it along with Judith (*Ep. ad Afric.*, xiii.). So also Athanasius, who in his formal list reckoned it definitely among the apocryphal books, but still recommended its use to those "desirous of being instructed in the rules of piety," and used it himself, and at times even as though it possessed canonical authority (see *Apol. c. Arian.*, xi.; cf. Tobit xii. 7). That this was the attitude of the entire ancient Greek church as a body is evident, among other reasons, from the fact that in the reaction of modern times it has been maintained by them (cf. Herzog's *Real-Encyk.*, vii. 268). The work was included in no one of the three important catalogues of the Biblical books by Cyril of Jerusalem, Gregory of Nazianzus, and Epiphanius respectively. The same is true of the list of Melito of Sardis, and of the 85th of the Apostolical Canons.[1]

Apparently, through the African church, where we find Lucifer of Cagliari († A. D. 371) making use of the Old Latin translation of the book, and Augustine (A. D. 354–430) recom-

[1] Cf. Smith's *Dict. of Christ. Antiq.*, art. "Apostol. Can."

mending it as among the books "received by the church," — *i. e.*, the Latin African church — it passed into that of the West. At first, however, it was not received without hesitation, Ruffinus († A. D. 410) classing it among books "ecclesiastical," rather than "canonical," while Jerome (A. D. 329–420), as is well known, held it, together with the other apocryphal productions which had been added to the Hebrew canon, to be unauthoritative. The influence of Augustine, the controversialist, seems, however, to have finally preponderated over that of Jerome, the scholar, since the councils of Hippo (A. D. 393), of Carthage (A. D. 397), and of Carthage (A. D. 419), in all of which he took part, fixed the canon according to his list in *De Doct. Chr.*, ii. 8. But, as a matter of fact, the views of Augustine himself were far from being clear on the subject. In practice he, too, admitted a distinction between the books of the Hebrew canon and the apocryphal (cf. Westcott, *Bib. in Ch.*, p. 187), and was no doubt much influenced in his general position by a high regard for the LXX., possibly, also, for his spiritual father, Ambrose, who seems to have been a warm admirer of some of the apocryphal books, especially of Tobit, whom he calls a prophet.

In the history of the book, as of the Apocrypha in general, subsequent to the time of Augustine and Jerome, the influence of both of these fathers is clearly observable, though in different directions. While the majority held by the opinion of the former, as sanctioned by the early councils, there were not a few writers of note, even up to the time of the council of Trent, who as firmly defended, or at least conformed in practice, to that of the latter. An African bishop, Junilius (cir. A. D. 550), not only distinguishes the apocryphal from the other books of Scripture, but in his list makes no mention of Tobit whatever. Gregory the Great († A. D. 604) apologizes for quoting from 1 Macc., and cites Tobit (*Hom. in Ezech.*, ix.) as something which "per quendam sapientem dicitur." Venerable Bede († A. D. 735) wrote a commentary on Tobit (*In librum B. Patris Tobiæ explanationis allegoricæ de Christo et Ecclesia*, lib. i.), but did not regard the work as of canonical authority. Nicolaus de Lyra († A. D. 1340), in his *Præfat. in Libr. Tobiæ*, says: "Veritas scripta in libris canonicis prior est tempore quantum ad plura, et dignitate quantum ad omnia, quam sit illa quæ scribitur in non canonicis." In more modern times, the history of the book has not been peculiar to itself, but, in general, has corresponded with that of the other works of its class. In the Anglican church, however, it attained in very early times to an extraordinary position, which it holds to this day. Not only was the judgment of Luther and other continental Protestant leaders confirmed that it was a work "useful for Christian reading," but it was quoted in the Second Book of Homilies as the teaching of "the Holy Ghost in Scripture," and several passages were introduced from it into different parts of the Book of Common Prayer.

TOBIT.

CHAPTER I.

1 Book[1] of the history of Tobit, the *son* of Tobiel, the *son* of Ananiel, the *son* of
2 Aduel, the *son* of Gabael,[2] of the seed of Asiel,[3] of the tribe of Nephthalim,[4] who
in the time of Enemessarus king of the Assyrians was led captive out of Thisbe,
3 which is at the right hand of Cydis of Nephthalim[5] in Galilee above Aser. I Tobit walked[6] all the days of my life in the way of truth and righteousness,[7] and I did
many almsdeeds to my brethren, and my nation, who had come together with me
4 into the land of the Assyrians, to Nineve.[8] And when I was in my country, in the
land of Israel, being young,[9] all the tribe of Nephthalim[10] my father fell from the
house of Jerusalem, which was chosen out of all the tribes of Israel, that all the
tribes should sacrifice *there*, and the temple of the habitation of the Most High
5 had been consecrated *there*, and built[11] for all ages. And[12] all the tribes which
together revolted, and the house of my father Nephthalim,[13] sacrificed unto the
6 heifer[14] Baal. And I alone went often to Jerusalem at the feasts, as it was
prescribed unto all Israel[15] by an everlasting decree, having the first-fruits and
tenths of increase, with that which was first shorn; and them gave I for[16] the altar
7 to the priests the children of Aaron. The tenth[17] part of all increase I gave to the
children of Levi,[18] who ministered at Jerusalem; and the second tenth[19] part I
8 sold,[20] and went and spent it every year at Jerusalem; and the third I gave *unto*
them to whom it was meet, as Debbora[21] my father's mother had directed,[22] because
9 I was left an orphan by my father. And[23] when I became[24] a man, I married
10 Anna who was of my kindred,[25] and of her I begat Tobias. And when I was carried
away captive[26] to Nineve, all my brethren and those that were of my nation[27] did
11, 12 eat of the bread of the Gentiles; but I kept myself so that I did not eat,[28] be-
13 cause I remembered God with all my soul.[29] And the Most High gave *me* agreeable-
14 ness and beauty of form[30] before Enemessarus, and[31] I was his purveyor. And I
went into Media, and left in trust with Gabaelus, the brother of Gabrias, at Rages[32]
15 *a city* of Media, ten talents of silver. And[33] when Enemessarus was dead, Sennacherim his son reigned in his stead; and his ways were unstable and I was no more
16 able to[34] go into Media. And in the time of Enemessarus I did many almsdeeds[35]

Ver. 1. — [1] A. V.: The book. [2] words (marg., *acts;* Gr., *λόγων*) of T. *son* of T. *the son* of A., *the son* of A. *the son* of G. [3] Asael (as 64. 106. 248. Co. Ald.). [4] Nephthali. Fritzsche adopts here and in the following verses from II. III. 58. and most of the other authorities, Νεφθαλείμ.

Ver. 2. — [5] A. V.: Enemessar [as everywhere] king . . . . *that city which is called* properly Nephthali (marg., *Kedes of Nephthali in Galilee*). For 'Ενεμεσ. the Old Lat. Vulg. Syr. HF. HM. and Chald. have "Salmanassar."

Ver. 3. — [6] A. V.: have walked (Gr., *ἐπορευόμην*). [7] justice (Junius, *juste*). [8] came (better, *συμπορευθεῖσι*, from 23. 55. 58., etc., with Co. and Ald.) . . . . to N., into the land of the A.

Ver. 4. — [9] A. V.: mine own country . . . . but young. [10] Nephthali. [11] where the temple of the habitation of the Most High was consecrated and built.

Ver. 5. — [12] A. V.: Now. [13] Nephthali. [14] For *δαμάλει* 248. Co. have *δυνάμει*, which the version of 1611 notices in the margin, as also the "Bahali deo" of Junius (see *Com.*).

Ver. 6. — [15] A. V.: But I. . . . . was ordained unto all the people of Israel (so 23. 58. 64. 243. 248. Co. Ald.). [16] at.

Ver. 7. — [17] A. V.: first tenth (so 64. 106. 243. 248. Co. Ald. and Junius). [18] sons of Aaron (so Junius). The reading *'Ααρών* for *Λευί* is found only in the less important MSS. (58. 64. 243. 249.) with Co. and Ald. I write "children of L." for uniformity; cf. ver. 6. [19] A. V.: another tenth. [20] sold away (see *Com.*).

Ver. 8. — [21] A. V.: Debora (so Junius). [22] commanded me.

Ver. 9. — [23] A. V.: Furthermore. [24] I was come to the age of. [25] of mine own kindred.

Ver. 10. — [26] A. V.: we were . . . . captives. Fritzsche receives *ᾐχμαλωτίσθην* from III. 44. 52. and others, with Co. and Ald. Cod. II. agrees with the *text. rec.* in giving *ᾐχμαλωτίσθημεν*. [27] A. V.: kindred (Gr., *τοῦ γένους μου*).

Ver. 11. — [28] A. V.: myself from eating (see *Com.*). [29] heart (Gr., *ψυχῇ*).

Ver. 13. — [30] A. V.: grace and favor (Junius, *gratiam decoremque*). [31] so that.

Ver. 14. — [32] A. V.: Gabael. The Aldine text has *ἐν ἀγροῖς* for *ἐν 'Ραγοῖς*; A. V.: marg., in the land or country *of M.*

Ver. 15. — [33] A. V.: Now. [34] Sennacherib . . . . whose estate (Junius, *rationes*) was troubled that I could not, etc.

Ver. 16. — [35] A. V.: gave many alms. (Cf. ver. 8.)

17 to my brethren, *and* gave my bread to the hungry, and clothes to the naked; and if I saw any of my nation who had died and been cast behind the wall[1] of Nineve, I
18 buried him. And if the king Sennacherim slew[2] any, when he came as fugitive from Judæa,[3] I buried them privily (for in his wrath he killed many); and[4] the bodies
19 were not found, when they were sought for of the king. And one[5] of the Ninevites went and informed the king of me,[6] that I buried them, and hid myself; and[7] understanding that I was sought for to be put to death, I withdrew myself for fear.
20 And[8] all my goods were forcibly taken away, neither was there any *thing* left me,
21 besides my wife Anna and my son Tobias. And there passed not fifty[9] days, before his two[10] sons killed him; and they fled into the mountains of Ararat.[11] And Sacherdonus[12] his son reigned in his stead; and he[13] appointed over the whole business of accounts of his realm and over the entire administration,[14] Achiacharus,
22 my brother Anael's son. And Achiacharus interceding[15] for me, I came[16] to Nineve. But Achiacharus was cupbearer, and keeper of the signet, and steward, and accountant;[17] and Sacherdonus[18] appointed him to be second *in rank*;[19] and he was my brother's son.

Ver. 17. — [1] A. V.: my clothes (as 23. 44. 58. 64. 74. al. Co. Ald.) . . . . dead, or cast about the walls. The reading ἐπί (Junius, *ad*) for ὀπίσω is found in III. 23. 64. Ald. Co., but it is obviously a correction. The A. V. has in the margin *behind the walls*.

Ver. 18. — [2] A. V.: Sennacherib [as everywhere] had slain. For ἀπέκτεινεν (instead of ἀπέκτεννε) Fritzsche cites the authority of III. 55. 71. 74. 76. 249. To these II. can be added. The form of the king's name in II. is always ἀχηρειλ (for ἀχηρειβ) the transcriber having, apparently, left off the prefix σεν, as being the name of a heathen deity. [3] A. V.: was come, and fled from Judea (Gr., ἦλθε φεύγων, etc.). [4] but.

Ver. 19. — [5] A. V.: when one. [6] complained of me to the king. [7] *omits* and (δέ).

Ver. 20. — [8] A. V.: Then (Junius, *Tum*).

Ver. 21. — [9] A. V.: five and fifty (see *Com.*). [10] two of his. [11] Ararath (*text. rec.* and II.). Fritzsche adopts Ἀραράτ from III. 23. 58. 64. [12] A. V.: Sarchedonus [13] who. [14] his father's (as 64. 248. 248. Co. Ald.) accounts, and over all his affairs.

Ver. 22. — [15] A. V.: entreating. [16] returned. [17] Now A. was . . . . overseer of the accounts. [18] Sarchedonus. [19] next unto him. Cod. II. with the Syr. supplies υἱός before ἐκ δευτέρας.

CHAPTER I.

Ver. 2. **Enemessar.** See ii. 15. Undoubtedly Shalmaneser is meant. Whether the present form of the word is a corruption (as Grotius supposes), or simply another name for the same person (as others think), cannot with certainty be determined. Rawlinson adopts the former view. He says the first syllable *Shal* has been dropped (in Abydenus we find Bupalussor for Nabopolassar), and the order of the liquids *m* and *n* reversed. With respect to the historical statement of the present verse, the same author remarks that the writer follows the *apparent* narrative of the Book of Kings (2 Kings xvii. 3–6; xviii. 9–11). See, further, the Introduction to the present book, under "Historical Difficulties." — **Thisbe.** There was a place of this name in Gilead, where the prophet Elijah was born, and, for a time, lived. Hence, perhaps, the definiteness of the description in our passage. Winer (*Realwörterb., ad voc.*) and some others maintain the identity of the two places. According to 2 Kings xv. 29 (cf. xvi. 9), the people of this region were made captives by Tiglath-Pileser.

Ver. 3. For remarks on ἀλήθεια, see 1 Esd. iv. 40. — Δικαιοσύνη = "that relationship to the δικῆ which fulfills its claims." See Cremer's *Lex., ad voc.* — **Did many almsdeeds.** Cf. with the Greek Acts ix. 36.

Ver. 4. Ἠγιάσθη . . . . ᾠκοδομήθη. The aorist is sometimes used in narrative for the pluperfect. See Winer, p. 275; Buttmann, pp. 199, 200. It is here said that Tobit was a young man at the time of the falling away of the tribe of Nephthalim from Judah. The Chaldaic text agrees with this representation: "And when he was but young in the land of Israel, all the tribe of Naphthali rebelled against the kingdom of David, and refused to go to Jerusalem." Hence Tobit must have been at least two hundred years old at the time of the Assyrian captivity. But, according to a later statement of the book (xiv. 11), he only lived to the age of one hundred and fifty-eight years altogether. It might be said that not a political, but a spiritual, falling away is meant. Still, the explanation can be hardly regarded as sufficient. The Vulgate, while using different dates, is no less inconsistent. According to it Tobit was carried away with the captives removed in the third year of the reign of Hoshea (2 Kings xvii. 6). He is represented as knowing of the destruction of the temple (*Vulg.*, xiii. 11, 12), which took place one hundred and thirty years later, while elsewhere (xiv. 2) he is said to have reached only the age of one hundred and two years.

Ver. 5. Τῇ Βάαλ τῇ δαμάλει, **to the heifer Baal,** *i. e.*, the idol Baal which was worshipped in the form of a heifer. Both the masculine and feminine genders are used in the LXX., in speaking of this deity.

Ver. 6. This statement that Tobit went alone (μόνος; Sin., μονώτατος) to Jerusalem to sacrifice does not agree with one found at v. 13. — **Often.** Three times a year was prescribed. See Ex. xxiii. 17.

Vers. 7–9. Respecting tithes, see Numb. xviii. 21, 24–32. On the second tenth, see Deut. xii. 17 f.; xiv. 22. — **I sold,** ἀπεπρατιζόμην. It was sold on account of the difficulty of transportation, and so to save expense. This Greek word is said to be nowhere else found — **The third.** See Deut. xiv. 28, 29; xxvi. 12. — **Of my kindred.** It was at that time, and is still, regarded in the

Orient as praiseworthy to marry among one's own kindred.

Ver. 10. **Bread of the Gentiles,** *i. e.*, food that was forbidden by the law of Moses. Cf. Judith x. 5; Acts x. 14.

Ver. 11. **Συνετήρησα τὴν ψυχήν μου.** Most of the old commentators (as A. V.) hold that the substantive simply represents the personal pronoun. But it might also be taken in its usual sense. It was the soul that needed to be kept; since it was not a matter of eating or not eating, in itself considered, but of observing the Mosaic law.

Ver. 14. It is not meant that he went on only one occasion into Media, but that he was accustomed to go thither (ἐπορευόμην). See next verse. — **Rages.** An old city of Media, and of considerable importance. It is twice mentioned in the Book of Judith (i. 5, 15, *Ragau*), but nowhere in the Hebrew Scriptures. According to Arrian it was ten days' journey distant from Ecbatana; according to Ptolemy, two thousand furlongs.

Ver. 15. **Ten talents of silver.** The Jewish talent contained about ninety-five English pounds. See Ex. xxxviii. 25, 26. — **Sennacherim.** He reigned, according to Rawlinson (*Ancient Mon.*, iii. 43), from 23–24 years, and was then murdered. — **His ways were unstable.** This is to be understood either of his own conduct or of the fate which overtook him. His reign was during a stormy period, and made uncertain through the wars which he waged. Our book is wrong in representing him as the son of Shalmaneser. See Introduction, under "Historical Difficulties."

Vers. 16–18. Some commentators call attention to the high Christian standard of Tobit's conduct, "*Prope accedebat ad evangelicam perfectionem*" (see Grotius, *Annot. ad loc.*). But, unfortunately, it was only one part of the New Testament morality that Tobit seems to have recognized. He was certainly ignorant of the virtue that lets not the right hand know what the left hand does, and so falls, after all, into the condemnation of the Pharisee in the parable. — **I buried them privily.** It was regarded among the Jews as the greatest disgrace that one's body should be left unburied after death. (See 1 Kings xiii. 22; xiv. 11.) — **As fugitive.** The memorable defeat of Sennacherib before the walls of Jerusalem, through the special interposition of divine Providence, is probably referred to. It is often noticed by the later Jewish writers. See 1 Macc. vii. 41; 2 Macc. viii. 19; 3 Macc. vi. 5; Ecclus. xlviii. 21. Cf. Rawlinson, *Ancient Mon.*, ii. 168.

Ver. 19. **Καὶ ἐκρύβην.** If this word is made dependent on ὅτι, like θάπτω, we may suppose a hendiadys (θάπτω κρυβδήν); or with Fritzsche translate: "that I bury them and am concealed," *i. e.*, that I am the unknown one who buries them.

Ver. 21. **Οὐ διῆλθον ἡμέρας (ἡμέραι) πεντήκοντα.** This verb is sometimes used with the accusative of time in the sense of *pass, go by*. But the reading of ἡμέραι (II. III. 23. 58. 64.) is sufficiently well supported. — **His two sons.** They were called *Adrammelech* and *Sharezer*. See Rawlinson's *Ancient Mon.*, ii. 169. This author says that the murder of Sennacherib "within fifty-five [the reading of 23. 58. 64. *al.* Ald.] days" of his return to Nineveh is an invention of our book. He "did not die till seventeen years after his misfortune (B. C. 681)." See 2 Kings xix. 36. Cod. II. has fifty days; the Vulgate, with the Old Latin and Chaldaic, forty-five days; HF., nineteen; Gutberlet, following Reusch, would understand the time after the confiscation of the goods of Tobit, and not after the monarch's return from Judæa. But we cannot see how that helps the matter, as, from the text, it would seem that this took place at about the same time with the other event. — **Sacherdonus** = Esarhaddon.

Ver. 22. The position of the "keeper of the signet" was next to that of the king. See Esth. iii. 10. This part of the history is apparently an imitation of that of Joseph, Daniel, and Nehemiah, as it respects their elevation to high office in a foreign state. — **Ἐξάδελφος** is a late word, and not elsewhere found in the LXX., except in the present book. There is commonly used with this meaning the word ἀνεψιός.

Chapter II.

1 And when I came [1] home again, and my wife Anna was restored unto me, with my son Tobias, at [2] the feast [3] of Pentecost, which is the holy *feast* of the seven
2 weeks, there was a rich meal prepared for [4] me. And [5] I sat down to eat. And when I saw abundance of food,[6] I said to my son, Go and bring what poor *man* soever thou shalt find *out* of our brethren, who is mindful of the Lord; and lo, I
3 tarry for thee. And [7] he came *again*, and said, Father, one of our nation has been [8]
4 strangled, and cast out [9] in the market-place. And [10] before I had tasted anything,[11] I sprang [12] up, and took him up into a room until after [13] the going down of the sun.
5, 6 And I returned, and washed myself, and ate my bread [14] in heaviness. And I called to mind the [15] prophecy of Amos, how [16] he said, Your feasts shall be turned
7 into mourning, and all your mirth into lamentation. And [17] I wept; and after the

Ver. 1. — [1] A. V.: Now . . . . was come. [2] in. [3] Πεντηκοστῇ before ἑορτῇ is omitted in III. 248. Co. Ald. The article before the latter word, as in III. 248. Co. Ald., would make it in apposition with the former. [4] A. V.: good dinner *prepared* me. With ἐγενήθη it was hardly necessary to put the word "prepared" in italics, as in the A. V. [5] A. V., in the which.

Vers. 2–7. — [6] A. V.: meat. [7] But. [8] is. For ἐστραγγαλεσμένος of the *text. rec.* III. 55. offer ἐστραγγαλημένος, as also II. as a correction; 44. 106.: ἐστραγγαλισμένος. [9] A. V.: is cast out. [10] Then (Junius, *Tum*). [11] *of any meat.* [12] start. [13] *omits* after (Gr., ἕως οὗ ἂν, etc.). [14] Then (Jun., *Deinde*) . . . . meat [15] Remembering *that.* [16] as. [17] Therefore.

8 going down of the sun I went and made a grave, and buried him. And[1] my neighbors mocked *me*, and said, He is no longer afraid of being[2] put to death for this matter; he has been even a fugitive,[3] and *yet* lo, he burieth the dead again.

9 And the same night[4] I returned from the burial, and slept by the wall of *my*
10 courtyard, being unclean,[5] and my face was uncovered; and I knew not that there were sparrows in the wall; and mine eyes being open, the sparrows muted warm *dung* into mine eyes, and white spots[6] came in mine eyes; and I went to the physicians, and[7] they helped me not; but[8] Achiacharus nourished[9] me, until he[10]
11 went into Elymaïs. And my wife Anna wove wool in the women's *rooms*;[11]
12 and she sent it to its owners and[12] they paid her the[13] wages, and gave her also
13 besides a kid. And when she returned home, it[14] began to cry; and[15] I said unto her, From whence *is this* kid? It is not stolen, is it? Return[16] it to the owners,
14 for it is not lawful to eat *any thing that is* stolen. But she replied,[17] It was given as[18] a gift more than the wages. And[19] I did not believe her, and[20] bade *her* return[21] it to the owners; and I was indignant[22] at her. But she replied to[23] me, Where are thine alms and thy righteous deeds? Behold, all thy works[24] *are* known.

Vers. 8–10. — [1] A. V.: But. [2] This *man* is not yet afraid to be. In 23. 44. 52. 64. 108. Co. Ald. οὗτος is inserted after φοβεῖται (Jun., *non amplius metuit iste interfici*). [3] A. V., who fled away. [4] The same night also. [5] polluted. [6] a whiteness (marg., *white films*). [7] A. V.: but. [8] moreover. [9] did nourish. [10] I. Fritzsche has changed ἐπορεύθην, notwithstanding the authority of the MSS., including II., to ἐπορεύθη, as "clearly required by the context." Junius has *profectus esset*, and remarks, in a foot-note: *Sic restituimus ex conjectura sublata litera una*. The Vulg., HM., and Chald. omit the clause.

Vers. 11–13. — [11] A.V.: did take women's work to do (marg., *was hired to spin in the women's rooms*). For ἐν τοῖς γυναικείοις, Ilgen would read ἔργοις γ. (see *Com.*). [12] A. V.: and when she had sent *them* home to the owners. [13] *omits* the. [14] it was in mine house (Gr., ὅτε δὲ ἦλθε πρός με) and. [15] *omits* and. [16] is it not stolen? render.

Ver. 14. — [17] A. V.: replied *upon me*. [18] *for*. [19] Howbeit. [20] but. [21] render. [22] abashed. For ἠρυθρίων ("became red"), Ilgen would substitute ἠρίθευον ("served"), but without sufficient reason. [23] A. V.: upon. [24] thou and all *thy works*. The Greek is ἰδοὺ γνωστὰ πάντα μετὰ σοῦ; hence the italics (*thy works*) are not needed. The A. V. has in the margin, "Or, *lo all* things are *known to thee*," which rendering is admissible, but does not so well suit the context as the other. Junius, *Ecce spectata sunt omnia apud te*; Old Lat., *Ecce quæ pateris omnibus nota sunt*.

Chapter II.

Ver. 1. **Feast of Pentecost.** From this passage we learn that such a feast was at this period celebrated. The law prescribed (Lev. xxiii. 11, 15) that the time should be reckoned from "the morrow after the Sabbath" to the morrow after the completion of the seventh month, *i. e.*, the fiftieth day. The Jews in foreign lands, subsequent to the Captivity, usually devoted two days to the feast, although the Law required but one. — Ἀνέπεσα. The use of this verb to indicate the reclining posture at table is evidence of a later date. In the New Testament it is not uncommon. See John xxi. 20, and Winer, p. 23. Cod. III. has substituted ἀνεπαυσάμην.

Ver. 4. **Into a room.** It was not in his own house, since it would have become thereby unclean, but in some adjoining building. See following verse. — **Until after the sun had set.** *Cum jam transiisset dies festus*. Grotius.

Ver. 6. **Prophecy of Amos.** See Am. viii. 10.

Ver. 9. He did not sleep at home, because he would have rendered the house thereby unclean. A person who came in contact with a dead body was rendered unclean in consequence for seven days. See Numb. xix. 11. But he must have previously touched the body when he bore it from the street into a room to wait for night. And yet he had not only returned to his house, but had eaten in it. Either Tobit or his historian must have forgotten himself at this point.

Ver. 10. Στρουθία. Small birds of any kind might be meant, but particularly sparrows. The Vulgate renders by *hirundines*, and is followed by Coverdale's and the Bishops' Bible. The A. V. has in the margin: "Or, *swallows*." It is not likely that Tobit would be afflicted, at the same time, in *both* his eyes in this manner; it might, indeed, be said to be well-nigh impossible. — **White spots,** λευκώματα. This Greek word is commonly used to designate the disease of the eyes known as "cataract." But that can scarcely be its meaning here. It is likely that what is known as "albugo" is meant. Junius renders by *albugines*. It is a white, hard flake on the eye, which is of greater or less extent, and not transparent, and sometimes assumes a bluish appearance. Among the remedies used for it is the gall of cattle, sheep, and of certain kinds of fish. Cf. Fritzsche, *Com.*, *ad loc.* — **Until he [I] went into Elymaïs.** The reading of the *text. rec.* is looked upon as a corruption, since nothing is said elsewhere of this journey of Tobit. See xi. 17. Its difficulty may have led some of the secondary texts to leave out the allusion entirely, as they have done. Elymaïs was a province on the Persian Gulf. See 1 Macc. vi. 1.

Ver. 11. Ἐριθεύω means properly *to work for wages*. It has also a special significance, *to work in wool*. See Fritzsche, *Römerbrief*, i. p. 143 ff. Schleusner (*Lex.*, *ad voc.*) translates it by *lanam tracto*. Dereser would supply the word ἔργοις after γυναικείοις. See Textual Notes.

Ver. 13. On the use of μή in interrogative clauses, see Winer, p. 511; Buttmann, pp. 248, 250, 255 ff. In this case Tobit seems inclined to believe that the kid had been stolen. It is, however, a sad hint, as it respects the character of his wife. — Κλεψιμαῖος (= κλοπιμαῖος). A late word, and, according to Fritzsche, here first found.

Cf. Sophocles' *Lex.*, *ad voc.*, who gives citations from the Fathers, showing its use.

Ver. 14. **Was indignant**, lit., *became red.* "*Excandescebam adversus illam, ad verbum: sanguineo rubore (præ ira) suffundebam contra illam.*" Wahl's *Clavis*, *ad voc.* — **Where are thine alms?** *i. e.*, Where are the good results which might have been expected from them if they had been properly given. "They are not to be found." "We are in distress." — **All thy works are known.** She means, apparently, that it is easy to see from the misfortunes into which he had fallen that they amounted to nothing. Cf. Job ii. 10.

Chapter III.

1, 2 And I being grieved wept,[1] and in *my* sorrow prayed, saying, O Lord, thou art just, and all thy works and all thy ways *are* mercy and truth, and thou judgest 3 truly and justly for ever. Remember me, and look on me; punish[2] me not according to[3] my sins and ignorances, and *the sins* of my fathers, which they[4] sinned be-4 fore thee; for they obeyed not thy commandments. And thou deliveredst[5] us for a spoil, and *unto* captivity, and *unto* death, and *for* a proverb of reproach to all 5 the nations among whom we are dispersed. And now thy many judgments are true in that thou dealest[6] with me according to my sins and my fathers'; because we 6 have not kept thy commandments, neither have walked in truth before thee. And now[7] deal with me as seemeth best unto thee. Command[8] my spirit to be taken *from me*, that I may be dissolved,[9] and become earth; for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow. Command *therefore* that I may now be delivered out of *this* distress, *and go* into the everlasting place; turn not thy face away from me.

7 It came to pass the same day, that in Ecbatana[10] *a city* of Media, Sarra[11] the 8 daughter of Raguel was also reproached by her father's maids, because that she had been married to seven husbands, and Asmodæus the evil demon killed them[12] before they had lain with her. Art thou not clever,[13] said they, that thou hast strangled thine husbands? Thou hast already had seven, and wast not named[14] 9 after any of them. Wherefore dost thou beat us?[15] If they died,[16] go[17] after 10 them, let us never see of thee either son or daughter. When she heard these *things*, she was very sorrowful, so that *she* would[18] have strangled herself. And she said, I am the only *daughter* of my father, *and* if I do this, it will[19] be a re-11 proach unto him, and I shall bring his old age with sorrow unto Hades.[20] And[21] she prayed at[22] the window, and said, Blessed art thou, O Lord, my God, and blessed is thy holy and honorable name[23] for ever; let all thy works praise thee 12 for ever. And now, O Lord, I have directed[24] mine eyes and my face toward 13 thee. Command to[25] take me away from the earth, that I may hear no more re-14, 15 proach.[26] Thou knowest, Lord, that I am pure from all sin with a man,[27] and that I did not pollute[28] my name, nor the name of my father, in the land of my captivity; I am the only *daughter* of my father, and there is no son[29] to be his heir, neither *any* near kinsman, nor *any* son of one[30] alive, for whom[31] I may keep my-

Vers. 1-5. — [1] A. V.: Then I . . . . did weep. [2] For ἐκδικήσῃς, which Fritzsche adopts from III. 58. 64. and many other MSS., the *text. rec.* (with II.) has ἐκδικῇς. [3] A. V.: for (see *Com.*). [4] who have (Gr., ἃ ἥμαρτον; but III. 55. 64. and some others with Co. Ald. have οἳ; Junius, *qui*). [5] wherefore (Codd. II. 44. 106. omit the connective; Jun., *quemobrem*) thou hast delivered. [6] thy judgments are many and true, deal, etc. (so Junius). Fritzsche justly strikes out the connective before ἀληθιναί, with II. III. 23. 44. Ald.; cf. *Com.*

Vers. 6, 7. — [7] A. V.: Now therefore (a very common rendering of καὶ νῦν in the A. V.). [8] *and* command. [9] marg., *dismissed*, or *delivered*. [10] Ecbatane. [11] Sara.

Ver. 8. — [12] A. V.: whom Asmodeus the evil spirit had killed (Jun., *occiderat*). The form of this proper name in II. is everywhere Ασμωδαυς. [13] A. V.: Dost thou not know. For οὐ συνιεῖς, Ilgen, with Schleusner, thinks οὐ σὺ εἶς should be read. [14] A. V.: had already seven husbands (Co. Ald.: ἑπτὰ ἄνδρας) . . . . neither wast thou named. Cod. II. and the Syr., as well as III. have the reading ὠνάσθης ("been profited") instead of ὠνομάσθης of the *text. rec.* It is probably to be regarded, however, as a corrupt form of the latter, since the word does not otherwise appear in this form.

Vers. 9-13. — [15] A. V.: us for them. The addition is not in the *text. rec.*, but is found in 23. 44. 52. 64. 71. Co. Ald. Syr. and Junius. [16] A. V.: be dead (died, ἀπέθαναν, *i. e.*, a natural death). [17] go thy ways (only βάδιζε). [18] *she thought* to. [19] shall. [20] the grave (Gr., εἰς ᾅδου). [21] Then. [22] toward (Gr., πρὸς τῇ). See *Com.* [23] A. V.: thine holy and glorious name *is* blessed and honorable (εὐλογητὸν τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον καὶ ἔντιμον, 63. 248 248. Co. Ald.). [24] set (Gr., δέδωκα). [25] *and* say (εἰπόν). We connect with the following as imperative (Command to). Junius has, *Dicens ut liberes.* [26] A. V.: out of the earth . . . . *the* reproach.

Vers. 14, 15. — [27] A. V.: with man. (Cod. II. from the first hand supplies καί before ἀνδρός, as do also 23. 44. 52. 58. 106. 108. 249. Syr., which, however, would make her say quite too much.) [28] *that* I never polluted. [29] neither hath he *any* child. [30] of his (Gr., simply, υἱός; Jun., *filius ex eo*). [31] to whom.

self *for* a wife; my seven *husbands* are already dead; why should I live? And[1] if it please not thee to kill me, command some regard to be had of me, and pity taken on[2] me, that I hear no more reproach.

16 And[3] the prayers of *them* both were heard before the glory[4] of the great
17 *God.*[5] And Raphael was sent to heal *them* both, *that is,* to scale away the white spots from[6] Tobit's *eyes,* and to give Sarra[7] the daughter of Raguel *for* a wife to Tobias the son of Tobit; and to bind Asmodæus the evil demon; because she fell[8] to Tobias by right of inheritance. At the selfsame time Tobit returned,[9] and entered into his house, and Sarra[10] the *daughter* of Raguel came down from her upper chamber.

Ver. 15. — [1] A. V.: and why should I live? but, etc. [2] that I should die .... pity taken of. The *text. rec.*, by mistake, placed μηκέτι before ἐλεῆσαι, instead of before ἀκοῦσαί, etc. Walton's Polyglot met the difficulty by rendering ἐλεῆσαι, *miserabilem facere* (!).

Vers. 16, 17. — [3] A. V.: So. [4] majesty (Gr., δόξης). [5] God (θεοῦ is supplied by 64. 243. 248. Co. Ald. Syr., and the Greek Bibles of 1545 (Basle) and 1597 (Frankfort); Jun., *Dei*. [6] A. V.: whiteness of. [7] Sara. [8] spirit .... belonged. [9] The selfsame time came Tobit home. [10] Sara. I have written "Asmodæus" in this verse, as everywhere hereafter, instead of "Asmodeus" of the A. V.

Chapter III.

Ver. 1. As we learn from ver. 17, this prayer was uttered in the court of his house, to which Tobit seems to have confined himself since the burial recorded in the previous chapter.

Ver. 2. **Mercy,** *ἐλεημοσύναι*. This word is used elsewhere in the present book as designating simply a human virtue, or rather the outward exercise of a human virtue.

Ver. 3. *Μή με ἐκδικήσῃς ταῖς ἁμαρτίαις μου,* **punish me not on account of my sins.** "In a wider use the dative of the thing is employed of everything *in reference to which* an action or a state comes to pass." See Winer, p. 216, and cf. Rom. xi. 20. — *Ἀγνοήμασι,* **ignorances.** See remarks at 1 Esd. viii. 75, and cf. Ecclus. xxiii. 2.

Ver. 5. The translation of the A. V., *deal with me,* etc., rests on the reading *ποίησον* for *ποιῆσαι*, which, however, is not to be adopted simply on the authority of the Complutensian Polyglot. See also ver. 3, which the former reading would contradict. Cf. the LXX. at Is. i. 24.

Ver. 6. **For it is profitable for me,** *διότι λυσιτελεῖ μοι.* Cf. Luke xvii. 2, *λυσιτελεῖ αὐτῷ*; also, Ecclus. xx. 9, 13, xxix. 13; Xen., *Mem.*, ii. 1, 15. — **Into the everlasting place.** Does he mean heaven (Luke xvi. 9), the grave (Ecclus. xii. 5), or Hades? Probably the last. See ver. 10; xiii. 2. But his ideas of the future life can scarcely be regarded as in advance of those of the Old Testament. Cf. Add. to Esth., ii. 7.

Ver. 7. **The same day.** The day on which Tobit uttered his prayer is meant. — **Ecbatana.** There were two cities of this name in Media: one the capital of Northern Media, the other of the so-called Media Magna. According to Sir H. Rawlinson the place here meant was the former. See Smith's *Bible Dict., ad voc.*; Ez. vi. 2; Judith i. 1.

Ver. 8. **Asmodæus** (שָׁמַד). Cf. Job xxxi. 12. (אֲבַדּוֹן), and Wisd. xviii. 25 (*ὁ ὀλοθρεύων*). Many good authorities, however, think the word is of Persian, rather than Semitic, origin. See Stanley, iii. 185; Schenkel's *Bib. Lex., ad voc.*; in Riehm's *Handwörterb.*, an article by Delitzsch; and, particularly, Kohut's work. This personage is introduced quite frequently into the Talmud as Satan himself. It is here intimated that he obtained power over these seven unfortunates through their incontinence. But any attempt to give the narrative at this point a reasonable explanation must be abandoned. Some would make Asmodæus the demon of impurity, and hold that through the fumes of smoke simply the passions of Tobias and Sarra were deadened (!); others, that the death of the seven unfortunates took place by permission of God, and the deliverance of Tobias from a similar fate through prayer and continence. (So Welte, p. 95.) The fumigation, according to this critic, was merely symbolical, or was made with reference to the *bodily* appearance of the demon, in which condition the smoke would have been to him unendurable. And Tobias and Sara? (!) The most probable explanation is that the whole story is a fabrication, based on the then prevalent belief in demonology among the Jews, and possibly having reference to the so-called "loves of the angels." See Gen. vi. 2. — On *γενέσθαι .... μετ' αὐτῆς,* cf. Susan. ver. 20.

Ver. 9. **If they died,** *i. e.*, "If they have died a natural death, good! May you follow them!"

Ver. 10. **Would have strangled herself,** *ὥστε ἀπάγξασθαι*. The Sinaitic MS. reads *ἠθέλησεν ἀπάγξασθαι*; Old. Lat., *voluit laqueo vitam finire.* On the force of *ὥστε* in such a construction, see Winer, pp. 301, 318; Buttmann, p. 244.

Ver. 11. **At** (or *before, πρός*) **the window.** See Dan. vi. 10. The meaning is that she turned her face in the direction of Jerusalem.

Ver. 13. **Command to.** The mediation of angels is implied.

Ver. 17. **Scale away,** *λεπίσαι*. Cf. Acts ix. 18, where it is said of Paul that there fell from his eyes *ὡσεὶ λεπίδες*; also, xi. 13 of the present book, and 1 Macc. i. 22. — **Fell to,** *ἐπιβάλλει*. Lit., "falls to," the present being used for the aorist. See Winer, p. 267; Buttmann, p. 196. Cf. Gen. xv. 3, 4, and vi. 11, 12, below.

Chapter IV.

1 On that day Tobit remembered the money which he had committed to Gabaelus 2 in Rages of Media. And he said [1] with himself, I have wished for death; where- 3 fore do I not call for my son Tobias, that I may inform him [2] before I die? And having called [3] him, he said,

My son, when I am dead, bury me; and neglect not thy mother, *but* honor her all the days of thy life, and do that which will [4] please her, and grieve her not. 4 Remember, *my* son, that she experienced [5] many dangers for thee, *when thou wast* 5 in *her* womb; *and* when she is dead, bury her by me in one grave. *My* son, be mindful of the Lord our God all *thy* days, and let not thy will be set [6] to sin, and [7] to transgress his commandments; do uprightly all thy life long, and go not in [8] the 6 ways of unrighteousness. For if thou practice the truth thou shalt be prospered 7 in all thy works.[9] And to all them that live justly give alms of thy substance; and when thou givest alms, let not thine eye be envious; do not [10] turn thy face from any poor man,[11] and the face of God shall not be turned away from 8 thee. If thou hast [12] abundance, give alms accordingly; if thou have *but* a little, 9 be not afraid to give according to *that* little; for thou layest up a good treasure 10 for thyself against the day of necessity. Because that alms doth deliver from 11 death, and suffereth not to come [13] into darkness. For alms is a good offering [14] 12 unto all that give it, in the sight of the Most High. Beware of every sort of [15] whoredom, *my* son, and above all [16] take a wife of the seed of thy fathers, take [17] not a strange woman as wife who [18] is not of thy father's tribe; for we are children of prophets. Noe, Abraam, Isaac, Jacob,[19] our fathers from the beginning, — remember, *my* son, that [20] they all married wives of their brethren,[21] and were 13 blessed in their children, and their seed shall inherit the land. And now,[22] *my* son, love thy brethren, and turn not away with a proud heart from [23] thy brethren, the sons and daughters of thy people, in respect to taking thyself [24] a wife of them; for in pride *is* destruction and much disorder,[25] and in dissoluteness is degradation 14 and great want; for dissoluteness [26] is the mother of famine. Let not the wages of any man, who [27] hath wrought *for thee*,[28] tarry with thee, but give him *it* out of hand; if [29] thou serve God, he will *also* repay thee. Be circumspect, *my* son, in all 15 things thou doest, and be well bred [30] in all thy conduct. And do [31] *that* to no man which thou hatest. Drink not wine to make thee drunken; neither let drunkenness 16 go with thee on [32] thy journey. Give of thy bread to the hungry, and of thy gar- ments to *them that are* naked; all that thou hast in superfluity give as [33] alms; and 17 let not thine eye be envious, when thou givest alms. Pour out thy bread on the 18 burial of the just, and give not [34] to the wicked. Seek counsel from every wise man 19 and despise him not in [35] any counsel *that is* profitable. And bless the Lord *thy* God on every occasion,[36] and seek from [37] him that thy ways may become straight,[38] and *that* all thy paths and counsels may prosper, for no nation hath [39] counsel; but the Lord himself giveth all good *things*, and he humbleth whom he will, as he will.

Vers. 1-4. — [1] A. V.: In that . . . . Gabael . . . . and said. [2] signify to him *of the money*. [3] when he had called. [4] despise not . . . . shall. [5] saw. This verb ὁράω, not only means *to see*, but also *to experience*.

Vers. 5-7. — [6] Cod. II. omits *καί* before μὴ θελήσῃς. The rendering of the A. V. is pretty strong; but cf. the Greek at 1 Tim. v. 11, γαμεῖν θέλουσιν, and Buttmann, pp. 375, 376. [7] A. V.: or. [8] follow not, etc. (Gr., μὴ πορευθῇς ταῖς ὁδοῖς). [9] deal truly, thy doings shall prosperously succeed to thee (cf. the Greek). [10] neither. Cod. II. supplies *καί* before μὴ ἀποστρέψῃς. [11] A. V.: any poor.

Vers. 8-12.: [12] For ὑπάρχει, instead of ὑπάρχοι, may be cited with Fritzsche not only III. 44. 74., but also II. [13] For ἐᾷ εἰσελθεῖν, II. has ἐάσει ἐλθεῖν (Old Lat., *non patitur ire in tenebras*). [14] A. V.: gift (see *Com.*). The Codd. III. 23. 55. 74. 76. 236. omit γάρ at the beginning. [15] A. V.: all. [16] chiefly. [17] and take (the Codd. III. 58. 64. with Co. Ald. have the connective). [18] *woman to* wife, which. [19] the children of the prophets, . . Abraham . . . . Jacob: [20] remember . . . . *that* our fathers . . . . *even* that. [21] own kindred.

Vers. 13, 14. — [22] A. V.: Now, therefore. [23] despise not in thy heart. [24] in *not* taking (as 106.). [25] trouble (Gr., ἀκαταστασία). [26] lewdness *is* decay . . . . lewdness. [27] which. [28] wrought for thee. The Codd. 64. 243. 248., with Co. Old Lat. and Ald., add σοι after ἐργάσηται. [29] A. V.: for if (*καί* is supplied by III. 55. 58. 64.). [30] A. V.: be wise (Gr., ἴσθι πεπαιδευμένος). [31] conversation (cf. Eph. v. 15). Do.

Vers. 15-20. — [32] A. V.: in. [33] *and* according to thine abundance give (Gr., πᾶν ὃ ἐὰν περισσεύσῃ σοι ποίει, etc.). [34] but give nothing. [35] Ask counsel of all *that are* wise, and despise not. [36] Bless . . . . alway (Gr., ἐν παντὶ καιρῷ). [37] desire of. [38] directed. [39] every nation hath not.

And now,[1] *my* son, remember my commandments, neither let them be blotted[2]
20 out of thy heart.[3] And now I make thee aware of ten talents which I entrusted
21 to Gabaelus[4] the brother[5] of Gabrias at Rages in Media. And fear not, *my* son, that we have become impoverished;[6] thou hast much *wealth*, if thou fear God, and depart from all sin, and do *that which is* pleasing in his sight.

Ver. 20. — [1] A. V.: now, therefore. [2] put (Gr., ἐξαλειφθήτωσαν). [3] mind (Gr., καρδίας). [4] signify *this* to thee, that I committed ten talents to Gabael. [5] *son* (marg., ch. i. 14, *the* brother). [6] are made poor: *for*.

Chapter IV.

Ver. 4. **In one grave.** Cf. 2 Sam. i. 23.

Ver. 7. **Give alms.** The Greek is ποίει ἐλεημοσύνην, lit. *do almsdeeds;* but the context shows that they were meant to take the form of gifts. — **Thine eye be envious**, i. e., *penurious, sparing*. Cf. Ecclus. xiv. 9, 10; Matt. xx. 15; and ver. 16, below.

Ver. 10. On the doctrine of this verse and its relation to the teachings of the canonical Scriptures, see Introd., under "Doctrinal Teaching."

Ver. 11. **Offering, δῶρον.** In Matthew we find this Greek word used several times for a sacrificial offering, and in Mark the Hebrew Corban (קָרְבָּן) is rendered by the same. In the LXX. it is quite frequently used for the latter word, as also for מִנְחָה (in thirty-two places), and for שֹׁחַד. In the Epistle to the Hebrews it is employed side by side with θυσία. Hence the translation which we have given it, which also seems best to agree with the context.

Ver. 12. **A strange woman.** A woman of another nation (see Ez. x. 2 f.), and here also including those not belonging to the same tribe. Noah is reckoned among those who married wives "of their own brethren." But where did the author learn this fact? Nothing is said of it in Genesis.

Ver. 13. Ἀχρειότης. I render by "dissoluteness," as seems to be required by the context. Its literal meaning is "uselessness." But a useless life generally becomes something much worse than that. Cf. a passage from Aulus Gellus in Stephens' *Thesaurus*, under ἄχρειος. Sophocles (*Lex., ad voc.*) would give it here the meaning of "laziness."

Ver. 14. **Tarry with thee, αὐλισθήτω.** Lit., "remain over night."

Ver. 15. **Drunkenness.** Cf. Ezek. xxxix. 19; Joel i. 5; Hag. i. 6. — **On (ἐν) thy journey.** Fritzsche would refer it to the journey of life. But it is to be doubted whether this is the meaning, since Tobit is addressing his son, who himself is about to set out on a journey to Media.

Ver. 16. **Envious.** See ver. 7.

Ver. 17. **On the burial of the just, ἐπὶ τὸν τάφον τῶν δικαίων.** Among the ancient Greeks the meal at a burial was called τάφος. See Hom., *Il.*, xxiii. 29; *Odys.*, iii. 309. Cf. Jos., *Bel. Jud.*, ii. 1, § 8. Fritzsche supposes that the custom of carrying food to the house of mourning is meant — which on account of the presence of a corpse had been defiled — that those who were present as mourners might not suffer in their necessarily prolonged absence from their own homes. The force of the injunction would then be that Tobias was to bring help and comfort to the survivors in the case of the death of the righteous. See Schenkel, *Bib. Lex.*, art. "Begräbniss;" and cf. Deut. xxvi. 14; Ezek. xxiv. 17; Hos. ix. 4; Ep. of Jer. ver. 32. There was also a custom common among some nations of carrying food in large quantities to the tomb of the departed; and it is not impossible that this, rather than the above, is what is referred to in our passage. See Ecclus. xxx. 18, in the Greek text. The Jews may have adopted this custom in some measure. So Bretschneider on Ecclus. xxx. 18. Grotius remarks: "*Sepulto aliquo viro bono proximos ejus solare missis cibis et vino optimo. Vid.* Jer. xvi. 7. *Nam apud sepulchra epulari et facere* δοχὰς ἐπιταφίους (*convivia parentalia*) *mos non fuit Hebræorum.*" Hitzig agrees with the latter statement in his Commentary on Jeremiah, *ad loc.* Reusch (*Com.*, p. 49) maintains that, if food was thus carried to the graves of the dead, it was intended in no sense for the dead, but for the living, especially the poor, quoting Menochius and referring to Calmet as holding the same opinion. — **Give not to the wicked**, *i. e.*, at the burial of the wicked.

Ver. 21. **That we have become impoverished.** Cf. Judg. vi. 6; Ps. xxxiv. 10; 2 Cor. viii. 9.

Chapter V.

1 And Tobias answered and said to him,[1] Father, I will do all *things* which thou hast
2 commanded me. But how can I receive the money, seeing I know him not? And[2]
3 he gave him the handwriting, and said unto him, Seek thee a man who will[3] go with thee, and while I live[4] I will give him wages; and go and receive the money.
4, 5 And[5] he went to seek a man, and[6] found Raphael, who[7] was an angel, and he knew it not.[8] And he said unto him, Can I go with thee[9] to Rages in Media?[10] and

Vers. 1–5. — [1] A. V.: T. then . . . . said (as 64. 243. 248. Co. Ald.). [2] Then. [3] which may. [4] whiles I *yet* live, and. [5] Therefore when. [6] he. [7] that. The article is found before 'Ραφ., in III. 23. 64. 243. 248. Co. Ald. (see *Com.*). Junius properly renders, *aliquem* . . . . *R. qui erat angelus*. [8] A. V.: But (Junius, *sed*) he knew not. [9] Canst thou go with me (so 71. 106. 248. Co., Junius). [10] *omits* in Media.

6 knowest thou *those* places well? To whom the angel said, I will go with thee, and I
7 know the way well; and [1] I have lodged with our brother Gabael. And [2] Tobias
8 said unto him, Tarry for me, and I will tell *my* father.[3] And [4] he said unto him, Go,
and tarry not. And [5] he went in and said to *his* father, Behold, I have found *one*
who [6] will go with me. And he said, Call him unto me, that I may know of what
9 tribe he is, and whether he *be* [7] a trusty *man* to go with thee. And [8] he called him,
10 and he came in, and they saluted one another. And [9] Tobit said unto him, Brother,
11 shew me of what tribe and family thou art. To whom he said, Dost thou seek for
a tribe and [10] family, or a hired *man* to go with thy son? And [11] Tobit said unto
12 him, I would know, brother, thy race [12] and name. Then he said, I *am* Azarias,
13 *son* [13] of Ananias the great, *and* of thy brethren. And he said to him,[14] Thou art
welcome, brother; and be not [15] angry with me because I inquired [16] to know thy
tribe and thy family.[17] And [18] thou art my brother of a noble [19] and good stock, for
I became acquainted with [20] Ananias and Jonathas, the sons of the great Semeï,[21]
as we went together to Jerusalem to worship, and offered the first-born, and the
tenths of the fruits; and they were not seduced with the error of our brethen; *my*
14 brother, thou art of a good stock. But tell me, what wages shall I give thee? a
15 drachma [22] a day, and what is needful for thee, as also for my [23] son? And,[24]
16 moreover, if ye return safe and sound,[25] I will add *something* to thy wages. And
so they agreed.[26] And he said [27] to Tobias, Prepare thyself for the journey, and
may you have [28] a good journey. And his son prepared the *things* [29] for the journey.
And [30] his father said to him, Go thou with this [31] man, and God, who [32]
dwelleth in heaven, prosper your journey, and his angel [33] keep you company.
And [34] they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our
18 son? Is he not the staff of our hand, in going in and out before us? Add not [35]
19 money to money; but let it be a ransom for [36] our child. For as the Lord hath
20 given us enough to live with, this sufficeth [37] us. And Tobit said [38] to her, Take no
21 care, *my* sister; he shall return safe and sound,[39] and thine eyes shall see him. For
a good [40] angel will keep him company, and his journey shall be prosperous, and
22 he shall return safe and sound.[41] And she ceased [42] weeping.

Vers. 6-9. — [1] A. V.: for (Gr., *καί*). [2] Then. [3] till I tell my father. Old Lat. (from MSS. Germ. and Reg.), *donec intrem*, etc. Codd. III. 23. 44. 64. 71. *al.* Co. Ald. read *μου*. [4] A. V.: Then. [5] So. [6] which. [7] Then . . . . be (the word *ἐστίν* is supplied after *πιστός* in III. 23. 64. 243. 248. 249. Co. Ald.). [8] So.

Vers. 10-12. — [9] A. V.: Then. [10] or. [11] Then. [12] kindred. [13] *the son* (*τὸ γένος* is found before 'Αζ. in 44. 58. 64. Co. Ald.) [14] Then Tobit said (Gr., *καὶ εἶπεν αὐτῷ*; Τωβ. is added in 23. 44. etc., Co. Ald. Jun.; *αὐτῷ*, omitted in 44. 64. 106. Co. Ald.). [15] be not now. [16] have inquired. [17] Fritzsche states, in his critical apparatus, that II. (with III. 55. 58. 64.) omits *σου* after *πατρίαν*. In II. *σου* is found, but dotted. [18] A. V.: for. [19] an honest (for *καλῆς*, III. 55. 58. 64. 71., etc., with Co. Ald., have *μεγάλης*). [20] know (Gr., *ἐπέγνωσκον*). [21] sons of *that* great Samaias. The reading of II. is not (as Fritzsche states), with III., *Σεμεΐου* but *Σεμέου*; *text. rec.*, *Σεμεΐ*; Old Lat. *Semeiæ*.

Vers. 14, 15. — [22] A. V.: *wilt thou* a drachm. [23] and *things* necessary (58. 64. Co. Ald. omit *σοι*) as . . . . to my own. [24] Yea. [25] *omits* and sound. The Greek word here used (*ὑγιαίνοντες*) means more than simple safety, and may well be rendered by our common expression "safe and sound."

Ver. 16. — [26] A. V.: So they were well pleased (Gr., *εὐδόκησαν*). The sense obviously is that they accepted each other's terms. [27] A. V.: Then said he. [28] God send you (Gr., *εὐοδωθείητε*). It is a glaring fault of the A. V. that in such instances it introduces without necessity the name of the divine being. [29] A. V.: And when his son had prepared *all things*. [30] *omits* And. [31] said, Go . . . . this. Cod. II., with III. 44. 55. 58. 71., omits *τούτου*. [32] A. V.: which. [33] the angel of God (so 64. Co. Ald. and Junius). [34] So.

Ver. 18. — [35] A. V.: Be not greedy *to add*. For *ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι*, lit. "let not money come to money," Grotius would read *ἀργύριον ἄρα υἱῷ μὴ φθάσαι*, *non decuit pecuniam præferre filio*. Ilgen would substitute *ἀργυρείῳ*, "money chest," for the third word. But it is probable that the text is correct. [36] A. V.: *as* refuse in respect of (cf. *Com.*).

Vers. 19-22. — [37] A. V.: that which (Gr., *ὡς*) the Lord hath given us to live with doth suffice. The margin has: "So long as God hath granted us to live, this is sufficient." [38] A. V.: Then said T. [39] in safety. [40] *the* good. [41] safe. [42] Then she made an end of.

Chapter V.

Ver. 4. **Raphael.** This word, in the majority of MSS., as will be seen, has not the article. The sense is: *a certain Raphael who was an angel.* (See Winer, p. 112.) The meaning of the word "Raphael" is "divine healer." Afterwards (ver. 12) he describes himself as "Azarias, son of Ananias," the first word meaning "Jehovah helps." We have in both words apparent evidence of the intended symbolical character of the narrative.

Ver. 6. **I have lodged with our brother Gabael.** Reusch justifies the deception here practiced, on the ground that, as he had assumed, as angel, a human character,—that of Azarias, the son of Ananias,—in the impersonation of this character he was *obliged* to speak and act as he did. But this is simply supporting one deception by another.

Ver. 8. There is no analogy to be found in the

canonical books for what is here related, that an angel should accompany a man on such a journey.

Ver. 11. The answer of the angel is not without point: "You are seeking a servant, — what has the matter of family to do with it?" He seems reluctant to utter the untruth which the questioning of Tobit at last leads him to do. But would the father have been any less ready to intrust his son to the care of this person, if he had known at first what he is afterwards supposed to have known? In that case, it is true, the story would have suffered. Some Roman Catholic commentators seek to excuse the supposed angel's duplicity by referring to the case of Abraham (Gen. xx. 12; xxii. 5). But if the circumstances of the two cases were in other respects similar, we could hardly approve of an angel's taking a fallible human creature (even though he were a patriarch) as example.

Ver. 13. **As we went together.** For remarks on the discrepancy of this passage with earlier declarations of Tobit, see above, i. 6.

Ver. 14. Ἔσομαι . . . διδόναι. Such a construction would be in Greek a barbarism. Fritzsche explains by supposing that either διδόναι was a slip of the pen for διδούς, or that the writer gave ἔσομαι for ἔσται μοι. — **A drachma a day.** Among the Jews and Romans in the New Testament times, the drachma was equal to the denarius, whose value was about fifteen cents.

Ver. 16. **And the young man's dog with them.** It is not so easy to see why the dog is introduced. It plays no important part in the narrative. It is not again mentioned until the return home (xi. 4). Wherever else the dog is spoken of in the Apocryphal books, it is with disrespect (cf. Ecclus. xiii. 18; xxvi. 25). It is well known that the animal was regarded as unclean by the Jews (Is. lxvi. 3); and the terms "dog," "dead dog," etc., were often used as epithets of reproach or of humility among them. In fact, this feeling with respect to dogs has not yet died out in the Orient. That the present mention is no more than a humorous addition to the story by some later hand, it would be easy to credit were there any external evidence in its support. According to Winer (*Realwörterb.*, *ad voc.*), dogs were seldom, and not till a late period, kept for pleasure rather than use, and then only exceptionally. He refers, in addition to the present passage, to Matt. xv. 27. Cf. *Iliad*, xxiii. 173; *Odys.*, xvii. 309.

Ver. 18. This passage has given great difficulty to commentators. But adopting the reading, and giving it the translation above, seems on the whole the best. It is supported by Sengelmann, Schleusner, Wahl, Fritzsche, and others. In translating περίψημα "refuse" (cf. 1 Cor. iv. 13, "filth"), the A. V. adopted the literal meaning of the word. But it had also sometimes the figurative meaning of "ransom," which certainly agrees better with the context. In the LXX. at Proverbs xxi. 18, we find περικάθαρμα used to render the Hebrew כֹּפֶר, "ransom." "*Tradunt Suidas et alii Græci lexicographi sub h. v.: 'Athenienses ad avertendas publicas calamitates quotannis in mare præcipitasse hominem sceleratum, qui Poseidoni sacrificii loco offerretur; hinc* ἀργύριον . . . . περίψημα τοῦ παιδίου ἡμῶν γένοιτο, (*quasi*) *piaculum fiat filii nostri*, i. e., *pro servanda filii vita abjectum et contemtum nobis sit.*'" Grimm, *N. T. Lex.*, *ad voc.* Sophocles (*Lex.*, *ad voc.*) gives "ransom" as the original meaning of the word, referring to the present passage; and "offscouring" as a secondary signification. The A. V. has in the margin: "Gr., *Let not money be added, but be the offscouring of our son.*"

Ver. 20. **Sister.** Like "brother," simply an expression of tenderness, of which usage this book furnishes several examples.

Chapter VI.

1 And as they went on their journey, they came in the evening to the river Ti-
2 gris, and they lodged there. And [1] the young man went down to wash himself,
3 and [2] a fish leaped out of the river, and would have devoured him. And [3] the angel said unto him, Lay hold of [4] the fish. And the young man mastered the fish
4 and cast it upon the [5] land. And the angel said to him,[6] Open the fish, and take
5 the heart and the liver and the gall, and put *them* up safely. And [7] the young man did as the angel commanded him; and having roasted the fish, they ate [8] *it*.
6 And [9] they both went on their way, till they drew near to Ecbatana.[10] And [11] the young man said to the angel, Brother Azarias, for what is [12] the heart and the liver
7 and the gall of the fish? And he said unto him, *Touching* the heart and the liver, if a demon [13] or an evil spirit trouble any one, he [14] must make a smoke thereof before
8 the man or the woman, and he will [15] be no more [16] vexed. And *as for* [17] the gall, *it is good* to anoint a man that hath white spots [18] in *his* eyes, and he shall be healed.

9, 10 And when they drew [19] near to Rages, the angel said to the young man,

Vers. 2-4. — [1] A. V.: And when. [2] *omits* and. [3] Then. [4] Take (Gr., ἐπιλαβοῦ). [5] laid hold of (Gr., ἐκράτησε) the fish and drew it to (marg., *cast it upon*, ἀνέβαλεν). [6] To whom the angel said.

Vers. 5-7. — [7] A. V.: So. [8] when they had . . . . did eat. [9] then. [10] Ecbatane. The οὐ of the *text. rec.*, after ἕως, is omitted in II. III. 44. 55. 74., and by Fritzsche. [11] Then. [12] to what use is (Gr., τί ἐστιν). [13] devil. [14] any, *we*. [15] *the party* shall. [16] For μηκέτι, II. 55. have οὐ μηκ.; 64. 243. Ald., οὐ μὴ ἔτι; III. 23. 58. 71., οὐκετὶ οὐ μή.

Vers. 8, 9. — [17] A. V.: *As for* (δέ is omitted by 44. 107. Jun.). [18] whiteness. [19] were.

Brother, to-day we shall lodge with Raguel, who is thy kinsman;[1] he also hath
11 a[2] daughter, named Sarra;[3] I will speak concerning[4] her, that she may be given thee for a wife, for to thee doth the inheritance[5] of her fall,[6] and thou art the only
12 one of her race;[7] and the maid is fair and intelligent.[8] And now[9] hear me, and I will speak to her father; and when we return[10] from Rages we will celebrate the marriage; for I know that Raguel cannot marry her to another according to the law of Moses, or[11] he will[12] be exposed to[13] death, because it is fitting that
13 thou shouldst receive the inheritance rather than any other person.[14] Then the young man answered the angel, I have heard, brother Azarias, that *this* maid hath
14 been given to seven men and that they[15] all died in the marriage chamber. And now I am the only *son* of my father, and I am afraid, lest, if I enter *it*, I die,[16] as also the former ones;[17] for a demon[18] loveth her, who[19] hurteth nobody but those who approach her. And now I[20] fear lest I die, and bring my father's and my mother's life, because of me, to their[21] grave with sorrow; and[22] they have no
15 other son to bury them. But[23] the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldst marry a wife of thy race[24]? And now[25] hear me, O *my* brother, for she shall be thy[26] wife; and make no account[27] of the evil spirit, for this night[28] shall she be given thee in
16 marriage. And when thou enterest[29] into the marriage chamber, thou shalt take the ashes of incense,[30] and shalt lay *upon them* some of the heart and liver of the
17 fish, and shalt make a smoke *with it*. And the demon will[31] smell *it*, and flee *away*, and never come again.[32] But when thou comest[33] to her, rise up both of you, and pray to God who is merciful, who will save you, and have pity *on you*[34]. Fear not, for she was[35] appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee; and[36] I suppose that she will[37] bear thee children. And[38] when Tobias had heard these *things*, he loved her, and his heart was exceedingly attached[39] to her.

Ver. 10.—[1] A. V.: cousin. [2] one only. The Codd. III. 23. 58. 64. etc., with Co. Ald., add *μονογενής* to *θυγάτηρ*. [3] A. V.: Sara.

Ver. 11.—[4] A. V.: for (we omit *καί* before *ὅτι*, with II. III. 23. 55. 58. 64. 71.). [5] for . . . . right (marg., inheritance). [6] appertain (Gr., *ἐπιβάλλει*). [7] seeing thou only art of her kindred; Junius: *quia tu solus es ex genere illius*.

Vers. 12, 13.—[8] A. V.: wise. [9] now therefore. [10] Cod. II. has *ὑποστρέψωμεν* . . . . *ποιήσωμεν* instead of the future. [11] A. V.: but; Cod. II. substitutes *καί* for *ἤ*. [12] A. V.: shall. [13] guilty of. [14] the right of inheritance doth *rather* appertain to thee than to any other (cf. the Greek). [15] who.

Ver. 14.—[16] A. V.: go in *unto her*, I die. [17] as the other before (Gr., *οἱ πρότεροι*; 58. 64. 243. 248. Co. Ald., *οἱ πρότερον*). [18] wicked spirit. [19] which. [20] which come unto her: wherefore I also. [21] the (Gr., *αὐτῶν*). [22] for.

Vers. 15, 16.—[23] A. V.: Then. [24] thine own kindred. [25] wherefore (Jun., *ergo*). [26] *given* thee to (Gr., *σοὶ ἔσται εἰς γυναῖκα*). [27] reckoning. [28] same (Jun., *ipsa*) night. [29] shalt come. [30] perfume.

Ver. 17.—[31] A. V.: devil shall. [32] again any more (Jun., *neque amplius*). [33] shalt come. [34] *which is* . . . . have pity *on you* and save you. [35] is. [36] Moreover. [37] shall. [38] Now. [39] effectually (marg., vehemently) joined Cod. III. has *κεκόλλητο* (for *ἐκολλήθη*) omitting the following *αὐτῇ*.

Chapter VI.

Ver. 1. **To the river Tigris.** Nineveh, from which they started, lay on the Tigris. With what propriety, then, this statement? Fritzsche conjectures that an arm of the Tigris, Zab, is meant, and refers to Xenophon (*Anab.*, ii. 5) and Herodotus (v. 52) in its support. Reusch, however, holds that there is no need of such a theory, inasmuch as the place where they lived may have not been directly on the river; or, if it was, that they may have left it for a time, and then come back to it again.

Vers. 2, 3. This is certainly a remarkable fish! It springs out of the river to catch and swallow this young man of marriageable age, and yet is caught, apparently with the hands, by this same young man, and flung ashore. Why should it not be relegated to the collection of other so-called "fish stories"? Welte, whose opinion Reusch sanctions, says in explanation (*Einleit.*, p. 90), that it is only the young man's notion that the fish sought to swallow him; and that it is not at all intimated that the fish could have swallowed him. But would it not be a singular fancy, even if it were a fancy, for our Tobias to indulge? We would have given him credit for more sense after all his previous travels.

Ver. 5. Did they eat the whole fish? Sengelmann quotes Dale (*De Orig. Idol.*, p. 167) as follows: "*Quem si totum devorarunt, videntur sane fuisse homines perquam voraces ac gulosi, saltem junior ille Tobias, si prætensus iste angelus revera nil inde comedit, quod exserte de se ipso testatur*, xii. 19." In the Chaldaic text the matter is otherwise represented: "And Tobiyyah ran to the river to wash his feet, and a fish came suddenly out of the river, and devoured the young man's bread, and the young man cried out. Raphael said to him: 'Take the fish, and do not let it go.' And he laid hold of the fish, and drew it to land. . . . . So Tobiyyah did, and took out the heart and the gall, and roasted the fish, and ate, and he left the remainder on the road." See text in Neubauer, xxxv., xxxvi.

Vers. 7, 8. According to the Commentary of Dereser (Scholz), the angel here speaks simply in harmony with the ideas of that time. But it is a

justification which they would probably regard as far from sufficient if it were to be more widely applied: as, for instance, to what our Saviour says of demoniacal possessions. With respect to the fact that the gall of fishes and of various animals was in Persia and Arabia extensively used for diseases of the eyes, there is no doubt. In the *Mission's Magazine* (Basle, 1837, p. 597) it is reported by a Mr. Wolf that blindness caused by inflammation of the eyes is still often cured in Persia by use of the gall of animals.

Ver. 9. **Rages.** This cannot be the Rages mentioned in other parts of the Book of Tobit (i. 14; v. 5; vi. 9, 12). Fritzsche thinks it must have been a place in the vicinity of Ecbatana. Others (Ilgen) suppose that the text is corrupt. Meanwhile, the difference in the form of the word Ῥάγη as here found from the usual Ῥάγοι is to be noticed. The Hebrew (Münster) and the Chaldaic substitute for it Ecbatana.

Ver. 12. According to the law of Moses (Numb. xxxvi. 6–9), the daughter who was an heir was obliged to marry within her tribe. But that the father was to be condemned to death in case she did not, is nowhere enjoined.

Ver. 14. This doctrine of the possibility of spirits having bodies and senses, and falling in love with the beautiful daughters of men, was by no means uncommon even in the early Christian church. Cf. Augustine, *De Civit. Dei*, c. 23.

Ver. 15. How the angel, who was not present at the time these words were spoken, came to the knowledge of them, it is not said. If it is meant to be represented that it was through his superhuman knowledge, it is singular that the young man takes no notice of the fact.

Ver. 16. On the methods used in his time for the exorcism of demons, see the singular account of Josephus (*Antiq.*, viii. 2, § 5). Cf. also the Introduction to the present book, under "Doctrinal Teaching," p. 118, and the various authorities there cited.

Chapter VII.

1 And when he reached Ecbatana, he came to the house of Raguel. And Sarra also met him; and saluted him and he her; and [1] she brought them into the house.
2 And Raguel said [2] to Edna his wife, How like *is this* young man to Tobit my
3 cousin! And Raguel asked them, From whence are you, brethren? And they
4 said to him,[3] *We are* of the sons of Nephthali,[4] who are [5] captives in Nineve. And [6] he said to them, Do you know Tobit our kinsman? And they said, We know *him*.
5 And he said to them,[7] Is he in good health? And they said, He is both alive, and
6 in good health; and Tobias said, He is my father. And [8] Raguel leaped up, and
7 kissed him, and wept, and blessed him, and said unto him, *Thou art* the son of a noble and good man. And on hearing [9] that Tobit was blind, he was sorrowful, and
8 wept. And *likewise* Edna his wife and Sarra [10] his daughter wept. Moreover they entertained them cheerfully; and after they had killed a ram of the flock, they set an abundance of food [11] on the table. And Tobias said [12] to Raphael, Brother Azarias, speak *of those things* of which thou didst talk on the way, and let *this* business
9 be dispatched. And [13] he communicated the matter to [14] Raguel. And
10 Raguel said to Tobias, Eat, drink,[15] and be merry,[16] for it is meet that thou shouldest marry my daughter. Nevertheless I will declare unto thee the truth.
11 I have given my daughter *in marriage* to seven men, who died in the [17] night they came in unto her; nevertheless for the present be merry. And [18] Tobias said I will
12 eat nothing here, till we agree and swear one to another. And Raguel said, Take her from henceforth according to the law;[19] moreover [20] thou art her brother [21] and she is thy *sister*,[22] and the merciful God will [23] give you the highest prosperity.[24]
13 And [25] he called his daughter Sarra,[26] and he took her by the hand, and gave her *to*

Ver. 1. — [1] A. V.: And when they were come to E., they came to the house of R.; and Sara met them: and after that they had saluted one another. The verbs in the first two clauses are put in the plural in III. 23. 58. 64. 71. 74., etc., with Co. and Ald. The same authorities, in general, have αὐτοῖς for αὐτῷ in the next clause. The καί before Σάῤῥα is also omitted by them. The want of clearness in the thought of the last part of the verse has caused considerable variation in the MSS. For the reading αὐτὸς αὐτήν, are 55. 108. Syr.; for αὐτοὶ αὐτήν, III. 23. 58. 64. etc., with Co. and Ald. The *text. rec.* has αὐτὸς αὐτούς.

Vers. 2–7. — [2] A. V.: Then said R. Ῥαγουήλ is omitted in II. III. 55. [3] To whom they said. [4] Cod. II. has here Νεφθαλεί, although in all other places Νεφαλείμ. [5] *which are.* [6] Then. [7] Then said he. [8] Then (Jun., *Tum*). [9] honest and good man. But (Jun., *vero*) when he heard.

Vers. 8–11. — [10] A. V.: Sara. [11] store of meat. [12] Then said T. [13] in the way . . . . So. [14] with. [15] and drink (so 55. 58. 71. 74. 76. 243. Co. Ald. and Jun.). [16] make (Gr., γίνου) merry; cf. verse 11. [17] A. V.: *that* (Gr., ὑπὸ τὴν νύκτα). A second hand has corrected in II. the word ἀπέθνησκον to ἀπεθνήσκοσαν (with III. 64. 243. Ald.) and this Cod. omits the article before νύκτα. [18] A. V.: But (Jun., *vero*) . . . . another. R. said, *Then.*

Ver. 12. — [19] A. V.: manner (marg., *law;* Gr., τὴν κρίσιν, see *Com.*). [20] for (δέ; it is omitted in III. 248. 249. Co.). [21] cousin. [22] thine. [23] *omits* will. [24] good success in all *things* (Gr., εὐοδώσει ὑμῖν τὰ κάλλιστα). See *Com.*

Ver. 13. — [25] A. V.: Then. [26] Sara; and she came to her father. We have, with Fritzsche, omitted this added clause, as wanting in most of the better authorities. It is found in 23. 64. 243. 248. Co. Ald. Jun., and the Greek Bibles of 1545 (Basle) and 1597 (Frankfort).

be wife to Tobias, saying, Behold, take her after the law of Moses, and lead *her*
14 away to thy father. And he blessed them. And he[1] called Edna his wife, and
15 took paper, and wrote a covenant;[2] and they[3] sealed *it*. And[4] they began to eat.
16 And[5] Raguel called his wife Edna, and said unto her, Sister, prepare the other[6]
17 chamber, and bring her into it.[7] And she did[8] as he had bidden *her*, and[9]
brought her in thither; and she wept; and she received[10] the tears of her daugh-
18 ter, and said unto her, Be of good comfort, *my* child; the Lord of heaven and
earth give thee joy[11] for this thy sorrow; be of good comfort, *my* daughter.

Ver. 14. — [1] A. V.: *omits* he. [2] did write an instrument *of covenants* (Gr., ἔγραψε συγγραφήν). [3] he. For ἐσφραγίσατο II. 55. 108. give the plural, which is probably the correct form, and is adopted by Fritzsche.

Vers. 15, 16. — [4] A. V.: Then (so Jun.; καί τότε, 106; *et ex illa hora*, etc., Old Lat. from MSS. Reg. and Germ.). [5] A. V.: After (*Postea*, Jun.). [6] another (Gr., τὸ ἕτερον; see *Com.*). [7] in *thither*.

Ver. 17. — [8] A. V.: Which when she had done. [9] she. [10] her thither . . . . received. De Wette renders "wiped away;" but that, as Fritzsche remarks, would require ἀπεμάξατο for ἀπεδέξατο. In the margin of the ed. of 1611 the alternative rendering is "licked." The two Old Latin MSS., Reg. and Germ., read: *et extersit lacrymas*.

Ver. 18. — [11] A. V.: *my* daughter . . . . joy. Instead of χάριν, 108. 248. 248. Co. Ald. offer χαράν; Junius, *lætitiam pro tristitia*.

Chapter VII.

Ver. 2. **Raguel**, "friend of God;" **Edna**, "delight."

Ver. 5. The Syriac and Vulgate omit what is here said with respect to Tobit's health, probably on account of his blindness.

Ver. 6. Raguel's weeping for joy and weeping for sorrow follow each other pretty closely. See following verse.

Ver. 7. Ὁ τοῦ καλοῦ, etc. The nominative for the vocative, as in the classics. Cf. Winer, p. 182; Buttmann, p. 140.

Ver. 8. Ἔθυσαν κριὸν προβάτων. This verb has obviously here a derived meaning. The Hebrew word זָבַח, however, whose first meaning is *to slaughter*, is generally rendered by θύω and θυσιάζω in the LXX. This may have led Bretschneider to give *macto* as the original meaning of the Greek verb in his Lexicon of the New Testament. But in classical Greek the meaning *to sacrifice* is the original. Cf. Lexicons of Grimm, Robinson, and others. — **Then said Tobias to Raphael.** According to the Itala, Vulgate, Chaldaic, and Hebrew of Münster, it is Tobias who introduces the subject of a marriage with Sarra. But the Greek is not only in much better taste, but corresponds better with the supposed relation of Raphael to the young man.

Ver. 11. Ἕως ἂν στήσητε καὶ σταθῆτε πρός με (cf. 1 Macc. xiii. 38: ὅσα ἐστήκαμεν πρὸς ὑμᾶς ἕστηκε). The verb may here have the meaning of *promise: until you have promised me* (i. e., to give Sarra as wife), *and confirmed it*. Others supply αὐτήν with στήσητε, and refer σταθῆτε to the position which the parents took at the betrothal: *till you have placed her and yourselves stand before me*. So De Wette, and Bunsen's *Bibelwerk*.

Ver. 12. **According to the law**, κατὰ τὴν κρίσιν (cf. ver. 12, κατὰ τὸν νόμον M.; and ver. 13). The former expression occurs in the LXX. at Neh. viii. 18 (A. V., "according to the manner"). It is also found in the LXX. at 2 Chron. xxxv. 13, as the rendering of מִשְׁפָּט. Τὰ κάλλιστα, **the highest prosperity.** The adjective is used adverbially. Cf. Winer, p. 463; Buttmann, p. 82 ff. Fritzsche thinks that the figure called brachylogy is employed, and would render: "And the merciful God will conduct you well, and give you the highest good (*das Schönste, Beste*)."

Ver. 13. On the general subject of marriage in the Orient and the various ceremonies attending it, see an excellent article in Smith's *Bib. Dict., ad voc.;* and Van Lennep, *Bib. Lands*, pp. 548–554.

Ver. 14. **A covenant**, συγγραφήν. The contract was always witnessed and signed. Both the Hebrew texts here make mention of the presence of witnesses. The Chaldaic runs: "And Reuel called Ednah, his wife, to bring paper to write thereon the deed of marriage to his daughter, and she did so; and they wrote the deed, and witnesses signed it." According to Fritzsche, written marriage contracts are of late date among the Jews. He claims that this passage is the oldest example of such a practice.

Ver. 16. Τὸ ἕτερον ταμεῖον. Probably some room other than the ordinary one is meant. Sengelmann takes ταμεῖον in the sense of θάλαμος, *bridechamber*, and thinks that a room different from the one which had been previously used for this purpose was selected.

Ver. 17. **And she wept**, *i. e.*, Sarra wept. See next clause. The Chaldaic, however, runs: "And Ednah embraced her daughter Sarah, and wept, saying, My daughter, may the God of heaven show kindness to thee this night, and watch over thee, and give thee joy for the sorrow thou hast had in time past." See also *ad loc.*, our translation of text B. as found below.

Chapter VIII.

1, 2 And when they had supped, they brought Tobias in unto her. And as he went, he remembered the words of Raphael, and took the ashes of the incense,[1] and

Vers. 2. — [1] A. V.: perfumes.

put the heart and the liver of the fish thereon,[1] and[2] made a smoke *therewith.*
3 And when the demon smelled the stench,[3] he fled into[4] the upper parts[5] of Egypt,
4 and the angel bound him. And when[6] they were both shut in together, Tobias rose from the bed, and said, Sister, arise, and let us pray that the Lord may[7] have
5 pity on us. And Tobias began[8] to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name forever; let the heavens bless thee, and
6 all thy creatures. Thou madest Adam, and gavest him Eve his wife *for* a helper *and* stay; from them sprang the race of men.[9] Thou hast said, *It is* not good
7 that man should be alone; let us make for[10] him a helper[11] like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly; let me find
8, 9 mercy and with her reach old age.[12] And she said with him, Amen. And[13] they slept both through the night.[14]

10 And Raguel arose, and went and made a grave, saying, This one also, is most
11, 12 likely[15] dead. And Raguel went[16] into his house, and[17] said unto his wife Edna, Send one of the maids, and let her see[18] whether he be alive; and[19] if *he be*
13 not, that we may bury him, and no man know it. And[20] the maid opened the door,
14 and went in, and found *them* both asleep. And she[21] came forth and told them that
15 he was alive. And[22] Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; and[23] let thy saints praise thee with all thy
16 creatures; and let all[24] thine angels and thine elect praise thee for ever. Thou art to be praised, for thou hast made me joyful; and it has not happened to me as I sus-
17 pected; but thou hast dealt with us[25] according to thy great mercy. Thou art to be
18 praised because thou hast had mercy on two only-begotten children.[26] Grant them mercy, O Lord, *and* finish their life in health with joy and mercy. And he
19 bade *his* servants fill[27] the grave. And he made for them a[28] wedding feast of[29]
20 fourteen days. And[30] before the days of the wedding[31] were finished, Raguel said[32] unto him by an oath, that he should not depart till the fourteen days of the wed-
21 ding[31] were expired; and that then he should take half his goods, and go in health[33] to *his* father: and the rest[34] when I and my wife are[35] dead.

Vers. 2, 3. — [1] A. V.: thereupon. [2] The *καί* before *ἐκάπνισεν* is omitted in III. 64. 248. Ald. [3] A. V.: The which smell when the evil spirit had smelled. [4] After *ἔφυγεν* *ἕως* is inserted before *εἰς* by III. 58. [5] A. V.: utmost parts (Gr., *τὰ ἀνώτατα*).

Vers. 4–6. — [6] A. V.: And after that. [7] out of the bed . . . . that God (Θεός, 23. 71. 74. 76. 108. 236.) would. [8] Then began T. [9] of them came mankind (Gr., *ἐκ τούτων ἐγενήθη τὸ ἀνθρώπων σπέρμα*). [10] unto. [11] an aid (the same word in the Greek is rendered "helper" in the previous verse).

Vers. 7–11. — [12] A. V.: *therefore* mercifully ordain that we may become aged together (Gr., *ἐπίταξον ἐλεῆσαί με*, etc.). I have rendered freely, but this seems to be the force of *ἐπιτάσσω* here. [13] So. [14] *that* (Gr., *τὴν νύκτα*) night. [15] *I fear* lest he also (Gr., *μὴ καὶ οὗτος*) be. [16] But when R. was come. [17] he.

Ver. 12. — [18] The reading *ἰδέτωσαν*, of the *text. rec.* (also of II.) is found as *ἰδέτω* in 108. 236. 248. Co., and as *γνώτω* in III. 58. 64. and others, both of which latter are doubtless corrections, although the plural was first written through oversight, the last word, and not *μίαν*, having been in mind. [19] A. V. *omits* and.

Vers. 13–17. — [20] A. V.: So. [21] *omits* she. [22] Then. [23] therefore (Gr., *καί*). [24] The *καί* before *πάντες* is omitted by II. 55. 74. [25] A. V.: *that* is not come to me which (Gr., *οὐκ ἐγένετό μοι καθώς*) . . . . hast dealt with me (Gr., *μεθ' ἡμῶν*). [26] of two *that were* the only-begotten children *of their fathers.*

Vers. 18–21. — [27] A. V.: Then *Raguel* . . . . to fill. [28] he kept the (Gr., *ἐποίησεν αὐτοῖς γάμον*). [29] *omits* of. [30] For (Gr., *καί*). [31] marriage. [32] R. had said. [33] and then . . . . the half of . . . . in safety. [34] *should have* the rest. [35] be.

Chapter VIII.

Ver. 2. **The ashes of the incense** (A. V.: "perfumes"). The article is here used, though not in vi. 16. The Orientals make great use of perfumes. The Hebrews employed for this purpose spices imported from Arabia, or aromatic plants which grew in Palestine. These plants were sometimes worn in their natural state about the person (Cant. i. 13); or boiled down, and mixed with oil (John xii. 3); or reduced to a powder, which might be carried in a smelling bottle (Is. iii. 24); or used for fumigation (Cant. iii. 6). Cf. Smith's *Bib. Dict.*, art. "Perfumes." The object in the present case, however, was not to make a pleasant impression on the demon, but a disagreeable one. It is better, therefore, to translate *θυμιαμάτων* *incense.* A fearful smell must indeed have been caused by burning the half-decayed heart and liver of the fish in the manner described. The wonder is that it did not drive the young Tobias and his bride away, as well as the demon!

Ver. 3. **Upper parts of Egypt.** This place is mentioned because, on account of its desolateness, it was supposed to be the peculiar resort of the demoniacal powers. Cf. Matt. xii. 43; Rev. xviii. 2, with the introduction to the present book by Sengelmann, sect. 3. But what is to be understood by the binding? Welte (*Einleit.*, p. 94) says it is not to be taken literally; that the limitation of his power over Tobias alone is meant to be indicated. But Fritzsche properly characterizes this opinion of Welte as gross arbitrariness. Undoubtedly, the binding is to be taken literally, as much as the remaining portion of the narra-

tive. Some Roman Catholic commentators, however, regard the whole transaction as symbolical, or consider the outward means used for the exorcism simply as a medium for the exercise of supernatural power on the part of the angel, and as having no special virtue in and of themselves. It is represented in the Vulgate that the angel made the passage through the air, from Ecbatana to Upper Egypt, with the demon, in one night, and bound him there so fast that he was never more able to leave the region. According to HM. and the Chaldaic the smoke was made "under Sarah's garments," which would seem to carry the idea that the demon was wholly invisible.

Vers. 5–9. The relation between husband and wife, as here represented, is worthy of attention as indicating the general views of the period among the Jews touching this subject. Cramer says, that the description of the mutual relation of husband and wife in our book appears to be based on the principle that the marriage relation was to be inspired more by a pure, sincere, and hearty brotherly and sisterly affection than by mere sexual passion; that often Tobias is named the brother of his wife, and Sara the sister of her husband. See *Moral der Apoc.*, p. 194 f. But it is also to be remembered that these words "brother" and "sister" were favorite expressions of endearment in other relationships as well, and that in the case before us the exigencies of the story demanded a more than ordinary control of the sexual impulse, and, at the same time, would naturally require unusual expressions of attachment from persons so peculiarly situated. In another part of the book (ii. 12–14) we find that there were also at that time at least some exceptions to the general prevalence of domestic felicity.

Ver. 8. **And she said with him, Amen.** It was the custom in the early Christian church also, in public prayer, for all those assembled to unite in the closing Amen.

Ver. 9. **Arose, and went and made a grave.** The account of Raguel's conduct with respect to the grave here, and in verse 18, has a suspicious appearance. Had he buried the seven unfortunate previous husbands in this clandestine manner? He does not wish that any man should know it, if he is obliged to bury Tobias in the grave that he has made. Yet he allows the servants to fill it up, and they must have known for what it was intended. Cf. art. "Burial" in Smith's *Bib. Dict.* In the Chaldaic the matter is somewhat differently represented: "Now it came to pass in the middle of the night that Reuel arose, and bade his servants dig a grave in the night, saying to them, 'If the young man die, we will bury him in the night, so that no man know it, and there will be no reproach to us.' . . . . Then his servants came, and he said to them, 'Cover the grave before any man perceive it.'"

Ver. 19. **Made for them a wedding feast of fourteen days,** *i. e.*, double the usual time. Cf. Gen. xxix. 27; Judg. xiv. 12; and xi. 19 of the present book.

Ver. 20. **Before the days of the marriage were finished.** It would seem from ix. 1–6 to have been near the beginning of the marriage festival. — Μὴ ἐξελθεῖν. The infinitive involves the idea of permission. He would not be permitted to depart. Cf. Phil. iii. 16, and Winer, p. 316. So Buttmann, p. 273: "And that consequently the simple infinitive often includes the idea of *obligation, necessity, permission.* This is especially the case after such predicates as contain a wish, request, or summons," etc. This usage is well known in classic Greek.

Ver. 21. **When I and my wife are dead.** The change from the direct to the indirect address is also common in the classics and the New Testament. See Winer, pp. 545, 379; Buttmann, p. 385.

Chapter IX.

1, 2 And [1] Tobias called Raphael, and said unto him, Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me 3 the money, and bring him to me [2] to the wedding, for Raguel hath sworn that I 4 shall not depart. And [3] my father counteth the days; and if I tarry long, he will 5 be sorely distressed.[4] And [5] Raphael went on his way,[6] and lodged with Gabael, and gave him the written document;[7] and he [8] brought forth the [9] bags which were 6 sealed up, and gave *them* to him. And early in the morning they went forth together,[10] and came to the wedding. And Tobias blessed [11] his wife.

Vers. 1, 2. — [1] A. V.: Then. [2] *omits* to me. The pronoun is wanting in III. 23. 55. 58. 64. 60. Ald. Old Lat.

Vers. 4, 5. — [3] A. V.: But. [4] very sorry (Gr., ὀδυνηθήσεται λίαν). For μέγα (after χρονίσω "tarry long,") 58. 64. 71. 108. 236. 243. 248. 249. Co. Ald. have μεγάλως. See *Com.* [5] A. V.: So. [6] *out* (Gr., ἐπορεύθη). [7] handwriting (lit. *something* written with the hand). [8] who. [9] *omits* the.

Ver. 6. [10] A. V.: both together (Gr., simply κοινῶς). [11] For εὐλόγησε 23. 71. 74. 76. 108. have ηὐδόκησεν (*was well pleased with*) which is doubtless a gloss, but gives the real meaning of the former word. Cf. *Com.* The Old Latin omits this clause, but adds considerable new matter as follows: "Et invenit Gabelus Thobiam discumbentem: et exsillivit, et salutavit, et osculatus est eum: et lacrymatus est Gabelus, et benedixit Deum, dicens: Benedictus Dominus qui dedit tibi pacem, bone et optime vir, quoniam boni et optimi et justi viri, eleemosynas facientis, filius es: et benedictus tu, fili. Det tibi benedictionem Dominus cæli, et uxori tuæ, et patri et matri uxoris tuæ: et benedictus Deus, quoniam video Thobi consubrini mei similem." Cf. the translation of the Sin. MS. which follows.

Chapter IX.

Ver. 2. Πορεύθητι ἐν Ῥάγοις. We have ἐν for εἰς. See Winer, p. 413 f.; Buttmann, p. 333. — The distance was two hundred miles. But one receives the impression from the narrative that it was made by the angel in one day, and that on the following day he returned with Gabael. And, even supposing that several days elapsed, they could not have been many, as it is evident the journey was made well within the time allotted to the marriage festival. The Old Latin (v. 8) distinctly designates the journey as one of two days: "*Et est iter bidui ex Bathanis, usque Rages civitatem Phagar, quæ posita est in monte.*" The Vulgate at this point has seemed to think it necessary that Tobias should recognize the value of his guide's services thus far, and adds: "Were I to make myself your slave, I could not sufficiently repay your care for me." But is not the young man wanting in ordinary discrimination not to see in his attendant something more than a mere man?

Ver. 4. Μέγα, *long*. The neuter singular, as well as the plural, of this adjective, in place of the adverb μεγάλως, occurs also in classical Greek.

Ver. 6. **And Tobias blessed his wife.** Most commentators think the text is corrupt. Some find in εὐλόγησε the idea of εὔλοχος, and translate by *gravidam fecit*. (Badwell and the Geneva version.) Others would read καὶ εὐλόγησε Τωβίαν καὶ τὴν γυναῖκα αὐτοῦ, *i. e.*, Gabael blessed Tobias and his wife. This was a conjecture of Junius ("*Et benedixit* (*Gebahhel*) *Tobijæ et uxori ejus*"), and is found in the margin of the version of 1611. It is an interesting fact that this particular word in the later Greek had the technical meaning of "to marry," as used of the priest who performed the ceremony. Cf. Sophocles' *Lex.*, *ad voc.* The rendering we find in the A. V., however, is perhaps best in harmony with the context, if the expression is considered as a sort of conclusion to the wedding festivities. Tobias felt happy in the possession of such a wife, and gave a corresponding expression to his feelings.

Chapter X.

1 And[1] Tobit his father counted every day. And when the days for[2] the journey 2 had[3] expired, and he[4] came not, he[5] said, Are they perhaps[6] detained? or is Ga- 3 bael possibly[7] dead, and there is no man to give him the money? And he was very 4 sorrowful.[8] But[9] his wife said to him, The child[10] is dead, since he stayeth 5 *so* long.[11] And she began to bewail him, and said, Thou art a source of care to 6 me,[12] *my* son, because[13] I have let thee go, the light of mine eyes. And Tobit said 7 to her,[14] Hold thy peace, take no care, *for* he is safe. And she said to him,[15] Hold thy peace, *and* deceive me not; my son is dead. And she went out every day into the way which he departed,[16] and did eat no food in[17] the day-time, and ceased not nights[18] to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there.

But[19] Tobias said to Raguel, Let me go, for my father and my mother look no 8 more to see me. But *his* father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall make known[20] unto him how *things* go with thee. 9, 10 And[21] Tobias said, Let[22] me go to my father. And[23] Raguel arose, and gave 11 him Sarra[24] his wife, and half *his* goods, servants, and cattle, and money; and he blessed them, and sent *them* away, saying, The God of heaven give you a blessing 12 before I die,[25] *my* children. And he said to his daughter, Honor thy father and thy mother-in-law, who[26] are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven bring thee back[27]

Ver. 1. — [1] A. V.: Now. [2] of. [3] were. [4] they. For ἐλογίσατο — ἤρχετο III. 23. 55. 58. 64. and some others with Co. and Ald. have ἐλογίζετο — ἤρχοντο.

Ver. 2. — [5] A. V.: *Then* Tobit (so 58., etc., with Co. Ald.). [6] *omits* perhaps (Gr., μήποτε κατέσχηνται, the latter word being a conjecture of Ilgen, is adopted by Fritzsche — Old Lat., *numquid detentus est Thobias* — for κατῄσχυνται; see *Com.*). [7] *omits* possibly.

Vers. 3-5. — [8] A. V.: Therefore he was very sorry. [9] Then. [10] *My* son (Gr., τὸ παιδίον). [11] seeing (Gr., διότι; ὅτι, 248. Co.) he stayeth long. [12] *Now* I care for nothing. We have adopted, with Fritzsche, the suggestion of Drusius, σὺ μέλει (for οὐ μέλει). Sengelmann would read οἴ for οὐ; Vulg., *heu*. Cf. *Com.* [13] A. V.: since.

Vers. 6-8. — [14] A. V.: To whom T. said (Jun., *cui dixit Tobit*). [15] But she said. [16] they went. [17] meat on. [18] whole nights. In III. 64. 108. 248. 248. Co. and Ald. ὅλας is found after νύκτας; Old Lat. *tota nocte*, and adds *et non dormiebat*. [19] A. V.: Then. [20] his (αὐτῷ is added by III. 23. 55. 58. 64. 74. *al.* Co. Ald.) father-in-law . . . . declare.

Ver. 9. — [21] A. V.: But. [22] No; but let. Cod. II. (as a correction) as well as III. 23. 55. 64. 71. with Co. and Ald. have οὐχί before ἐξαπόστ. (Co. and Ald. also ἀλλά), but it seems better, with Fritzsche, to reject both as later additions.

Vers. 10-12. — [23] A. V: Then (Gr., δέ). [24] Sara. [25] a prosperous journey (Gr., εὐοδώσει, but, as the context shows, not to be literally rendered); *omits* "before I die," and adds it improperly in ver. 12. [26] A. V.: which. [27] restore thee.

my dear brother, and grant that I may see thy children of my daughter Sarra,[1] that I may rejoice before the Lord. And[2] behold, I commit my daughter unto thee in trust;[3] do not treat her ill.[4]

Ver. 12. — [1] A. V.: Sara before I die (see preceding verse). [2] *omits* and. [3] of special trust (Gr., ἐν παρακαταθήκῃ). [4] wherefore do not entreat her evil. Fritzsche properly removes the καί before μὴ λυπήσῃς, with II. III. 23. 55. 58. 71. 74. 76. 236. 249.

Chapter X.

Ver. 1. Ἐλογίσατο ἑκάστης ἡμέρας, counted every day. See ix. 4; and for this use of the genitive, Winer, p. 207.

Ver. 2. Μήποτε κατέσχηνται, Are they perhaps detained? This is the translation of the Old Latin, except in the use of the plural: *Numquid detentus est Thobias?* Ilgen therefore suggested the reading κατέσχηνται for κατῄσχυνται, and Fritzsche adopts the same. But the latter word would also give a good sense: *Have they perhaps been disappointed?* Cf. the LXX. at Jer. ii. 36 and Job vi. 20, where this verb is used to translate בּוֹשׁ. Grotius: "*An elusa eorum spes per Gabaelis heredes.*" On the use of μήποτε as an interrogative particle, cf. John vii. 26; Luke iii. 15.

Ver. 5. Ilgen and Dereser, following the *text. rec.*, translate: "I have not myself to accuse that," *i. e.*, it was the father, not the mother, who had sent off the son; and he was therefore the cause of the supposed bereavement.

Ver. 7. **Did eat no food.** An obvious hyperbole.

Ver. 11. **Servants,** σώματα. Cf. Greek at Gen. xxxvi. 6; 2 Macc. viii. 11; Rev. xviii. 13. This Greek word is also used by the classic poets and by Xenophon to denote persons. See Cremer, *ad voc.*

Ver. 12. The blessing referred to is probably the gift of children. Some, indeed, construe τέκνα in the accusative after εὐοδώσει, "bless you with children." The future is here, as not infrequently, used for the optative. Cf. Buttmann, p. 218. — **Καὶ δῴη, and grant.** One of the rare inflections of verbs in μι. It is for δοίη, optative second aorist. Cf. Rom. xv. 5; 2 Tim. i. 16, 18; and see Winer, p. 78; Buttmann, p. 46.

Chapter XI.

1 After these *things* Tobias also went his way,[1] praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife. And he went 2 on his way[2] till they drew near unto Nineve. And Raphael said to Tobias, Knowest 3 thou not, brother, how thou didst leave thy father?[3] Let us haste before thy wife, 4 and prepare the house, and have at hand[4] the gall of the fish. And they went their 5 way,[5] and the dog went after[6] them. And[7] Anna sat looking about towards the way 6 for her son. And when she espied him coming, she said to his father, Behold, my[8] 7 son cometh, and the man that went with him. And Raphael said,[9] I know[10] that 8 thy father will open *his* eyes; therefore[11] anoint thou his eyes with the gall, and being pricked *therewith*, he will[12] rub, and the white spots will[13] fall away, and he 9 will[14] see thee. And Anna ran up,[15] and fell upon the neck of her son, and said 10 unto him, I[16] have seen thee, *my* son, from henceforth I am content to die. And 11 they wept both. Tobit also went forth toward the door, and stumbled. But his son ran unto him, and took hold of his father; and he sprinkled[17] the gall on his 12 father's eyes, saying, Be of good hope,[18] *my* father. And when his eyes began to 13 smart, he rubbed them; and the white spots scaled off[19] from the corners of 14 his eyes; and on seeing his son, he fell upon his neck, and[20] wept, and said, Blessed art thou, O God, and blessed *is* thy name for ever, and blessed *are* all 15 thy holy angels, for thou hast scourged, and hast taken pity on me; behold,[21] I see

Vers. 1, 2. — [1] A. V.: T. went *his way* (Gr., ἐπορεύετο καὶ T.). [2] and went on *his way*. [3] Then R. . . . . Thou knowest . . . . father. Codd. 243. 248. Co. Ald. omit οὐ.

Ver. 4. — [4] A. V.: take in *thine* hand. The force of λάβε παρὰ χεῖρα, however, is as we have given it, and the context also requires it. [5] A. V.: So . . . . *their way*. [6] For ὄπισθεν (before αὐτῶν) of the *text. rec.* 58. 71. and some others have ἔμπροσθεν. According to the Syriac, the mother saw first the dog, on the return of Tobias and the angel, and hence, probably, the reading; Old Lat., "Et abiit cum illis et canis."

Vers. 5–7. — [7] A. V.: Now. [8] thy. For υἱός μου, III. 55. 64. 71. Vulg. Syr. Co. Ald. offer υἱός σου; Old Lat., *filius tuus* (so Jun.). [9] A. V.: Then said R. [10] know, Tobias. The authorities for Τωβ. are III. 23. 58., etc., with Co. Ald., but it is probably a gloss.

Ver. 8. — [11] In the *text. rec.* οὖν is not found, but seems, perhaps, sufficiently well supported (III. 23. 55. 58. 64. 71., etc., with Co.), and is received by Fritzsche. [12] A. V.: shall. [13] whiteness shall. [14] shall.

Vers. 9–13. — [15] A. V.: Then A. ran forth. [16] *Seeing* I. [17] strake *of*. The verb is προσέπασε, and τὴν χολήν is its direct object. [18] At vii. 18, the same word (θάρσει) is rendered, "Be of good comfort." The underlying idea is rather "courage." [19] A. V.: whiteness pilled away (Gr., ἐλεπίσθη . . . . τὰ λευκώματα; cf. *Com.* at iii. 17).

Vers. 14–15. — [20] A. V.: when he saw . . . . And he. [21] for behold. There is no word in the Greek representing "for," but Co. has καί, and Jun. *Nam*.

my son Tobias. And his son went in rejoicing, and told his father the great things
16 that had happened to him in Media. And[1] Tobit went out to meet his daughter-in-law to[2] the gate of Nineve, rejoicing, and praising God. And they who[3] saw
17 him go marvelled, because he saw.[4] And[5] Tobit gave thanks before them, because God had mercy on them.[6] And when Tobit[7] came near to Sarra[8] his daughter-in-law, he blessed her, saying, Thou art welcome, daughter. God *be* blessed, who[9] hath brought thee unto us, and *blessed be* thy father and thy mother.
18 And there was joy amongst all his brethren who[10] were at Nineve. And Achia-
19 charus, and Nasbas his brother's son came; and Tobias' wedding was kept seven days with joy.[11]

Vers. 15–19. — [1] A. V.: Then. [2] at. The Greek is πρὸς τῇ πύλῃ (III. 23. 55. 58. 71. with Co.: πρὸς τὴν πύλην). [3] A. V.: which. [4] had received his sight (Gr., ἔβλεψε; 58. al. ἔβλεπε). [5] But. [6] him (Gr., αὐτούς; αὐτόν, III. 64. 71. al. with Co. Ald.). [7] he. [8] Sara. [9] which. [10] which. [11] *great* joy.

Chapter XI.

Ver. 1. In Fritzsche's text the first part of this verse, as far as the period, is found at the end of chap. x.

Ver. 3. The other texts have mentioned the place where Raphael and Tobias left the rest of the company to hasten on before. The Vulgate names it "Haran," or "Charan;" the Syriac, "Basri," or, as Reusch has it, "Kasra;" the Greek B., Καισάρεια; The Hebrew of Münster and the Chaldaic *Akris*. The Vulgate, moreover, says that this point was reached on the eleventh day. These places have not been identified. Ilgen, on account of readings of certain manuscripts of the Old Latin, conjectures that the Ἀρακτήνη of Strabo is meant.

Ver. 4. It is said that the dog went "after" them. There is no ground, then, in this text for the opinion of Dereser and Reusch that he is introduced into the story that he may go on in advance to signify the return of the son to the anxious parents. Cf. v. 16. The following statement of the Vulgate (xi. 9) is an obvious embellishment: "Now, the dog which had accompanied them on the journey ran on ahead, and, as a messenger coming up, fawned, and wagged his tail." Both Fritzsche and Sengelmann call attention to the fact that the dog is quite superfluous in the narrative. It is not grammatically allowable, with Ilgen and others, to refer αὐτόν in verse 6, "espied him coming," to the dog, while the context is equally against it.

Ver. 9. Ἀπὸ τοῦ νῦν ἀποθανοῦμαι. This is a remarkable use of the future. It is likely that some word is to be understood as in the text; the expression being proverbial, and so of the briefest character.

Vers. 10–12. Roman Catholic commentators are not agreed among themselves with respect to the healing of Tobit. Some hold it to be miraculous, and others as the result of the use of natural remedies. According to Reusch (*Com.*, p. 103), the analogy of the other cure spoken of in this book would lead us to regard it as miraculous. The Syriac introduces a very natural addition, and makes the father ask the son, after his strange way of greeting him: "What hast thou done, my son?" In fact, we cannot help thinking that it would have been far more respectful, and in the end quite as useful, if the father had been previously informed of what it was proposed to do for his benefit.

Vers. 16, 17. Ilgen holds that what is here said of Tobit's rejoicing and praising God is an interpolation. He seems to think that it is represented that the thankful man went through the streets of Nineveh shouting out his thanksgiving before all the people; and says that when we think of what Nineveh was, and of the circumstances of Tobit, it is simply ridiculous. But this is to put a meaning into the text, and not to take its natural meaning from it. — Πρὸς τῇ πύλῃ. Cf. Luke xix. 37: Ἐγγίζοντος . . . . ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους, etc." The verb "does not mean *when he was near*, but *as he came near* (to) the mountain." So Buttmann, p. 340.

Ver. 18. And Nasbas. This person does not otherwise appear in the history. Since the words, "his brother's son," follow immediately, and according to i. 22, Achiacharus was a brother's son, it has been held by some commentators that Nasbas is only another name for the same person. In the margin of the version of 1611 it is added after Achiacharus, as a conjecture of Junius, "*who is also* called *Nasbas*." Fritzsche's remark, that αὐτοῦ in the phrase ὁ ἐξάδελφος αὐτοῦ refers to Achiacharus, is by no means conclusive on that point. It might, by a loose construction not foreign to the present book, refer to Tobit. The other texts give the name differently: Greek B., Ναβάς; Old Latin, *Nabal*; Syriac, *Laban*.

Chapter XII.

1 And[1] Tobit called his son Tobias, and said unto him, *My* son, see that the man
2 who went with thee has *his* wages,[2] and *thou* must give him more. And he said unto him,[3] O father, I shall not be straitened if I give[4] to him half of *those things*

Vers. 1, 2. — [1] A. V.: Then. [2] man have his (not in Gr., except 44.) wages which went, etc. [3] Tobias said unto him. The proper name is found only in 248. Co., Jun. The pronoun also (αὐτῷ), is omitted in the *text. rec.*, but is found in III. 23. 55. 58. 71. 74. 248. 249. Co. Ald. [4] A. V.: it is no harm to me to give. See *Com.*

3 which I have brought; for he hath brought me *again* to thee in safety[1]; and made
4 whole my wife; and brought my[2] money, and likewise healed thee. And[3] the old
5 man said, It is due unto him. And[4] he called the angel, and said[5] unto him, Take
6 half of all that ye have brought, and go away in safety. Then he called both apart, and said unto them, Bless God, and praise[6] him, and magnify him, and praise him for *the things* which he hath done unto you in the sight of all that live. *It is* good to praise God, and exalt his name, and to shew forth with honor[7] the works of God;
7 and[8] be not slack to praise him. *It is* good to keep close the secret of a king, but
8 *it is good* to reveal with praise the works of God. Do good, and evil shall not touch you. Prayer *is* good with fasting and alms and righteousness. Little[9] with righteousness *is* better than much with unrighteousness. *It is* better to give alms than to lay
9 up gold; for alms doth deliver from death, and it shall[10] purge away all sin. Those
10 that practice almsgiving[11] and righteousness shall be filled with life; but they that
11 sin are enemies of[12] their own life. Surely I will keep close nothing from you. I have just said,[13] *It is* good to keep close the secret of a king, but *it is good* to re-
12 veal with praise[14] the works of God. And now,[15] when thou didst pray, and Sarra thy daughter-in-law, I did bring the remembrance of your prayer[16] before the Holy
13 One; and when thou didst bury the dead, I was[17] with thee likewise. And when thou didst not delay to rise up, and leave thy meal,[18] to go and cover the dead,
14 thou and[19] thy good deed were[20] not hid from me, but I was with thee. And now
15 God sent[21] me to heal thee and Sarra[22] thy daughter-in-law. I am Raphael, one of the seven holy angels, who[23] present the prayers of the saints, and who[24] go in *and out* before the glory of the Holy One.

16 And[25] they were both in consternation,[26] and fell upon *their* faces, for they
17 feared. And[27] he said unto them, Fear not; peace be with you; but praise God for-
18 ever.[28] For not through[29] favor of mine, but by the will of our[30] God I came;
19 wherefore praise him forever. All *these* days I *simply* appeared[31] unto you; and I
20 neither ate nor drank,[32] but you did see a vision. And now[33] give God thanks, for
21 I go up to him that sent me; and[34] write all *things* which have happened[35] in a
22 book. And when they rose, they saw him no more.[36] And they confessed his[37] great and wonderful works,[38] how the[39] angel of the Lord had appeared unto them.

Vers. 3-5. — [1] The Greek here, and in ver. 6, is ὑγιῆ, *i. e.*, "in health," or, "safe and sound." [2] A. V.: me the (Gr., μου); Old Lat., *et pecuniam mecum adtulit*. [3] Then. [4] So. [5] he said.

Ver. 6. — [6] A. V.: took *them* (Gr., καλέσας τοὺς δύο κρυπτῶς) both .... God, praise. [7] honourably (marg., with honour) to show forth. The Greek here is ἐντίμως, *honorifice*, "giving him honor." [8] A. V.: therefore.

Vers. 7-10. — [9] A. V.: but *it is* honourable (Gr., ἐνδόξως; Codd. 71. 236. 248. 249. Co. read ἔνδοξον) to reveal .... Do *that which is* good, and no evil shall .... A little. [10] A. V.: for alms (the γάρ is omitted in II. 55. 74. 236.) .... and shall (αὕτη is omitted by 44. 106.). [11] exercise alms. [12] to.

Ver. 11. — [13] A. V.: For I said. The Codd. III. 55. 64. 74. 76. 243. 248., with Co. and Ald. have δέ here instead of δή. [14] *It is* good .... but *that it was* honourable (Codd. 74. 76. 248. 249. Co., ἔνδοξον) to reveal.

Vers. 12, 13. — [15] A. V.: Now therefore. [16] Sara .... prayers. [17] In addition to the authorities cited in Fritzsche's *Crit. Ap.* for the reading συμπαρήμην (III. 58. 64. 71. *al.* — which are 76. 236. 243. 248. 249. Co. —), II. may be cited. The *text. rec.* has συμπαρήγμην. [18] A. V.: dinner (Gr., as ii. 1. ἄριστον). [19] *omits* thou and (contained in the Gr., οὐκ ἔλαθές με ἀγαθοποιῶν). [20] was.

Vers. 14-16. — [21] A. V.: hath sent. [22] Sara. [23] which. [24] *which*. [25] Then. [26] troubled (Gr. ἐταράχθησαν). The rendering is weak.

Ver. 17. — [27] A. V.: But. [28] for it shall go well with you; praise God therefore (Gr., εἰρήνη ὑμῖν ἔσται· τὸν δὲ θεὸν εὐλογεῖτε εἰς τὸν αἰῶνα; the last three words, however, are omitted in 23. 64. 71. 74. 76. 236. 249. Co. Ald.).

Vers. 18-20. — [29] A. V.: of *any*. [30] The Codd. II. and III. have ὑμῶν instead of ἡμῶν of the *text. rec.*; Old Lat., *vobiscum*. Codd. 44. 58. 106. 249. omit ἡμῶν. [31] A. V.: I did appear. The addition seems necessary for clearness. [32] A. V.: but I did neither eat nor drink. [33] Now therefore. [34] but. [35] are done.

Vers. 21, 22. — [36] For οὐκέτι II. 55. offer οὐκ; Old Lat., *et non potuerunt illum videre*. [37] A. V.: Then they confessed the, etc. [38] great and wonderful works of God, and, etc. The reading followed by the A. V. (θαυμαστὰ τοῦ θεοῦ καὶ ὡς) is supported by III. 23. 55. 58. 71. Co. Ald. [39] Cod. II. omits the article.

Chapter XII.

Ver. 1. *Ὅρα*, *see*, in the sense of "have a care," "look out for it," like the verb ἐπιμελέομαι. This meaning is also given to the word in the classics. See Buttmann, p. 243.

Ver. 2. **Βλάπτομαι, disabled, weakened.** The meaning is that he would have enough left, so that he would not be embarrassed.

Ver. 3. **Ἀγήοχε** for **ἀγήχε**, instead of the usual ἦχα as perfect of ἄγω. The former is a late word. The intimation of Tobias in this verse with respect to his wife is anything but complimentary. But it is doubtless a slip. He refers to her deliverance from the influence of the demon.

Ver. 5. **Go away in safety.** The meaning is not clearly expressed. Tobit wishes him simply

a happy journey. As the Germans say: "*Eine glückliche Reise!*" "A pleasant journey!"

Ver. 7. Κακὸν οὐχ εὑρήσει ὑμᾶς. The article is omitted with the subject, probably on account of its omission with the preceding ἀγαθόν through the general nature of the thought. "Evil shall not find (reach) you."

Ver. 8. **Prayer is good with fasting and alms.** For remarks on the doctrine of fasting and almsgiving, as taught in this book, see Introduction. The Hebrew word צְדָקָה is rendered by ἐλεημοσύνη in the Septuagint at Deut. xxiv. 13; Dan. iv. 27. In fact, there are at least thirteen passages where a similar rendering is given. The lesson, on which no little stress is laid in Scripture, would thereby be taught by the translators of the LXX., "that mercy toward our fellow-men is the grand token of righteousness in the sight of that God who manifests his own righteousness especially by showing mercy and goodness." Girdlestone, *O. T. Syn.*, p. 261.

Ver. 9. According to the *text. rec.* the angel makes no effort to reconcile the theoretical principles which he lays down with what was practically true in the case of the much-suffering but righteous Tobit. The Vulgate, however, puts into the former's mouth the words: *Et quia acceptus eras Deo, necesse fuit, ut tentatio probaret te.* —**Doth deliver from death, and it shall purge away all sin.** Attention should be called again (see Introduction) to the unmistakable and startling import of this declaration. The giving of alms *shall purge away all sin and deliver from* (*spiritual*) *death!* How important to study the grounds on which the authenticity and genuineness of such a composition are supported, whose teachings are so obviously in contradiction to the letter and spirit of the canonical Scriptures!

Vers. 12–15. **I brought the remembrance of your prayers.** This idea that angels presented prayers before God is also found in the book of Enoch (xv. 1). See remarks of Hoffmann, *ad loc.* Others have erroneously adduced passages from the canonical Scriptures of the Old Testament (as Job xxxiii. 23; Zech. i. 12) in support of the same doctrine. Cf. Introduction, under "Doctrinal Teaching," and the various commentaries on Rev. viii. and ix.

Ver. 20. **For I go unto him that sent me.** Strangely enough, some Protestant commentators have been driven to such straits in their attempted justification of the opinion that the Apocryphal books ought to be retained as a legitimate part of the Bible as to cite this passage as suggesting to our Saviour his words in John xvi. 5. Keerl well replies: "Let him understand it who can understand it; I confess that such statements appear to me, in my 'foolishness,' too strange, too profound." *Die Apokryphenfrage* (ed. 1855), p. 109.

Chapter XIII.

1 And[1] Tobit wrote a prayer of rejoicing, and said,
Blessed *be* God that liveth for ever, and *blessed be* his kingdom.
2 For he doth scourge, and hath mercy;
He leadeth down to Hades,[2] and bringeth up *again*;
Neither is there any that shall escape[3] his hand.
3 Confess him before the Gentiles, ye children of Israel,
For he hath scattered us among them.
4 There declare his greatness,
Extol him before every living being,[4]
For he *is* our Lord and God,
He *is* our Father for ever.
5 And he will scourge us for our iniquities,
And will have mercy again, and will gather us out of all nations,
Wherever ye have been scattered among them.[5]
6 If you turn to him with your whole heart,
And with your whole soul, to deal[6] uprightly before him,
Then will he turn unto you,
And will not hide his face from you.
And see what he will do for you,[7]
And confess him with your whole mouth,
And praise the Lord of righteousness,[8]
And extol the everlasting King.
In the land of my captivity do I confess him,
And declare his might and majesty to a nation of sinners.[9]

Vers. 1, 2.—[1] A. V.: Then. [2] Hell. [3] can avoid (ἐκφεύξεται).

Vers. 4, 5.—[4] A. V.: And (so 64. 106. 243. 248. Co. Ald.) extol him before all the living (Gr., παντὸς ζῶντος). For he is our Lord, And he is the God, our Father. I have changed the order of the words to correspond better with that of the Greek. [5] among whom he hath scattered us (Gr., οὗ ἐὰν σκορπισθῆτε ἐν αὐτοῖς; 248. Co., οὗ διέσπειρεν ἡμᾶς).

Ver. 6.—[6] A. V.: mind and deal (καὶ ποιήσητε is found in 23. 74. 236.). [7] Therefore see .... with you. [8] of might (τῆς δυνάμεως, with Co.; Jun., *a potentissimo*). [9] praise him .... sinful nation. For ἔθνει II. and III. have ἔθνη.

O *ye* sinners, turn and do justice before him;
Who knows but that he will accept [1] you,
And have mercy on you?

7 I will extol my God,
And my soul *shall praise* the King of heaven,
And shall rejoice in his greatness.

8 Let all *men* speak, and let all praise him in Jerusalem.[2]

9 O Jerusalem, city of the Holy One,
He scourges thee for thy children's works,
And will have mercy again on the children of the righteous.[3]

10 Give praise to the Lord in uprightness
And bless [4] the everlasting King,
That his tabernacle may be built [5] in thee again with joy,
And he make joyful in thee [6] *those that are* captives,
And love in thee for ever [7] *those that are* miserable.

11 Many nations shall come from far to the name of the Lord God,
Having [8] gifts in their hands, even gifts to the King of heaven;
Generations of generations shall render thee jubilant praise.[9]

12 Cursed *are* all they who [10] hate thee,
And blessed shall all be who [11] love thee for ever.

13 Rejoice and be glad for the children of the just,
For they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* they who [12] love thee, *for* they shall rejoice in thy peace;
Blessed *are* they who [13] have been sorrowful for all thy scourges;
For they shall rejoice for thee, when they have seen all thy glory,
And my soul shall [14] be glad for ever;

15 Let it bless [15] God the great King.

16 For Jerusalem shall be built *up* with sapphire, and emerald,[16] and thy walls with [17] precious stone;
And thy towers [18] and battlements with pure gold.

17 And the broadways [19] of Jerusalem shall be paved with beryl and carbuncle and stone of Suphir.[20]

18 And all her streets shall say, Alleluia;
And they shall praise *him*, saying, Blessed *be* God,
Who [21] hath exalted thee [22] for ever.

Ver. 6.—[1] A. V.: can tell if he will accept.

Ver. 8.—[2] A. V.: for *his* righteousness (*ἐν δικαιοσύνῃ*, 64. 243. 248. 249. Co. Ald., the Greek Bible of 1545 (Basle) and 1597 (Frankfort); Jun., *juste*, and in the margin, "Græc., *in justitia*").

Ver. 9.—[3] A. V.: the holy city. (We find *ἁγία* (for *ἁγίου* of II., the *text. rec.*, and other authorities) in III. 55. 64. 71. 76. 236. 243. 248. Co. Ald. See *Com.*) .... He will scourge (the future, but better rendered as present, as it represents a general truth, and one which the Israelites were even then experiencing. The margin of the A. V. has, more literally, "He will lay a scourge upon the works of thy children") .... sons of the righteous (cf. ver. 13).

Ver. 10.—[4] A. V.: for *he is* good (*i. e.*, *ὅτι ἀγαθός*, as 248. Co.), and praise. Cod. II. has *ἀγαθῶς* (as *text. rec.*) by the first hand, and there is not, as stated in Fritzsche's apparatus, a correction to *ἀγαθῷ*; III. has *τῷ ἀγαθῷ*. [5] A. V.: builded. [6] let him make joyful therein (*ἐκεῖ* is found in III. 23. 64. 249. Ald.). [7] Lit., unto all the generations of the æon.

Ver. 11.—[8] A. V.: with (Gr., *ἔχοντες*). [9] All generations shall praise thee with great joy (Gr., *γενεαὶ γενεῶν δώσουσί σοι ἀγαλλίασιν*). Codd. III. 64. 243. 249., with Co. and Ald., add *αἰνέσουσί σοι* (*σε*, 64.) *καί* after *γενεῶν*, and omit the pronoun after the following verb. The form *ἀγαλλίαμα* is found in the *text. rec.*, but is changed in his text by Fritzsche to *ἀγαλλίασιν*, with III. 23. 44. 64. and many others.

Vers. 12-14.—[10] A. V.: which. [11] which. [12] which. [13] which. [14] And shall (see next verse).

Ver. 15.—[15] A. V.: Let my soul bless (Codd. II. and III. have *εὐφρανθήσεται* just before, instead of the plural of the same, and we have consequently made *ἡ ψυχή μου* the subject of it, and transferred the words to the preceding verse, while continuing the same subject for *εὐλογείτω* here).

Vers. 16, 17.—[16] A. V.: sapphires, and emeralds. [17] In harmony with the text of Fritzsche, we connect *τὰ τείχη σου* with *λίθῳ ἐντίμῳ*. Cf. following. [18] A. V.: Thy walls and towers. [19] the streets. [20] stones of Ophir (Gr., *Σουφείρ*).

Ver. 18.—[21] A. V.: Which. [22] extolled *it*. Fritzsche would emend the *text. rec.* *ὕψωσε*, which is also the reading of the Codd. (III. adds *εἰς*) to *ὕψωσέ σε εἰς*. It is probable that the pronoun was overlooked on account of the ending of the verb. The direct address seems to require it.

CHAPTER XIII.

Ver. 1. This "prayer of rejoicing" is made up mostly of expressions of prayer and praise which are familiar to Old Testament readers, and has but little adaptation to the peculiar circumstances of the case before us. Sengelmann suggests that it may have been separately composed

by some person whose name was Tobit, and afterwards included in the present book. But that is scarcely probable.

Ver. 5. As in verse 9, so here, the future (*μαστιγώσει*) is used for the present, as denoting both what has taken place and what will be in the future. Cf. Winer, p. 279 f.; Buttmann, p. 311.

Ver. 6. See Deut. xxx. 2–4. — **The everlasting King**, *τὸν βασιλέα τῶν αἰώνων*. Cf. Ps. cxlv. 13. Some would improperly give to *αἰώνων* the sense of "worlds," as intended to magnify the creative power of God. The same expression is found in 1 Tim. i. 17: "Now unto the king eternal," etc. In Heb. i. 2, however, *δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν*, the above-mentioned rendering would seem to be applicable. — **A nation of sinners**. Grotius thinks the Assyrian people is meant. But the connection seems to require that the reference be to the Israelites, and there is sufficient justification in their idolatry for their being thus stigmatized. In fact, the following sentence appears to be conclusive on this point: "who knows but that he will accept."

Ver. 7. *Τῷ βασιλεῖ τοῦ οὐρανοῦ*. The dative is here used probably through the influence of the following *ἐξομολογείσθωσαν*, which was already in the writer's mind. Fritzsche thinks the expression "King of heaven" is nowhere else found (except in verse 11) in the Old or New Testament. But in the LXX., at Dan. iv. 34, we have *τὸν βασιλέα τοῦ οὐρανοῦ*.

Ver. 9. **City of the Holy One**, *πόλις ἁγίου*. Fritzsche would translate "city of the sanctuary," making *ἁγίου* neuter, as referring to the temple. But it seems preferable to refer it to the subject of the immediately following *μαστιγώσει*.

Ver. 11. Cf. Ps. lxxxvi. 9, *to the name of the Lord*, i. e., where He is named, to Jerusalem and the temple.

Ver. 16. Cf. Is. liv. 11, 12; Rev. xxi. 18–20.

Ver. 17. The word translated "streets" in the A. V. is *πλατεῖαι*, *i. e.*, broad streets; *ῥύμη* (ver. 18) commonly denotes a narrower street. — *Ψηφολογηθήσονται*. This word means, first, "to play juggling tricks;" then, "to make inlaid work, to pave."

Chapter XIV.

1, 2 And [1] Tobit made an end of praising *God*. And he was eight and fifty years old when he lost his sight, and he recovered it [2] after eight years; and he gave alms, 3 and continued to fear the Lord God and to praise him.[3] But he became [4] very aged; and [5] he called his son, and the sons of his son, and said to him, *My* son, take thy 4 sons,[6] *for* behold, I am aged, and about [7] to depart out of *this* life, go into Media, *my* son, for I surely believe those *things* which Jonas the prophet spake of Nineve, that it shall be overthrown; however, there will be for a time more peace [8] in Media; and that our brethren *still* in the land shall be scattered [9] from *that* good land; and Jerusalem shall be desolate, and the house of God in it shall be burned, 5 and shall be desolate for a time; and again [10] God will have mercy on them, and bring them *again* into the land, and [11] they shall build the [12] temple, *but* not like to the former one,[13] until the epochs of the age [14] be fulfilled; and afterward they shall return from *all* places of their captivity, and build *up* Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the 6 prophets have spoken concerning it.[15] And all the heathen [16] shall turn, and fear 7 the Lord God truly, and shall bury their idols. And all the heathen shall [17] praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those who [18] love the Lord God in truth and justice shall rejoice, shewing 8 mercy to our brethren. And now, *my* son, depart out of Nineve, because all *those* 9 *things* which the prophet Jonas spake will [19] come to pass. But keep thou the law and the commandments, and be [20] merciful and just, that it may go well with

Vers. 1, 2. — [1] A. V.: So. [2] which was restored to him. [3] he increased (Gr., *προσέθετο*) in the fear of the Lord God, and praised him. Fritzsche adopts from III. 23. 44. 55. 58. 64. 71. 106. Co. Ald. *ἐξομολογεῖσθαι* for *ἐξωμολογεῖτο* of the *text. rec.*, thus relieving the awkwardness of the construction. But the awkward constructions, it must be admitted, are more generally the original ones.

Vers. 3, 4. — [4] A. V.: And when he was (Gr., *μεγάλως δὲ ἐγήρασε*; 44. *ὡς δὲ ἐγήρασεν*). [5] *omits* and. [6] the six sons (so III. 58. *al.* Co. Ald.) . . . . children. [7] am ready. [8] A. V.: and that for a time peace shall rather be. [9] and that our brethren shall lie scattered in the earth. I have rendered according to the construction of the Greek.

Ver. 5. — [10] A. V.: *that* again. [11] where. [12] a. The article is found in the Greek. [13] A. V.: first. [14] the time of that age (Gr., *καιροὶ τοῦ αἰῶνος*). I have received after *οἰκοδομηθήσεται*: *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος οἰδοκομῇ*, with II. (in the margin), III. 23. 55. 64. 71. Ald. Co. and the A. V. On the margin of the last it is remarked: "For ever is not found in the Roman copy." There is little doubt that the corrector of II. *meant* to read *ἐνδοξῳ*, although he has omitted to dot the final letter in the alternative word (*ἐνδόξως* of the *text. rec.*). Fritzsche gives *ἐνδοξῷ*, as the reading of II. by a corrector. The Codd. 44. 106. 248., with Co., have *οἰδοκομὴ ἔνδοξος*. [15] A. V.: thereof.

Vers. 6–9. — [16] A. V.: nations (Gr., *πάντα τὰ ἔθνη*). The context seems to demand the above rendering. [17] A. V.: So shall all nations (see preceding verse). [18] which. [19] that *those things* . . . . shall (Gr., *πάντως ἔσται*). It renders *πάντως* by "surely." [20] A. V.: show thyself (Gr., *γενοῦ* = הֱיֵה).

10 thee. And bury me decently, and thy mother with me; and[1] tarry no longer at Nineve. See,[2] *my* son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him; and *God* saved Achiacharus,[3] but the other had his reward, and he himself went down[4] into darkness. Manasses gave alms, and escaped the snare of death which one[5]
11 set for him; but Aman fell into the snare, and perished. And now, *my* children,[6] see[7] what alms doeth, and how righteousness doth deliver.

And while he was saying this,[8] he gave up the ghost in the bed; and he was[9]
12 a hundred and fifty-eight[10] years old; and he[11] buried him honorably. And when Anna died,[12] he buried her with his father. But Tobias departed with his wife
13 and his sons[13] to Ecbatana[14] to Raguel his father-in-law. And he[15] became old with honor; and he buried his father and mother-in-law honorably, and he in-
14 herited their substance, and his father Tobit's. And he died at Ecbatana in
15 Media, being a hundred and twenty-seven[16] years old. And[17] before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Asuerus;[18] and before *his* death he rejoiced over Nineve.

Ver. 10. — [1] A. V.: but. [2] Remember (Gr., ἴδε). [3] again: yet Achiarchus was saved (καὶ Ἀχιάχαρος μὲν ἐσώθη, III. 23. 55. 58. *al. mult.* Co. Ald.) [4] for he went down (Gr., καὶ αὐτὸς κατέβη). [5] snares . . . . they had. The Codd. 23. 64., with Co. and Ald., have the plural ἔπηξαν for the sing. The proper name is written as Ἀδάμ in II. 55. 106; Ἀδάμ, in 44.; Acab in the Syr.; Nadab, in the Old Lat.

Ver. 11. — [6] A. V.: Wherefore now, *my* son (Jun., *Nunc ergo fili*; παιδίον, 23. 55. 58. 64. 71. etc., with Co. Ald.). [7] consider (Gr., ἴδετε). [8] When he had said these *things*. [9] being. [10] an hundred and eight and fifty. The Codd. 44. 106. 55. give the number as fifty, instead of fifty-eight. [11] In addition to III. 58. 74. 76. 248., cited by Fritzsche as authority for ἔθαψεν, II., the Greek Bible of 1597 (Frankfort), and Jun. may be mentioned. Fritzsche retains the plural form.

Vers. 12, 15. — [12] A. V.: his mother was dead (Gr., ὅτε ἀπέθανεν Ἄννα; the addition is found in 71. 76. 236. 248. Co. Jun.). [13] and children. [14] Ecbatane. [15] Where he, etc. (Jun., *Ubi consenuit honorate*). [16] Ecbatane . . . . an hundred and seven and twenty. [17] But (Jun., *autem*). [18] Assuerus. Ἀσσούηρος (Fritzsche says, Ἀσούηρος, but this is not the form given in Holmes and Parsons' notes) in 23. 58. 64. 76. 248. Co. Ald. (*text. rec.*, Ἀσύηρος); III., Ἀσούηρος.

Chapter XIV.

Vers. 1, 2. According to ver. 11 Tobit died at the age of one hundred eight and fifty, that is, ninety-two years after the restoration of his sight. The figures of the Vulgate are quite different, according to which he became blind at fifty-six; was restored four years later, and died at one hundred and two. The impossibility of arriving at any satisfactory adjustment of the dates of the book, as they relate to the life of Tobit and his son, will appear from the great diversity that rules in the MSS. and old versions. For instance, the Old Latin, Hebrew of Fagius, and the Peshito, agree with Greek A. in giving Tobit's fifty-eighth year as the time when he became blind; while the codices 44. and 106. give fifty; the Vulgate, fifty-six; Cod. Sinait., sixty-two; Cod. Alex., eighty-eight. His entire age is given by Greek A. as one hundred and fifty-eight; by the Vulgate and the Peshito as one hundred and two; the Old Latin, Sinait., Arab., and one MS. of the Vulgate, as one hundred and twelve; codd. 44. 106. 55., as one hundred and fifty. The period of blindness lasted, according to Greek A., eight years; the Peshito, seven; Vulgate, Old Latin, Sinait. (ii. 11.), four. He lived after this, according to the Vulgate, forty-two years; the Peshito, thirty-seven; and the Old Latin, fifty-four years.

Ver. 3. Ἐγήρασε, **became old.** The Attic form was ἐγήρασα. — **Take thy sons.** According to Ilgen, Dereser, and others, Tobit had hitherto superintended the education of his grandchildren, and here turns over this duty to their father. But there is no sufficient ground for such a supposition either in the context or in the word λάβε. This word, in fact, plainly looks forward to the following ἄπελθε (cf. verse 12), and I have pointed accordingly.

Ver. 4. This verse has given commentators much trouble, on account of the reference to Jonah. It is well known that God recalled, on account of the repentance of the Ninevites, the judgments which he had sent that prophet to predict. The other texts omit this reference to the prophet. Ilgen and Grotius would substitute Ναούμ for Ἰωνᾶς. Cf. Nah. iii. 7; Zeph. ii. 13; and the translation of the Sinait. MS. which follows, *ad loc.* But there seems to be no good reason for this change. Tobit may well have thought that the evils against which Jonah had warned this heathen city had been delayed only for a time through their self-humiliation, and that it would certainly come in the future. Verse 4, ἕως καιροῦ . . . . μέχρι χρόνου. The writer may indeed have had a definite period in view, although the Greek obviously admits of a somewhat indefinite meaning (cf. Luke iv. 13; Acts xiii. 11, ἄχρι καιροῦ; and Ecclus. i. 23, 24). But it is more likely that he uses these expressions without knowing to what they referred. The translation of the A. V., "for a time," is a fair rendering. — **Our brethren,** *i. e.*, the tribes of Judah and Benjamin. The "good land" is of course Palestine.

Ver. 5. Καιροί, **epochs,** *i. e.*, periods of time in the providence of God predetermined upon. — **The places of their captivity.** The A. V. has explained, rather than translated, ἐκ τῶν αἰχμαλωσιῶν, *from their captivities*. The idea of place is, however, undoubtedly involved in the plural, and we have suffered the rendering to stand.

Ver. 9. Φιλελεήμων, **merciful, a lover of mercy.** A word which appears not to occur in this form elsewhere.

Ver. 10. Εἰς Νινευή. On the use of this preposition for ἐν, see above, ix. 2; and cf. Winer,

p. 416, Buttmann, p. 333. — **How Aman handled Achiacharus.** Is the reference to the story of Haman and Mordecai in the Book of Esther? There are apparent reasons for the supposition, and it has been adopted by some critics. Both Achiacharus and Mordecai were "keepers of the signet" to the monarch. Both were second in authority in the realm; the difference in name might be accounted for from the fact that more than one name of the same person was not uncommon; besides, there are several minor points of resemblance in the history. The discrepancy in dates, which would amount to more than a hundred years, might not be regarded as an insuperable objection, if the same fault in other parts of the present work is considered. But, on the other hand, these points of resemblance in the two histories seem more than counterbalanced by the differences. For instance, Mordecai gained his high station in Susa under a Persian monarch; Achiacharus in Nineveh, under Sacherdonus, *i.e.*, Esarhaddon. Again, according to the present account Achiacharus had brought up Aman, and there could hardly have existed such a relationship between the Mordecai and Haman of the Book of Esther. Sengelmann thinks it favorable to the former theory that the Manasses mentioned in this same verse is probably but the Jewish name for Achiacharus, and that this might be a corruption for Mordecai, the latter being called (לַמֶּלֶךְ) מִשְׁנֶה at Esth. x. 3, which might easily have been mistaken by a copyist for מנשה. On the other hand, Ilgen supposes that Ἀμων was read for Ἀμαν by a copyist, and then Manasseh substituted for Achiacharus, in harmony with 2 Chron. xxxiii. 22, 25. Grotius would identify the Manasses here mentioned with the Nasbas of xi. 18, who, in his opinion, is identical with Achiacharus. On the whole, there seems not to be sufficient data at hand to admit of a satisfactory conclusion. We should hardly be justified, however, in regarding, with some critics, the passage as a later addition, or in supposing that the writer had the facts of the Book of Esther but imperfectly before him.

Ver. 15. **And before he died he heard of the destruction of Nineve.** It is well known that authorities differ respecting the exact date of the destruction of this city. According to the report of Abydenus and Syncellus (through Euseb., *Chron.*, can. i. 9), it would appear that it took place at about the time when Nabopolassar ascended the throne of Babylon, B. C. 625. According to another reckoning found in Eusebius and Jerome, Nineveh fell in the year 606, or at latest 605 (cf. Schrader, *Keilinschrift.*, p. 231 f.). There is no obvious historical ground, if the first date be correct, for the statement that Nebuchadnezzar had personally anything to do with the capture of Nineveh. He was still too young at this time. But his betrothal with the daughter of Cyaxares seems to have been one of the means adopted for strengthening the alliance between his father, Nabopolassar, and the Median king, whereby the Assyrian monarchy was overthrown. It is impossible to say who is here meant by "Asuerus," as several different persons bear this name in Biblical books, although it may have been one of the names of Cyaxares. This view is held by Rawlinson. See his *Herod.*, i. 523.

THE BOOK OF TOBIT.[1]

CHAPTER I.

1 Book of the history of Tobith, the son of Tobiel, the son of Ananiel, the son of Adael, the son of Gabael, the son of Raphael, the son of Raguel of the seed of Asiel from the 2 tribe of Nephthalim, who was carried away captive in the days of Enemessarus, the king of the Assyrians, from Thisbe, which is on the right of Cydis of Nephthalim, in Upper Galilee, above Asser, back of a road to the westward, on the left of Phogor. 3 I, Tobith, walked in the ways of truth and in righteousness all the days of my life, and did many alms deeds to my brethren and to my nation, who had gone with me as captives 4 into the land of the Assyrians, to Nineve. And while I was in my country, in the land of Israel, and while I was young, the whole of my father's tribe, Nephthalim, fell away from the house of David, my father, and from the city of Jerusalem which was chosen from all the tribes of Israel that all the tribes of Israel might sacrifice [there]; and the temple of 5 the habitation of God was sanctified and built in it for all future time. And as for all my brethren and the house of my father Nephthalim, they sacrificed to the calf which 6 Jerobeam,[2] the king of Israel made at Dan [and][3] on all mountains of Galilee. And I was accustomed to go, quite alone, often to Jerusalem on the feast days, according as it is prescribed for all Israel for a perpetual ordinance. With the first-fruits, and the first-born, and the tenth of the cattle, and the first shearings of the sheep I hastened to Jeru- 7 salem and gave them to the priests, the sons of Aaron, for the altar. And the tenth of the grain, and the wine, and the oil, and of pomegranates, and the figs, and of the rest of 8 the fruits of trees I gave to the sons of Levi, who minister in Jerusalem. And the second tenth I discharged in money from the six years, and went and consumed[4] it, year by year, at Jerusalem, and I gave it[5] to the orphans, and the widows, and to proselytes who dwelt among the sons of Israel I appropriated it, and gave it to them in the third year, and we consumed it according to the regulation prescribed concerning these things in the law of Moses, and according to the precepts which Debbora, the mother of Ananiel, our father, 9 had enjoined, for my father left me as an orphan when he died. And when I had grown to be a man I took a wife from the seed of our father's house, and begot from her a 10 son and called his name Tobias, after I was carried away captive into Assyria.[6] And when as captive I came to Nineve, and all my brethren and they of my race ate of the 11 bread of the heathen, I, on the other hand, kept myself so that I did not eat of the 12, 13 bread of the heathen; and when I was mindful of my God with my whole soul, the Highest also gave me favor and a shapely figure in the sight of Enemessarus, 14 and I purchased for him all things which he needed; and I went into Media and purchased for him from there till he died. And I deposited with Gabael, the brother of 15 Gabri, in the land of Media, bags of silver amounting to ten talents. And when Enemessar died and Sennacherim his son reigned in his stead, the roads of Media also were 16 unsettled, and I was no longer able to go into Media. And in the days of Enemessarus[7] 17 I did many alms deeds to my brethren, to those who were of my race: my bread I was wont to give to the hungry, and clothing to the naked, and if I saw any one of my 18 nation dead and cast behind the wall of Nineve, I buried him. And if the king, Sennacherim, had slain any when he came back as fugitive from Judæa at the time of the judgment which the King of heaven had brought upon him on account of the blasphemies which he had uttered, I buried them; for many of the sons of Israel he slew in his rage, and I slipped their bodies off and buried them. And Sennacherim sought for 19 them and found them not. And a certain one of the inhabitants of Nineve went and

[1] I give here a translation of the so-called "text B." of the Book of Tobit, the same being for the most part that of the Sinaitic MS. (א.) and where that fails, of the Itala. I follow in all cases, unless a deviation is indicated, Fritzsche's text, as found in his edition of the Apocrypha published in 1871. See Introduction to Tobit under "The Different Texts."

[2] The Greek spelling is followed.

[3] No καί is found in the Sinait. cod., but is inserted by Reusch on the authority of Latin MSS.

[4] ἐδαπάνων, Sin.: "ἐδίδουν per errorem scripsit Fritzsche," Reusch. See Tischendorf's ed. of LXX.

[5] τὴν δεκάτην τρίτην. Reusch.

[6] Fritzsche joins the last clause with the next verse. I have followed Reusch.

[7] The Greek is followed. See ver. 15.

informed the king of me, that I was the one who had secretly buried them, and when I was aware that the king knew of me, and that my life was sought, I was afraid and ran
20 away. And I was robbed of all my possessions, and there was nothing left me which was
21 not passed over to the royal treasury except Anna, my wife, and Tobias, my son. And forty days passed not away before his two sons killed him and fled into the mountains of Ararat. And Sacherdonus, his son, succeeded him in the kingdom, and placed Achicharus, the son of Anael, my brother's son, over the entire business of accounts of his king-
22 dom, and he had power over the whole civil administration. Then Achicharus interceded for me and I returned to Nineve. For Achicharus was chief cupbearer and keeper of the signet, and comptroller, and accountant for Sennacherim, king of Assyria, and Sacherdonus gave him the position of second to himself. But he was my cousin, and of my kinsfolk.

Chapter II.

1 And under king Sacherdonus I came back to my house, and there were returned to me my wife, Anna, and Tobias, my son; and at our feast of Pentecost, which is the holy
2 feast of weeks, there was an excellent meal prepared for me. And when I sat down to the meal, and the table was spread for me, and many dishes served up for me, I said to Tobias, my son, My child, go and bring hither any poor man whatever whom thou mayest find of our brethren of the captivity in Nineve, who is mindful of the Lord with his whole heart, and he shall eat in common with me, and lo, I wait for thee, my child,
3 until thou dost come. And Tobias went to seek some poor man of our brethren; and when he returned he said, Father! And I said to him, Behold I [listen], my child. And he answered and said, Father, behold one of our nation has been killed and cast out in
4 the market-place; just now he has been strangled there. And I sprang up and left my meal untasted and bore him away out of the street, and placed him inside one of the
5 little buildings until the sun had set and I might bury him. On returning therefore, I
6 washed myself and ate my bread in sadness, and called to mind the prophetical word which Amos uttered at Bæthel, saying, Your feasts shall be turned into sorrow, and all
7 your songs into lamentation ; and I wept. And when the sun had gone down I went out
8 and dug a grave and buried him. And the neighbors derided me saying, Is he no longer afraid? For already his life has been sought for this very thing, and he ran away, and
9 lo, he is burying the dead again. And on the same night I washed myself and went into my court and slept by the wall of the court, and my face was uncovered on account of
10 the heat. And I knew not that little birds were in the wall above me, and their warm dung fell squarely [1] into my eyes and brought on leucoma. And I went to the physicians to be treated, and the more they plied me with their unguents the more blind my eyes became from the leucoma until my sight was wholly gone. And for four years I could not use my eyes. And all my brethren grieved on my account, and Achiacharus
11 took care of me for two years, until he went into Elymaïs. And at that time Anna, my wife, was engaged among womanly employments in working in wool, and returned it to
12 her employers, and they gave her her pay. And on the seventh of Dystros [2] she cut off what was woven and sent it to the employers, and they gave her her pay all of it, and
13 gave her for the family a young goat. And when she came home the kid began to bleat, and I called her and said, Whence is this kid? It has n't been stolen has it? Return it
14 to its owners, for we have no right to eat anything stolen. And she said to me, It was given me as a present in addition to the pay. And I believed her not, and told her to restore it to the owners; and I was indignant at her because of this. Then she retorted by saying, And where are thy alms? Where are thy righteous deeds? Behold thy matters are known.

Chapter III.

1 And I grew very sad at heart and wept with sighs, and amid sighings began to pray,
2 Thou art righteous, O Lord, and all thy works are righteous, and all thy ways are mercy
3 and truth; thou judgest the world. And so, O Lord, be thou mindful of me, and look upon me and take not vengeance on me for my sins and for my ignorances and those of
4 my fathers. I sinned before thee, and turned a deaf ear to thy precepts, and thou gavest us to spoil and captivity and death, and to ridicule and babble and reproach among all
5 the nations where thou didst scatter us. And now, thy just judgments are many in dealing with me for my sins, because we kept not thy precepts and walked not uprightly
6 before thee. And now, according to thy pleasure deal with me, and order my spirit to be taken from me, that I may be released from the earth and become dust, since it were gain for me to die rather than to live: because I have heard false reproaches and I have much

[1] ἐκάθισεν. [2] Macedonian word for March.

sorrow. O Lord, command that I be freed from this distress; discharge me into the everlasting place, and turn not away thy face from me, O Lord, for it were gain for me to die rather than experience much distress in my life, and that I should not hear reproaches.

7 On that day it happened to Sarra, the daughter of Raguel in Ecbatana of Media, that she also heard reproaches from one of the maids of her father, for the reason that she had been given in marriage to seven men and Asmodæus, the evil demon, killed them be-8 fore they had been with her as the custom is [to be] with women. And the maid said to her, Thou art the one that killest thy husbands; behold already thou hast been 9 wedded to seven men and wast not named after one of them. Why dost thou chastise us for thy husbands, because they died? Go thou with them, and let us see of thee neither 10 son nor daughter for ever. On that day she was grieved to the soul and wept, and having gone up into the upper room of her father she would have hanged herself; and again she considered with herself and said, They might reproach my father and say to him, Thou hadst one beloved daughter and she escaped her misfortunes by hanging herself, and I bring my father's old age with sorrow to Hades. It is better for me not to hang myself, but to pray to the Lord that I may die, and no longer hear reproaches in my life.

11 At this juncture she spread out her hands toward the window, and prayed, and said, Blessed art thou, O merciful God, and blessed is thy name for ever, and let all thy works 12, 13 bless thee for ever. And now I have lifted up my face and my eyes unto thee. Com-14 mand that I be released from the earth, and that I no longer hear reproaches. Thou 15 knowest, O Lord, that I am free from every impurity with a man, and that I have stained neither my name nor my father's name in the land of my captivity. I am an only child of my father and he has no other to be his heir, nor has he brother at hand, or relative, that I should keep myself for him as wife. Already my seven [husbands] have perished, and why should I live any longer? And if it seem not good to thee, O Lord, to kill me, look now upon my reproach.

16, 17 At this point the prayer of both of them was heard before the glory of God, and Raphael was sent to heal both: to relieve Tobith's eyes of the leucoma in order that he might behold with his eyes the light of God, and as to Sarra the daughter of Raguel, to give her to Tobias, the son of Tobith, as wife, and set her free from the evil demon Asmodæus, because by inheritance she fell to Tobias rather than any of those who wished to marry her. At that point Tobith returned from the court into his house, and Sarra, the daughter of Raguel, she also descended from the upper room.

Chapter IV.

1 On that day Tobith bethought himself of the money which he had deposited with 2 Gabaelus in Rages of Media; and he said in his heart, Behold, I have asked for death; 3 why not call Tobias, my son, and inform him of this money before I die? And he called his son Tobias, and he came to him; and he said to him, My child, when I die, bury me respectably; and honor thy mother, and leave her not all the days of her life; and do 4 what is pleasing in her eyes, and grieve not her spirit in any single thing. Be mindful of her my child, because she experienced many dangers in her womb on thy account; 5 and when she is dead, bury her beside me in one tomb. And all thy days, my child, remember the Lord, and do not choose to sin, and to transgress his precepts. Practice 6 righteousness all the days of thy life, and walk not in the ways of unrighteousness. For 7 those who practice truth will have prosperity in what they do. And to all who practice righteousness[1] give alms of thy substance, my son, and do not turn thy face away from any poor man, and so will it come to pass that the face of God will not be turned away 8 from thee. According to thy ability, my son, give alms: if thou have abundance, give the more alms from it; if thou have little, from that little itself communicate; and be not 9 anxious, my son, when thou givest alms. Thou wilt lay up for thyself a noble reward 10 against the time of need; for alms free from death, and do not suffer one to come into 11, 12 darkness. A good gift is an alms to all who bestow it, before the highest God. Keep thyself, my son, from all fornication. As wife take the nearest from the seed of thy parents, and marry no strange wife who is not of the tribe of thy parents. For we are sons of the prophets, who prophesied in truth in the former times. Noe prophesied in the early days, and Abraham and Isaac and Jacob, our fathers from the beginning of the world. Call to mind, my son, how all these married wives of the race of their fathers, and were blessed in their sons; and the seed of their sons shall possess the heritage of the 13 earth. And thou, my son, love thy brethren, and show not such proud spirit towards the daughters of the sons of thy people that thou wilt accept no one of them; for pride 14 is destruction and great unsteadiness, and luxury is poverty and great impiety. Give his

[1] From this verse to ver. 19 inclusive, Fritzsche has emended Cod. X., which is incomplete, from the Old Lat., and has given the whole text as there found. Reusch has supplied a text from the Alexandrine Codex.

wages the same day to every man who shall have worked for thee, and let not the wages of a man remain with thee; and thy wages shall not be diminished, if thou serve God in
15 truth. Give heed to thyself, my son, in all thy works, and be wise in all thy utterances; and what thou hatest thyself, that do not to another. Drink not wine to drunkenness, and
16 let no iniquity whatever fasten itself upon thee in thy whole life. Give of thy bread to the hungry, and clothe the naked with thy garments. From thy abundance of every sort,
17 my son, bestow alms; and let not thine eye look when thou givest an alms. Pour out
18 thy wine and thy bread over the tombs of the just, and give it not to sinners. Seek
19 counsel of a wise man, and do not despise it; for all counsel is useful. On every occasion bless God, and entreat of him that he direct thy ways and all thy paths, and that thy purposes may turn out well, for other nations have not a worthy purpose. Whom he will, he elevates; and whom he will he brings low, even down to the underworld.[1] And so, my child, be mindful of these precepts, and let them not be blotted out from thy heart.
20 And now, my child, I inform thee that I entrusted ten talents of silver to Gabaelus, the brother of Gabri, at Rages in Media. And fear not, my child, because we have become impoverished. Thou hast many good things, if thou fearest God, and fleest every sin, and dost practice what is good before the Lord thy God.

Chapter V.

1 Then Tobias answered and said to Tobith, his father: All things which thou hast
2 enjoined upon me I will do, father; but how can I receive it from him, when he neither knows me, nor I him? What token can I give him that he may recognize me and have confidence in me so as to give me the money? And the roads into Media — I
3 do not know the way of getting there. Then Tobith answered and said to Tobias, his son, His written obligation he gave me, and I gave a written obligation to him; and I divided it into two parts, and we took each a piece, and I laid it along with the money. And now, behold, twenty years are gone since I deposited this money. And so, my child, seek for thyself a trusty man who shall go with thee, whom we will pay after thou
4 hast returned, and get from him this money. And Tobias went out to seek a man who should go with him into Media, one acquainted with the way; and when he went out he found Raphael, the angel, standing before him, and he knew not that he was an angel
5 of God. And he said to him, Whence art thou, young man? And he said to him, From the sons of Israel, thy brethren, and I have come hither to get employment. And he
6 said to him, Dost thou know the way to go into Media? And he said to him, Oh, yes! I have been there many times, and have experience, and am acquainted with all the roads. I have often gone into Media, and lodged with Gabaelus, our brother, who lives at Rages in Media; and it is a definite journey of two days from Ecbatana to
7 Rages; for it lies in the mountain, Ecbatana in the midst of the plain. And he said to him, Wait for me, young man, until I go in and inform my father; for I have need of thee
8 to go with me, and I will give thee thy wages. And he said to him, Behold, I wait; only do not stay long. And Tobias went in, and informed Tobith, his father, and said to him, Lo, I have found a man from our brethren, of the sons of Israel. And he said to him, Call the man to me, that I may learn of what race he is, and of what tribe, and
9 whether he is sufficiently trusty to go with thee, my child. And Tobias went out and called him, and said to him, Young man, my father would see thee. And he went in to him, and Tobith greeted him first. And he said to him, Much joy be unto thee! And Tobith answered and said to him, What joy remains to me more? I am even one who has no use of his eyes, and see not the light of heaven, but sit in darkness as the dead who no more see the light; I am alive among the dead; I hear the voice of men, and see them not. And he said to him, Be of good courage: to heal thee is near with God; be of good courage. And Tobith said to him, Tobias, my son, wishes to go into Media, if thou canst be his companion and guide; and I will give thee thy wages, my brother. And he said to him, I shall be able to go with him, and I know all the ways; and I have often been going into Media, and passed through all its plains and mountains, and I am
10 acquainted with all its roads. And he said to him, My brother, of what family art thou,
11 and of what tribe? Show me, my brother. And he replied, What use hast thou for a tribe? And he said to him, I desire to know truthfully, brother, whose son thou art, and
12 what thy name is. And he answered him, I am Azarias, son of the great Ananias, of thy
13 brethren. And he said to him, Health and safety to you, my brother; and be not vexed at me, brother, that I wished to know the truth and thy father's house. Thou also art a brother of ours, and of an excellent and good race. I was acquainted with Ananias and

[1] The Sin. Cod. confounds vers. 7 and 19, omitting what intervenes between the words ποιοῦσιν δικαιοσύνην of the one, and δώσει κυρίος αὐτοῖς βουλὴν ἀγαθήν of the other; but with the exception of the latter words, which are not found in it, the Old Latin sufficiently well restores the sense.

Nathan, the two sons of the great Semelias, and they went with me to Jerusalem, and worshipped with me there, and they did not go astray. Thy brethren were good men, 14 of a good stock art thou, and I bid thee welcome. He also said to him, I will give thee as wages a drachma a day and the things thou mayest need, just as to my son; and 15 do thou go with my son, and I will add somewhat to thy wages. And he said to him, I will go with him. And be without anxiety: we shall go away in health, and in health shall we return to you, for the road is safe. And he said to him, A blessing be upon thee, my 16 brother! And he called his son, and said to him, My child, get ready the things necessary for the journey, and go along with thy brother; and the God who is in heaven preserve you [to get] there, and bring you back to me safe and sound; and may his angel attend you with safety, my child!

And he went forth to go his way, and kissed his father and mother; and Tobith said 17 to him, A safe journey! And his mother wept, and said to Tobith, Why hast thou sent away my child? Is not he the staff of our hand, and does he not go in and out be-18 fore us? Add not money to money, but let it be as refuse in comparison with [*or*, as a 19 ransom for] our son. As we receive enough from the Lord to live, let this suffice us. 20 And he replied to her, Be not anxious: our child will go in health, and in health will he return to us. And thy eyes shall see him on the day on which he will return to thee in 21 health. Be not anxious; fear not for them, my sister; for a good angel will attend him, 22 and his way shall be prospered, and he shall return safe and sound. And she ceased crying.

Chapter VI.

1 And the young man departed, and the angel with him; the dog, too, went out with him, and accompanied them on the journey; and as they travelled together the first night 2 came upon them, and they spent it at the river Tigris. And the young man went down to the river Tigris to bathe his feet; and a huge fish leaped out of the water, and would 3 have swallowed the foot of the young man. And when he cried out, the angel said to the young man, Lay hold and get possession of the fish. And the young man mastered 4 the fish, and drew it up upon the land. And the angel said to him, Divide the fish, and take out its gall and heart and liver, and lay them up by thee, and throw away the insides; 5 for its gall and heart and liver are good as medicine. And the young man divided the fish, and collected together the gall and the heart and the liver; and some of the fish he broiled and ate, and left over a part of it, which he salted. And they journeyed both 6 together until they drew near to Media. And then the young man spoke to the angel, and asked him, Brother Azarias, what are the medicinal qualities in the heart and the 7 liver of the fish and in the gall? And he answered him, The heart and the liver of the fish, — make a smoke with them before a man or a woman who is attacked by a demon or evil spirit, and every attack will cease from him, and they will not continue with him 8 any more for ever. And the gall is to anoint a man's eyes with who has leucoma on 9 them. Blow it in upon the white spots that are on them, and they will get well. And when he had come into Media, and already approached Ecbatana, Raphael said to the 10 young man, Brother Tobias! And he said, Behold, I [listen]! And he said to him, In the house of Raguel must we lodge this night; and the man is of thy kin, and has a 11 daughter whose name is Sarra; and he has no son [1] or daughter, with the sole exception of Sarra; and thou art her next of kin, to whom she falls by inheritance rather than to any other man, and thou hast the right to inherit her father's substance. And the maiden is intelligent and courageous and very beautiful, and her father is a noble 12 man. He also said: Thou hast the right to marry her; and listen to me, my brother, and I will talk this night with her father concerning the maiden that we may get her for thee as bride, and when we return from Rages we will celebrate the wedding with her; and I know that Raguel cannot withhold her from thee, or betroth her to another, without exposing himself to death according to the ordinance of the book of Moses; and because of the knowledge that the inheritance is thine, it is fitting that thou, rather than any other man, shouldest marry his daughter. And now listen to me, my brother, and let us this night speak about the maiden, and ask her in marriage for thee; and, when we 13 return from Rages, we will take her, and lead her away with us to thy house. Then Tobias answered and said to Raphael, Brother Azarias, I have heard that she has already been given to seven men, and they died in their bridal chamber; the night when they entered in unto her they also died.[2] And I have heard it said that a demon 14 killed them. And now I am afraid, because, while he does not injure her, he kills him who has a mind to come near to her. I am my father's only child, [I am afraid] lest I die and bring down the life of my father and my mother, with grief on my account, to 15 their grave; and they have no other son to bury them. And he said to him, Dost

[1] The Greek is *υἱὸς ἄρσην*.

[2] The last clause is omitted by Reusch, following the best Latin MSS.

thou not recall the injunctions of thy father, that he bade thee marry a wife from the house of thy father? And so hear me, my brother, and be not anxious about this
16 demon, and take her. And I know that this night she shall be given thee as wife. And when thou enterest into the marriage chamber, take some of the liver of the fish, and the heart, and place it on the ashes of the incense, and the smoke will issue from it; and the
17 demon will smell it, and will flee away, and no more appear in her neighborhood for ever. And when thou art about to have connection with her, rise up first, both of you, and pray and entreat the Lord of heaven that mercy and salvation may come upon you. And fear not; for she has been apportioned to thee from eternity, and thou wilt save her, and she will go with thee; and I suppose that thou wilt have children from her, and they will be to thee as brothers; have no anxiety. And when Tobias heard the words of Raphael, and that she was his sister, from the seed of his father's house, he loved her very much, and his heart cleaved to her.

Chapter VII.

1 And when he arrived at Ecbatana, he said to him, Brother Azarias, take me a direct course to Raguel, our brother. And he took him to the house of Raguelus, and they found him sitting by the door of the court, and they saluted him first; and he said to them, Many welcomes, my brethren! And I hope you come in the best of health! And he led
2 them into his house; and he said to Edna, his wife, How like is this young man to
3 Tobith, my brother! And Edna asked them and said to them, Whence are you, my brethren? And they replied to her, We are of the sons of Nephthalim, of the captivity
4 at Nineve. And she said to them, Do you know Tobith, our brother? And they
5 answered her, We know him. And she said to them, Is he well? And they replied to her.
6 He is alive and well. And Tobias said, He is my father. And Raguel sprang up, and
7 kissed him tenderly, and wept. And blessing him he said, A blessing be upon thee, my child, who art the son of a noble and good man! O the wretched misfortune, that a righteous man and a giver of alms should become blind! And falling on the neck of
8 Tobias, his brother, he wept. And Edna his wife wept for him; and Sarra, their daughter, she also wept. And he slaughtered a ram from the flock, and entertained them heartily; and, after they had bathed and washed and sat down to eat, Tobias said to Raphael, Brother Azarias, Speak to Raguel that he give me Sarra, my sis-
9 ter? And Raguel heard the remark, and said to the young man, Eat and drink and
10 be merry this night; for there is no man who can properly marry my daughter, Sarra, except thyself, my brother. And moreover, likewise, I have no power to give her to any other man, except thyself, because thou art my next of kin. And [yet] verily I will
11 make known to thee the truth, my child. I have given her to seven men of our brethren, and they all died the night when they entered in to her. And now, my child, eat and drink, and the Lord will show you mercy. And Tobias said, I will not eat here at all, nor
12 drink at all, until thou hast arranged these matters with me. And Raguel said to him, I will do it, and she shall be given thee, according to the ordinance of the book of Moses; and it has been fixed in heaven that she is to be given to thee. Receive thy sister. From now on thou art her brother, and she is thy sister; from to-day and for ever she is made over to thee. And the Lord of heaven prosper you, my child; this night, also,
13 may he bestow upon you mercy and peace. And Raguel called his daughter, Sarra, and she came to him; and, taking her hand, he gave her away to him, and said, Receive her according to the law, and according to the ordinance written in the book of Moses that she is given thee as thy wife, and keep her, and lead her away to thy father in health,
14 and the God of heaven give you prosperity and peace. And he called her mother, and bade her bring paper; and he wrote a certificate of marriage, and that he gave her away
15 to him as wife according to the ordinance of the law of Moses. After that they began
16 to eat and to drink. And Raguel called Edna, his wife, and said to her, Sister, make
17 ready the other sleeping-room, and lead her in there. And she went into the sleeping-room, and put the couch in readiness, as he had bidden her, and led her in there, and
18 wept over her; and, when she had wiped away the tears, she said to her, Be of good cheer, my daughter; the Lord of heaven give thee joy for thy sorrow; be of good cheer, my daughter. And she departed.

Chapter VIII.

1 And when they were through with eating and drinking, they wished to go to sleep,
2 and they led away the young man and conducted him into the sleeping-room. And Tobias recalled the words of Raphael, and he took the liver and the heart of the fish out

of the little sack where he had kept them and laid them on the ashes of the incense.
3 And the odor of the fish was a check to the demon and he ran away into the upper parts of Egypt, and Raphael went and fettered him there and bound him forthwith.[1] And they
4 went out and shut the door of the sleeping-room. And Tobias arose from the couch and said to her, Sister, rise up, let us pray and entreat our Lord that he will bestow upon us
5 mercy and deliverance. And she rose up, and they began to pray and entreat that they might find deliverance; and he began, saying, Blessed art thou, O God of our fathers,
6 and blessed is thy name for ever; let the heavens bless thee, and thy whole creation for ever. Thou didst make Adam and madest for him a helpful support, Eva, his wife, and from both sprang the race of men. And thou didst say, It is not good for man to be alone,
7 let us make for him a helper like himself. And now, I take not this my sister for the sake
8 of lust, but in truth. Command that mercy be shown me and her, and that we become old
9 together. And they said with one another, Amen. And they slept through the night.

And Raguel rose up and called his servants with him, and they went and dug a grave;
10 for he said, He may perhaps have died and we become a laughing-stock and reproach.
11 And when they were through digging the grave, Raguel went into the house and called his
12 wife and said, Send one of the maids and let her go in and see if he is alive; and if dead,
13 that we may bury him, so that no man know it. And they sent the maid, and lighted the lamp and opened the door; and she went in and found them at rest and asleep to-
14 gether. And the maid came out and told them that he was alive and that there was no
15 trouble. And they blessed the God of Heaven and said, Blessed art thou, O God, with
16 all pure blessing; let them bless thee for ever; and blessed art thou that thou hast made me glad, and it has not happened as I suspected, but thou hast dealt with us according
17 to thy great mercy. And blessed art thou that thou didst pity two only-begotten children. Grant them, O Lord, mercy and salvation, and bring their life to a close with
18 joy and mercy. Then he ordered his servants to fill up the grave before the dawn should
19 appear. And he bade his wife make much bread. And going out to the herd he brought two bullocks and four rams and ordered that they should be made ready, and they began
20 to prepare them. And he called Tobias and said to him, Under fourteen days thou shalt not stir a step from here, but remain in this place eating and drinking with me and
21 making glad the soul of my daughter, that is cast down. And of my entire property take hence half and go in health to thy father, and the other half is yours when I and my wife are dead. Be of good cheer, my child, I am thy father and Edna thy mother. And we are with thee and thy sister from this time forth for ever; be of good cheer, my child!

Chapter IX.

1, 2 Then Tobias called Raphael and said to him, Brother Azarias, take with thee four servants and two camels, and go to Rages and visit Gabaelus, and give him the written obliga-
3 tion and get the money and bring him with thee to the wedding. For thou knowest that
4 my father will be counting the days, and if I delay a single day I shall grieve him sorely.
5 And thou seest how Raguel has sworn, and I cannot disregard his oath. And Raphael, with the four servants and two camels, went to Rages of Media and stayed over night with Gabaelus; and he delivered to him his written obligation and told him about Tobias, the son of Tobith, that he had married a wife and that he invited him to the wedding. And he rose up and counted out to him the little sacks with their seals and they laid them
6 together. And they arose early in the morning together, and started out for the wedding; and they came into the house of Raguel and found Tobias reclining at table. And he sprang up and embraced him, and wept and blessed him and said to him, A noble and good man, son of one noble and good, righteous and merciful, art thou; may the Lord give thee and thy wife heaven's blessing, and to thy father and the mother of thy wife. Blessed be God that I have seen Tobias, my cousin, a picture of him.[2]

Chapter X.

1 But Tobith reckoned day by day the number of days it would require for him to go
2 and to return. And when the days came to an end and his son did not appear, he said, Has he perhaps been detained there? Or is Gabael possibly dead and no one de-
3, 4 livers to him the money? And he began to be sorrowful. And Anna, his wife, said, My son has perished and is no more among the living. And she began to weep and la-
5 ment for her son, and said, Woe to me, my child, that I let you go away, the light of my

[1] Reusch has for the last clause *καὶ ἐπέστρεψεν παραυτίκα*, "and returned immediately."
[2] *Ὅμοιον αὐτῷ* Reusch would emend to *ὅτι εἶδόν σε Τωβὶθ τοῦ ἀνεψίου μου ὅμοιον*. The Old Lat. is: "*quoniam video Thobi consobrini mei similem*."

6 eyes! And Tobith said to her, Be silent, have no anxiety, sister! He is well, and they have been finely entertained there; and the man who went with him is trusty, and is one of our brethren. Grieve not on his account, my sister. He will be here right away.
7 And she said to him, Do not talk to me, and deceive me not; my child has perished. And she rushed out and day by day looked round about on the road which her son went, and trusted to nobody;[1] and when the sun went down she returned home and lamented and wept the whole night and had no sleep. And when the fourteen days of the wedding
8 were over which Raguel had sworn to observe for his daughter, Tobias went to him and said, Send me away, for I know that my father and mother do not believe that they shall see me again; and now I beg thee, father, to send me away that I may go to my father—
9 I have already told you in what state I left him. And Raguel said to Tobias, Stay, my child, stay with me, and I will send messengers to thy father Tobith, and they shall in-
10 form him concerning thee. And he said to him, By no means, I pray you permit me to
11 go hence to my father. And Raguel rose up and delivered to Tobias Sarra, his wife, and half of all his possessions, menservants and maidservants, cattle and sheep, asses and
12 camels, clothing, and money, and vessels, and he sent them away in health, and embraced him and said to him, Farewell, my child, in health go hence; the Lord of heaven prosper you and Sarra thy wife and may I see from you children before I die. And he said to Sarra, his daughter, Go to thy father-in-law, for from this time forth they are thy parents as those who have begotten thee; go in peace, my daughter; may I hear good of thee as long as I live. And embracing them he let them go. And Edna said to Tobias, My child and beloved brother, may the Lord bring thee back and may I see thy children while I live and those of Sarra my daughter before I die. Before the Lord I give over my daughter to thee in trust; grieve her not all the days of thy life. Go, dear child, in peace, from henceforth I am thy mother and Sarra thy sister. And may we all be prospered in the same thing all the days of our life. And she tenderly kissed them both and sent them
13 away in health. And Tobias went away from Raguel hale and happy and blesssing the Lord of heaven and earth, the King of all, that he had given him a prosperous journey; and he [Raphael?] said to him, May it be granted thee[2] to honor them all the days of their life.

Chapter XI.

1, 2 And when they drew near to Caserin,[3] which is over against Nineve, Raphael said,
3 Thou knowest how we left thy father; let us hasten on in advance of thy wife and get the
4 house ready while they are on the way.[4] And they went on both together; and he said to him, Take in thy hand the gall. And the dog went along with them, behind him and
5, 6 Tobias. And Anna sat looking around over her son's road. And she espied him coming and said to his father, Lo, thy son is coming and the man who went with him.
7 And Raphael said to Tobias before he got near his father, I know that his eyes will be
8 opened; rub the gall of the fish into his eyes and the medicine will make them shrink up and the leucoma will peel off from his eyes and thy father will see again and behold
9 the light. And Anna ran up and fell on her son's neck and said to him, I have seen
10 thee, my child, henceforth I am ready to die. And she wept. And Tobith rose up and stumbled with his feet, and he went out to the door of the court. And Tobias advanced to
11 him, and the gall of the fish was in his hand; and he blew it into his eyes and took hold of
12 him and said, Be of good courage, father. And he applied the medicine to him once
13 and again; and with both his hands he peeled off [the substance] from the corners of his
14 eyes; and he fell on his neck and wept, and said to him, I have seen thee my child, the light of my eyes! And he said, Blessed be God, and blessed his great name, and blessed be all
15 his holy angels. May his great name be upon us and all the angels be blessed for ever, for he chastised me and behold, I see Tobias, my son. And Tobias went in rejoicing and blessing God with his whole mouth; and Tobias told his father that his journey had been prospered and that he had brought the money and how he had married Sarra, the daughter of Raguel, and, Behold she is at hand and is in the neighborhood of the gate of Nineve.
16 And Tobith went out to meet his daughter-in-law, rejoicing and blessing God, to the gate of Nineve. And the inhabitants of Nineve, as they saw him going, and walking along
17 in his full strength and led by the hand of none, wondered. And Tobith acknowledged before them that God had had mercy on him and that he had opened his eyes. And Tobith drew near to Sarra, the wife of Tobias his son, and blessed her and said to her, Welcome, daughter, and blessed be thy God who has brought thee to us, daughter, and blessed is thy father, and blessed is Tobias my son, and blessed art thou, my daughter. Enter into thy

[1] Reuss adopts for *ἐπείθετο οὐδενί* from "C.," (*i. e.*, 44. 106. 107.), *ἐγεύσατο οὐδενός*.
[2] Reusch would substitute *μοι* for *σοι*, and put the verb in the optative instead of the subjunctive. "C." has *γένοιτό μοι τιμᾶν τὸν πενθερόν μου*, etc.; Old Lat., "*Injunctum est mihi a Domino honorari vos omnibus diebus vitæ vestræ.*"
[3] Reusch writes from conjecture Χαλάχ; the Old Lat. has *Charam;* the Codd. named by Reusch "C.," *Χαισάρεια*.
[4] *Ἐν ᾧ ἔρχονται.* Reusch, *ἕως ἔρχεται ὀπίσω ἡμῶν.*

house in health, in blessing and joy enter in, my daughter. On this day there came joy
18 to all the Jews who were in Nineve. And Achicar and Nabad, his cousins, were present
to rejoice with Tobith.

CHAPTER XII.

1 AND when the wedding was over Tobith called his son, Tobias, and said to him, My
child, see that thou givest his wages to the man who went with thee and give him more
2 than the wages. And he said to him, Father, how much as wages shall I give him? I
shall not be harmed if I give him half of the property which he brought here with me;
3 he has guided me prosperously, and my wife he has cured, and the money he has brought
in my company, and has healed thee : how much additional as wages shall I give him?
4 And Tobith said to him, It is right for him, my child, to receive half of all that he brought.
5 And he called him and said, Take half of all that thou didst bring as thy wages, and
6 go in health. Then he called the two aside and said to them, Bless God and acknowledge
him before all the living for the good things he has done in your case that you
might bless and praise his name; declare the works of God to all men with honor and
7 be not slow to acknowledge him ; to conceal a secret of a king is well, but to acknowledge
the works of God and reveal them [is also well]; and [so] acknowledge him with honor.[1]
8 Practice the good and evil shall not find you. Prayer is good with truth, and alms with
righteousness better than wealth with unrighteousness ; better is it to give alms than hoard
9 up money. Almsgiving delivers from death and it cleanses from every sin; those who
10 give alms shall be filled with life; those who practice sin and unrighteousness are enemies
11 of their own souls. I will make known to you the whole truth and conceal from you
nothing. Already I have shown you and said, A secret of a king it is well to conceal,
12 and to reveal with praise the works of God. And now, when thou and Sarra didst pray I
brought the memorial of your prayer before the glory of the Lord, and when thou didst bury
13 the dead bodies likewise, and when thou didst not delay to rise up and leave thy meal and
14 go and bury the corpse, then I was sent to thee to prove thee and at the same time God
15 sent me to heal thee and Sarra thy daughter-in-law.[2] I am Raphael, one of the seven an-
16 gels who stand in waiting, and go in before the glory of the Lord. And the two were in
17 consternation and fell down on their faces and were afraid. And he said to them, Fear not;
18 peace be to you! Bless God for ever. I, when I was with you, was not with you by my
19 favor but by the will of God, bless him for ever; praise him. And you observed me that
20 I ate nothing, but it was a vision you saw. And now bless the Lord on earth and acknowledge
God. Behold I ascend up to him that sent me ; record all that which has happened to
21, 22 you. And he ascended. And they arose and could see him no more. And they
blessed and praised God and gave him thanks for all these his great works, that an angel
of God had appeared to them.

CHAPTER XIII.

1, 2 AND he said, Blessed be God who lives for ever and blessed be his kingdom, for he
chastises and shows mercy, he leads down to Hades, in the lowest part of the earth and
he brings up from the great destruction and there is nothing which shall escape his hand.
3, 4 Confess him, ye sons of Israel, before the nations, for he scattered you among them, and
there he showed you his greatness; and exalt him in the sight of everything that lives, since
5 he is our Lord and he is our God and he is our Father and he is God for ever. He will
chastise you for your unrighteousness and will have mercy on you all[3] out of all peoples
6 among whom you may have been anywhither scattered. When you turn to him with your
whole heart and your whole soul to practice truth before him then will he turn to you and
8 will no longer hide his face from you. And now observe what he has done with you, and
confess him with thy whole mouth and bless the Lord of righteousness and exalt the eternal
10 King.[4] And again, thy tabernacle shall be set up in thee with joy, [and he will turn] to make
11 glad in thee all the captives and to love in thee all the wretched even for ever. A clear
light shall shine to all the ends of the earth; many nations shall come to thee from far and
dwellers in the uttermost parts of the earth to thy holy name, yea having their gifts in their
hands. To the King of heaven generations of generations shall give praise in thee and [carry?
12 the] name of the chosen one to eternity.[5] Cursed shall be all they who speak a harsh
word, cursed shall be all they who destroy thee and cast down thy walls, and all who
overturn thy towers and set fire to thy dwellings, and blessed shall be for ever those who
13 fear[6] thee. Then go[7] and rejoice before the sons of the just, for all shall be gathered

[1] Reuss has emended to: τὰ δὲ ἔργα τοῦ θεοῦ ἐξομολογεῖσθαι ἐντίμως, omitting καὶ ἀνακαλύπτειν, καὶ ἐξομολογεῖσθε.
[2] The Greek is, τὴν νύμφην σου.
[3] We follow the Sinaitic Cod., with Fritzsche; Reusch supplies from other MSS. καὶ συνάξει ὑμᾶς.
[4] The next three verses are wanting in X.
[5] Reusch's text reads, τὸ ὄνομά σου ἐκλεκτόν.
[6] Reusch adopts, from the Old Latin, οἰκοδομοῦντες for φοβούμενοι of the Sin.
[7] Reusch has χάρηθι, which is the reading of II.

14 together and shall bless the everlasting Lord. Happy are they that love thee and happy are they that shall rejoice over thy peace, and happy are all the men who shall grieve for thee on account of thy chastisements, for they shall have joy in thee and shall see all thy 15, 16 joy for ever. My soul blesses the Lord, the great King, for in the city of [1] Jerusalem shall be built his house for ever. Happy shall I be if the remnant of my seed survive to behold thy glory, and to give thanks to the King of heaven. And the gates of Jerusalem shall be built with sapphire and emerald, and all thy walls with precious stone; the towers of Jerusalem shall be built with gold and their bulwarks with pure gold; the 17 broadways of Jerusalem shall be paved with carbuncle and stone of Suphir. And the 18 gates of Jerusalem shall utter songs of praise and all her dwellings say, Alleluia, blessed be the God of Israel. And blessed ones shall bless the holy name for ever and aye.

Chapter XIV.

1 And the words of Tobith's thanksgiving were ended, and he died in peace, one 2 hundred and twelve years old, and was buried with honor in Nineve. And he was sixty-two years old when he became blind; and after he saw again he lived in good 3 circumstances, and practiced almsgiving. And still more he praised God, and confessed his greatness. And when he was dying he called Tobias, his son, and charged him, 4 saying, My son, take away thy children, and hasten into Media, for I believe the word of God against Nineve which Nahum uttered: that all things shall be and shall come upon Assur and Nineve; and what the prophets of Israel have spoken, whom God sent, all will come to pass, and nothing at all will fail from all the predictions; yea, all will take place in their time; and in Media there will be safety, rather than in Assyria and in Babylon. [Go] for I know and am assured that all things which God has spoken will be fulfilled and will be, and not one word of his utterances fail. And our brethren who dwell in the land of Israel will all be scattered, and carried away captive from the good land, and the whole land of Israel will be desolate, and Samaria and Jerusalem will be 5 desolate, and God's house in it will also be burned until its time. And again God will have mercy on them, and God will return them to the land of Israel; and again they will build the house, yet not as the first, until the time when the period of the epochs has been fulfilled. And afterwards all will return from their captivity, and will build Jerusalem gloriously, and the house of God will be built in it, according as the prophets of Israel 6 have spoken concerning her. And all the nations which are in the whole earth will turn, and fear God truly, and all will forsake their idols, which seduced them to their false 7 ways, and will bless the eternal God in righteousness. All the sons of Israel who are saved in those days, remembering God in truth, will be gathered together, and will come to Jerusalem, and dwell for ever in the land of Abraam in safety, and it will be given over to them; and they that love God in truth will rejoice, and they that practice 8 sin and unrighteousness will cease from the whole land. And so, my children, I enjoin it upon you: serve God in truth, and do that which is pleasing in his sight, and enjoin it upon your children to practice righteousness and almsgiving, and that they be mindful of God, 9 and praise his name at every opportunity in truth, and with their whole strength. And 10 now, my child, do thou go away from Nineve, and remain not here. On the very day on which thou shalt bury thy mother by my side, stay not over night in her borders; for I see that there is much unrighteousness in her, and much guile comes to fruit in her, and they are not ashamed. Behold, my child, what Nadab did to Achicarus, who brought him up: was he not brought down alive into the earth? And God paid back the dishonor to his face; and Achicarus came out into the light, while Nadab went into the eternal darkness, because he sought to kill Achicarus. Because he practiced almsgiving in my case he escaped the snare of death which Nadab laid for him; and Nadab fell into the snare of 11 death, and it destroyed him. And now, my children, see what almsgiving does; and what unrighteousness does — that it kills. And, behold, my spirit is departing. And they laid 12 him on the bed, and he died, and was buried with honor. And when his mother died Tobias buried her by his father, and he and his wife went away into Media, and dwelt 13 in Ecbatana with Raguelus, his father-in-law; and he cherished them honorably in their old age. And he buried them in Ecbatana, of Media, and inherited the house of Raguelus 14 and that of Tobith, his father. And he died with honor when he was one hundred and 15 seventeen years old; and he saw, before his death, and heard of the destruction of Nineve; and he saw her captives led to Media, whom Asuerus,[2] the king of Media, led captive. And he blessed God in all which he did to the sons of Nineve and Assur, and he rejoiced before his death over Nineve; and he blessed the Lord, who is God for ever and ever. Amen!

[1] Reusch has adopted *πάλιν* for *τῇ πόλει* of the Sin.
[2] Reusch has Ἀχιάχαρος, which is the original reading of X.; Old Lat., *Achicar*.

THE BOOK OF JUDITH.

INTRODUCTION.

The Book of Judith, which Luther for some reason not yet explained places at the beginning of the apocryphal books in his translation of the Bible, in the English Bible comes fourth in order, being preceded by 1 and 2 Esdras and Tobit. Its contents are, in brief, as follows: An Assyrian king, called Nabuchodonosor, residing at Nineveh, was carrying on, in the twelfth year of his reign, a war against a certain Median king named Arphaxad. After five years of conflict, the latter was defeated and slain, and his capital, Ecbatana, destroyed. In this war the neighboring peoples had allied themselves to the one side or the other, as their own prejudices or interests dictated. The war being over, and his victory having been duly celebrated by Nabuchodonosor, he determined to take vengeance on such nations, including the Jews, as had refused to become his allies against Arphaxad.

Operations against the latter people were undertaken by Olophernes, the general of Nabuchodonosor, at first in connection with a certain fortified place called Betulua, situated somewhere in the mountains of Judah. He laid siege to the place, and after a period of thirty-four days had brought the inhabitants into a condition of the deepest distress. They despaired of deliverance, and, with the hope of saving at least their lives, wished to surrender to the Assyrians. Ozias, however, one of the "governors" of the city, counseled delay for five days longer, expressing the hope that within this time Jehovah would in some way interpose for their deliverance. At this point Judith, a rich, pious, and beautiful widow, presents herself before the elders of the city and declares her readiness to engage in an enterprise for the rescue of her people, but is unwilling to communicate the details of her plan. She is allowed to go forth on her perilous undertaking, and reaches in safety the Assyrian camp, attended only by a single maid. Here, after three days, she succeeds in so far winning the confidence of Olophernes and his officers that she is allowed to remain alone in the former's tent while he is in a state of beastly intoxication. With his own sword she sunders the head of this redoubtable general from his body, and under cover of the darkness makes good her escape with the bloody trophy. Arrived in Betulua, she advises that the head of Olophernes be suspended over the walls, and that a feint of attacking the Assyrians be made at the break of day. Her counsel being followed, the Assyrians are utterly routed and are pursued by the Jews as far as Damascus. Thirty days are consumed in plundering the Assyrian camp, after which great honors are paid to Judith by the high priest and the entire nation. She dies at the age of one hundred and four years, and is publicly lamented for seven days. During her lifetime, subsequent to the defeat of the Assyrians, and for a long period after her death, Israel had peace.

Is the Book a History or a Romance?

With the exception of Wolf and Von Gumpach, those who in modern times defend the story of Judith as a veritable history are found almost exclusively within the bounds of the Roman Catholic church. How serious a task these persons have taken upon themselves, and how far short they have come of its successful execution, we shall endeavor to show. It is seen, in the first place, in the widely divergent theories proposed by them in accounting for the origin of the work. Some would assign the events narrated to a period just previous to the Babylonian captivity, others, with equal assurance, to that just after the return, while by still others they have been located in almost every subsequent century down to the time of Christ. Naturally, the difficulty of disposing of Nabuchodonosor is one of the greatest, and there is scarcely an Assyrian, a Babylonian, Persian, or Seleucian king with whom, at one

time or another, he has not been identified, — Cambyses, Xerxes, Esarhaddon, Kiniladen, Merodach Baladan, among them. There is a like want of unanimity among its defenders respecting the authorship of the work. Some maintain that it was Judith herself. Others fix upon Joacim, the high priest. Wolf will have it that it was no other than Achior the Ammonite.

The geographical problems which the remarkable campaign of Olophernes force upon the careful reader are no less productive of differences of opinion among the supporters of the credibility of the history. No one seems able to trace this general's line of march in a manner satisfactory to his co-laborers. Such a state of things is, in itself, calculated to awaken doubt even in the minds of those naturally inclined to accept the supposition of a real history. But when the actual facts of the case are known, the misstatements, the anachronisms, the geographical absurdities, the literary extravagances of the book considered, it is difficult to see how any unprejudiced reader can hesitate in his decision that, whatever slight basis of truth or worthy aim it may have had, it is essentially a work of the imagination. In harmony with this view, Luther speaks of it as a kind of allegorical, didactic, passion-play (*Passionsspiel*); Grotius, as an allegorical work intended for comfort and encouragement; Buddeus, as a drama; Niebuhr, an epic; Babor, an apologue; Jahn, a didactic poem; Movers and Ewald, a legend; Eichhorn, a worthless [?] fable of an ignorant Jew; Bertholdt, purely a work of the fancy; Keil and Gutmann, a free, poetic working over of a traditional, and during its transmission much changed historical saga; Fritzsche and De Wette, a poem with patriotic and moral aim; Vaihinger, a prophetico-poetical narrative; Westcott, historical fiction. This line of opinions which, under various forms of expression, is essentially one, finds its support in the following among other similar characteristics of the book.

First, the impossibility of reconciling its historical statements and presuppositions with one another or with universally acknowledged facts. In the earlier chapters of the book, for example, we read that an Assyrian army marched against the Jews. This could have happened only before the Exile, while in the later chapters the entire representation is of a period subsequent to the Exile. It is distinctly stated, in fact, that the people had but just returned from the Captivity, and that the temple, which had been destroyed, was again restored and consecrated (iv. 3; v. 18, 19). They had no longer a king, but were politically united under a high priest by the name of Joacim, who ruled in connection with the Sanhedrin (iv. 6, 8; xv. 8). After the heroic act of Judith, the country is said to have had peace for a long time (xvi. 25). It is as impossible, from these historical *data*, to fix the period covered by our narrative soon after the Captivity as immediately before it. Still, this has been the usual course of those attempting to defend its credibility. Nabuchodonosor, for instance, is assumed to be some Persian king. Gutschmid sought to identify him with Artaxerxes Ochus, who is known to have had a general by the name of Olophernes. But while meeting this comparatively trifling condition of the problem he became involved in a network of more serious difficulties, from which he found it impossible to extricate himself. He was obliged, among other things, to explain how it was possible for Nineveh to be still in existence at that period, and how such a campaign as the one described could then have been undertaken against Israel. Those, on the other hand, like Wolf and Niebuhr, who have preferred to take the bull boldly by the horns, and to locate the history where its opening chapters place it, have shown a no less astounding temerity in the character of their suppositions and logical combinations. Fritzsche (Schenkel's *Bib. Lex.*, *s. v.*) says of these critics: "That history knows nothing of a Nabuchodonosor, as king of Assyria in Nineveh, or of a Median king Arphaxad, who built the walls of Ecbatana, troubles them not. By the latter mentioned they understand, at one time, Deïoces, the builder of Ecbatana (Herod., i. 98 [according to Rawlinson, *Ancient Mon.*, ii. 383, there was really no such person]; at another time, and more commonly, his son Phraortes. Here, truly, there was something to hold to, that this person, in the twenty-second year of his reign, was overwhelmingly defeated by the Assyrians (Herod., i. 102). The difference in name could indeed be explained, and that the task of building Ecbatana had been entrusted to him by his father might be considered as a pardonable error of representation. But difficulties multiply as we advance. At the very start, the Nabuchodonosor wanted cannot be found. On the basis of certain vague *data* these critics proceed to guess: it is Esarhaddon, it is Saosduchinus, or Kiniladen. They even fix on the Babylonian Merodach Baladan, and Nabopolassar, but without explaining how any one of them came to bear the name "Nabuchodonosor." They lose themselves in labyrinthine speculations in order to bring this period

into harmony with the condition of the Jews as described. Since no Jewish king is mentioned, and yet there must be one, so it must have been the time when Manasseh was in prison at Babylon, or, just then, had little authority, or when king Josiah was under guardianship. The captivity of the people and their return from the same is left unexplained. Has the temple, according to v. 18, been wholly destroyed — it is only a desecration! The high priest Joacim was Eliakim, represented in 2 Kings xviii. 18 to be an important personage under Hezekiah; or, as Von Gumpach supposes, the high priest Hilkiah under king Josiah (2 Kings xxii. 4). And finally, to adduce but a single other circumstance, the beautiful Judith executed her bold undertaking, according to this theory, in somewhere about the sixtieth year of her life!"

Again, the geographical difficulties encountered by those who would defend the authenticity of the book are as hopelessly numerous and embarrassing as the historical. Let us notice, for example, some of the places mentioned in connection with the campaign of Olofernes, and see what light one of the most learned commentators of our book has been able to shed upon it. According to chap. ii. 15, Olophernes started from Nineveh with an army of 120,000 infantry and 12,000 cavalry. After a march of three days (ver. 21) the army came to the "plain of Bæctilæth." Wolf supposes this to have been "Malatia" (Melitene), which was more than three hundred miles from Nineveh to the northwest. Since this place could not really have been reached in the time stated, he conjectures that they must have reckoned from some other nearer place (p. 91). From there the army marched "into the hill country and destroyed Phud and Lud and spoiled all the children of Rasses." By "Phud," this critic thinks the Cholcians are meant, a people more than another three hundred miles to the northeast of Malatia; by Lud, the Lydians, double that distance to the west; while by the "children of Rasses," the inhabitants of Tarsus, or Cilicia, are supposed to be meant, to reach whom the army must march back a couple of hundred miles or so, in a southeasterly direction. Then the "children of Ishmael" were subdued, inhabiting the country "to the south of the land of the Chellians." These Ishmaelites, Wolf thinks, were to be found directly to the east, inhabiting a part of Mesopotamia. Another long march of from two hundred to three hundred miles must be made, and the river Euphrates crossed, to reach them. The Euphrates was then recrossed, and the fortified places, "high cities," on the river "Arbona," — supposed to be "Chaboras" — destroyed. But, according to Wolf's theory respecting the Chellians, the army was already on the right side of the river for this purpose, and he is therefore obliged to suppose that after bringing these Ishmaelites into subjection they had gone over to the south side again, and carried on operations, of which our book says nothing.

The next point of attack was the "borders of Cilicia," the very land and people from which they had but just come, and which, one might suppose, had already been sufficiently punished by this agile and insatiable general of Nabuchodonosor. From Cilicia the line of march is to the "borders of Japhet," by which, our critic thinks, the high table-land in the vicinity of the mountain range Haurân is meant. From thence they compassed "all the children of Madiam," and "went down into the plain of Damascus." Was there ever another army, in ancient or modern times, that could march with such rapidity as this, or that has been led by a general who conducted his campaigns on such a singular plan? If Olophernes had no mercy on his soldiers, that he put them through this shuttle movement, back and forth over plains and mountain ranges indifferently, we should suppose that the question of forage and supplies for such a multitude would have led to a different course. Our book gives us but slight indications respecting the time consumed in this remarkable series of military operations; but Wolf, who seems never to be at a loss for theories, would have us understand that Olophernes left Malatia with his army in the "middle of September, B. C. 638," and reached Damascus after passing over a distance of two thousand miles, more or less — as one may readily compute for himself from the *data* given by this critic, — fighting many battles, and reducing a large number of fortified places "at the end of May, B. C. 637," *i. e.*, in eight months, the rainy season included! See Wolf, *Com.*, pp. 91, 108.

In addition to these geographical and historical objections to the supposition that the work before us is to be interpreted as fact, its structure in other respects is equally against it. Many of the proper names, for instance, seem to have been selected with special reference to the characters they represent in the story. Such are Judith, "Jewess;" Achior, "brother of light;" Betulua, "virgin of Jehovah;" and Nabuchodonosor, as a common designation for a dreaded, hostile sovereign. The descent of Judith, too, is obviously for a special purpose traced back to Simeon, to which tribe also her husband belonged, as well as the elders

of Betulua. Moreover, the plan of operations of the Assyrian army, in its attempt to reduce Betulua (chap. vii. *passim*) is wholly inconsistent with the supposition of an actual case. So, too, the delineation, in many of its features, of the principal character of the book, Judith. Her conduct is especially noticeable for its unnaturalness after her return from the Assyrian camp, where, like another Jael, she had made a striking display of heroic patriotism, but at the expense of all womanly instincts. The scene where Achior swoons quite away (xiv. 6) at the sight of Olophernes' head, is as highly colored as that where the heroine, like a queen, summons him into her presence with the words: "Call me Achior, the Ammonite!" The whole representation of Judith's proceedings in the hostile camp presupposes an amount of stupidity and carelessness on the part of Olophernes and his chief officers that can only be paralleled by their operations in the attempted capture of Betulua with its handful of defenders.

Probable Date of the Composition.

The possibility of dating the origin of the book at or near the time of the Babylonian Captivity being, as we have already seen, from the nature of the case, out of the question, there are but two other theories touching the time of its composition which seem to demand consideration: that which would assign it to the period of the Maccabees, or thereabouts, and that which sees symbolically depicted in it the relations of the Romans to the Jews during the time of Hadrian or Trajan. Hitzig, who first suggested the latter theory, fixed upon the insurrection under *Barkochba* or Simon, during the reign of the former emperor (A. D. 132), as the event symbolized (cf. his work, *Ueber Johannes Markus und seine Schriften*, p. 165). But Volkmar, who, in a number of shorter articles, and especially in his *Handbook of Introduction to the Apocrypha*,[1] has been its principal supporter, advocates the view that the insurrection brought to a close at the beginning of the reign of Hadrian, A. D. 117, is meant. Graetz, in the fourth volume of his *History of the Jews*, accepts in a somewhat modified form this position of Volkmar, while others, as Lipsius, Hilgenfeld, Derenbourg, Schürer, Ewald, and Fritzsche are unable to find any sufficient ground for it. The theory of Volkmar, in brief, is this: "The book is a poetic narrative of the historic victory of Judith (*i. e.*, Judæa) over the legate of the new Nebuchadnezzar (Trajan) after his victorious campaign against the apparently invincible new Median (Parthian) empire. This book of imaginary history was composed under the veil of the language of the Old Testament, to celebrate the day of the victory of the Jews in March (*des Adar*), after Trajan's death, particularly to celebrate the 'day of Trajan,' from A. D. 118, at the end of A. D. 117, or the beginning of A. D. 118, not earlier, and also not later. According to this, by Judith is meant Judæa; by Nabuchodonosor, Trajan; by Assyria, Syria; by Nineveh, Antioch; by Arphaxad, a Parthian king Arsaces; by Ecbatana, a new, immense citadel of the later Medians, Nisibis, or the smaller Batnæ, or both together, but especially the latter; by Olophernes, a barbarian general, Lusius Quietus. Joakim means "God raises up;" Achior, "friend of light;" Bagoas is the name for the office of eunuch in general. The temple was destroyed by Titus. The return from Exile followed either under Trajan or Hadrian." Cf. Fritzsche, in Schenkel's *Bib. Lex.*, *ibid.*

One of the greatest difficulties which this bold but ingenious and ably defended theory has to contend with is the serious doubt whether Palestine was at all concerned in the insurrection in question. Lipsius, Schürer, and others dispute it, and, as it would seem, with good reason. Those who advocate the affirmative are obliged to rely principally on a single expression in the biography of Hadrian by Spartianus, where it is said that Palestine, at the beginning of the emperor Hadrian's reign, was rebelliously inclined: "*Lycia denique ac Palestina rebelles animos efferebant.*" Cf. Schürer, p. 353, note 6. The rabbinical tradition makes mention, indeed, of a war by this Moor, Quietus, but probably refers to that carried on in Mesopotamia. Still further, Volkmar is obliged, in order to insure safety to his theory, to deny the genuineness of the first epistle of Clement of Rome, where our work is quoted (Ep. i. 55). But the question of the date and authorship of this epistle is a far less doubtful one than that concerning the Book of Judith. And it is much more reasonable to accept the former as evidence to reach conclusions touching the latter than to reverse the process. Cf. Zeller's *Jahrb.*, 1856, iii., and Donaldson, *Apostol. Fathers*, p. 135. Moreover, the fact that the book is quoted in the first epistle of Clement of Rome may be taken as weighty evidence in support of the view that it had its origin in a much earlier period. Hence, even were the supposition to be accepted that the Clementine letter did not originate until after A. D. 118,

1 *Handbuch der Einleit. in die Apokryphen.*

still the balance of probabilities would be in favor of a considerably earlier date for the Book of Judith. How imperfectly, too, in general, the events of the supposed rebellion in the time of Hadrian would be symbolized by those narrated in the work before us may be seen in the careful comparison made by Fritzsche and the other critics before alluded to. There are besides not a few minor particulars in which the argument seriously halts. Volkmar, for instance (*Einleit.*, p. 14), asserts that the "Arphaxad" of the Book of Judith is the Old Testament designation for the later Medes, or Parthians. But in the genealogical tables of Gen. x. 2, "Arphaxad" is the name given to a Semitic branch of the human family, while the Medes belonged to the Japhetic. There are also noticeable, occasional examples of extravagant and arbitrary interpretation, an overstraining of the symbolism, and an unauthorized interchange of the letters of words indicating numbers, in apparent subserviency to a preconceived adjustment of the history.

The principal theory remaining respecting the origin of the Book of Judith, that it was written during the first or second centuries before Christ, or more definitely, at or near the Maccabæan period, does not lack the support of scholarly pens. The ground for such a theory is, of course, to be sought in the work itself, and necessitates the previous supposition that it contains at least some more or less trustworthy historical *data*. Ewald, for example (*Geschichte*, iv. 618), and essentially Vaihinger (Herzog's *Real-Encyk.*, *s. v.*), refer it to the period of the campaign of the Seleucian king Demetrius II. against Egypt, B. C. 131–129. He had escaped from his imprisonment among the Parthians, been again elevated to the throne, and now breathed vengeance against all those who had made war upon him, the Jews under John Hyrcanus included. Vaihinger, indeed, thinks the work could not have been composed earlier or later than the year B. C. 128. Hilgenfeld (*Novum Testamentum*, etc., Fasc. I., p. 89), on the other hand, fixes on the period B. C. 147–145 for the date of its composition. Movers (*Bonner Zeitschrift*, H. 13, p. 47) would not put it so far back. To him the work suggests events in connection with the war of Ptolemy Lathurus against Alexander Jannæus, B. C. 105. His argument is based on the theory that the author purposely transferred the geographical relations of his own time to an earlier period. These relations could only have existed, he thinks, from the time of John Hyrcanus to that of the invasion of Judæa by Pompey. But his reasoning is far from conclusive. Cf. De Wette, *Einleit.*, p. 579.

According to Keil the probable historical groundwork which the author of the Book of Judith made use of in his composition is to be found in a notice contained in the thirty-first book of Diodorus Siculus; where a campaign of Artaxerxes Ochus against Egypt is mentioned, in which campaign a certain Cappadocian prince, by the name of Olophernes, greatly distinguished himself. In this campaign, moreover, this monarch invaded Palestine, taking and destroying Jericho. Still further, according to Sulpicius Severus (ii, 14), there was a eunuch by the name of Bagoas in his army, and that writer, as more recently Herzfeld (*Geschichte*, ii. 118), seems to think that it was some special event of this campaign in which the author of the Book of Judith found the materials for his composition. Keil, then, holds that the work originated in the first decade of the second century before Christ, believing that a hundred and fifty years must have elapsed after the occurrence of the events before they were narrated in our book. His principal reasons for this opinion are: (1.) That there are to be found in the work no evidences of the religious persecutions which the Jews suffered under Antiochus Epiphanes. (2.) That it is there stated that after the defeat of Olophernes the Jews enjoyed peace for a long period, which might well refer to that preceding the reign of Antiochus. Cf. *Einleit.*, pp. 727, 729.

Both of these arguments of Keil, however, might be used with equal propriety as applicable to a time somewhat subsequent to the Maccabæan wars. In fact, the Jewish people were so often in the condition presupposed in the present narrative, and the geographical, historical, and other *data* were obviously, to such an extent, chosen for the express purpose of disguise, that it is no wonder that the date of composition has been made to oscillate between such extreme points. "The poet intentionally makes his sketch in a period long past, and carefully veils the dangerous names of the present, while he, in fact, depicts the more clearly and thoughtfully, for such as could understand it, the actual affairs of his own period." (Ewald, *Geschichte*, iv. 619.) And since this really seems to be the case, it is perhaps best to leave the question of a more exact designation of the date of our book unsettled. It is enough that a great majority of its allusions, direct, and especially indirect, such as its point of view touching the Mosaic law, its exaggeration of particular features of the same, the blood-

thirsty spirit it breathes, the representation of the Jewish people as for a long time oppressed, references to the prominent position of the Sanhedrin, to the observance of the day before the Sabbath and the new moons, and the stress laid upon the circumcision of proselytes, have led most unbiased critics to think of the later centuries before Christ, and generally to fix upon some part of B. C. 200, for the date of its origin. The influence of the later Hellenism on the composition are numerous and marked. Cf. iii. 7; xv. 13; xvi. 7. This view is also strongly supported by Jewish traditions. According to Zunz (*Vorträge*, p. 124), the book of Judith "stands in a double relation to the Maccabæan period: On the one hand, it gives us the saga of a deliverance and of a supposed public festival. On the other hand, in the later rabbinical teaching, Judith is represented as daughter of Jochanan, or of Mattathias, and heroine of the time of the Hasmonæan dynasty. This tradition is found in a form which differs very much from the Greek, in the collection of the rabbinical histories, and at the same time Jerome mentions that Judith in the Aramaic language was not regarded by the Jews as a canonical writing but as a history. It might be quite possible that in a Palestinian city a festival was observed in honor of some heroic deed of a woman, and after the true occasion had been forgotten and had given place to a much enlarged and embellished legend, a narrative was composed in honor of Judith, and probably before the destruction of the temple." The rabbi Gutmann, also (*Die Apok.*, etc., p. 172), in support of his theory that the narrative has its basis in some actual occurrence, adduces incidentally further evidence for fixing its date near the Maccabæan period. He says that the story is quite clearly referred to in a prayer which was used for the first Sabbath of the festival of the dedication of the temple, beginning: אוֹ דְּךָ כִּי אֲנַפְתָּ בִּי וַתְּשָׁב, and occurring in connection with a reference to the religious persecutions under Antiochus. The names Judith, Achior, Olophernes, are distinctly given. How far back the composition of this prayer dates is unknown.

Literary and Moral Character.

As a purely literary work the composition before us is certainly not to be reckoned among the least worthy of the Old Testament Apocrypha. We can hardly accord to it, however, the praise of which Fritzsche — possibly as a kind of indemnification for his thoroughly unfavorable judgment in other respects — sees fit to give it. "The narrative," he says (*Einleit.*, p. 127), "contains nothing tedious, pompous, strained, but is brief, simple, natural, and shows, also, originality. Similar things may be found in the older literature, but not in the degree that one can really charge it with imitation. It is the spontaneous fruit rather of the author's own sphere of education, or, at least, he makes use only of a reminiscence here and there in the pursuit of his aim. Appropriate, and sometimes, most appropriate are his delineations of single points and characters. The representation of Nebuchadnezzar brings before one the image of an insatiable conqueror who, in his presumptuousness, desires to know that he is recognized as lord of the world, yes, even as God himself. That of Holophernes, the successful general, who, proud of his good fortune, imagines himself safe, and therefore falls so easily a victim to thoughtlessness and self-indulgence. The Jewish people, just now conscious of freedom from heinous sin, especially its traditional sin of idol-worship, ought to have confronted this danger without fear, but in its weakness, proved itself unequal to the emergency. It gives up, and chooses rather to submit itself to the will of the enemy than to perish heroically while doing the utmost. The rulers, indeed, are not to the same extent wanting in confidence in God, still, are so weak as to yield to the threats of the people, gaining thereby only a brief respite before the surrender should take place, — which, in fact, was nothing less than a tempting of Providence. This people sat down in despair, whose history had made such a powerful impression upon even a foreigner, like Achior, that he, at this very time, predicted to the haughty foe the worst consequences, if Israel were now free from heinous sin! But one man, no — a woman, a Jewess, a widow, beautiful and rich, despaired not. The men having become women she became a man, a master, the ideal of the genuine Jewess. In the strengthening consciousness of the strictest observance of the law and unsullied chastity, her confidence in God is not to be shaken. She undertakes with manly resolution, through one bold act, to deliver her people and the temple of her God, or to yield herself as a sacrifice for them. But she is withal a woman, and as such, knows full well how to employ deception and dissimulation also."

Did Fritzsche need, as in these closing words, to slander the whole of womankind, in order

to find fitting words in which to describe this old-time heroine? Or did he think, in thus seeking to put Judith on a supposed level with all other women in this one matter of a capacity for cunning and dissimulation, to weaken the force of one of the principal objections against this character as here portrayed? To our mind it is one of the chief literary faults of the author of our book, that he was unable to sketch this ideal Jewish woman, without making her something else and something less than a true woman; or without representing her, according to Fritzsche's judgment, as a man in boldness, and a woman only in craft! The character, moreover, is not simply objectionable from a literary point of view, but even more so from a moral stand-point. The question needs only to be asked: What would be the natural, yes, inevitable influence of this story of Judith on the mind of one considering it, not as a calm critic, but with all the reverence and loving prepossessions of one taught to regard it as a part of the true, inspired Word of God? Could it be otherwise than most harmful?

This Judith tricks herself out in all her finery, with bracelets and anklets and paint in order to captivate Olophernes through the beauty of her person and find opportunity to take his life. Her way is strewn with deception from first to last, and yet she is represented as taking God into her counsels and as having his special blessing in her enterprise. Having succeeded in reaching the Assyrian camp and inflaming the heart of Olophernes with unhallowed passion, she assents to his request to take part in a carousal at his tent and to spend a night in his embrace (xii. 14). "Who am I," she says, "that I should gainsay my lord? Surely whatsoever pleaseth him I will do speedily and it shall be my joy unto the day of my death." In fact, it would seem to have been a mere matter of chance that Judith escaped an impure connection with Olophernes, and something which she could by no means have counted on as certain — not to say probable — when she went to his tent. Indeed, her entire proceeding makes upon us the impression that she would have been willing even to have yielded her body to this lascivious Assyrian for the sake of accomplishing her purpose. That God by his providence interposed to prevent such a crime, cannot relieve her of the odium attaching to her conduct. It would, in truth, have required of her a faith greater than that of Daniel confronting the lion's den, to suppose that in thus rushing uncalled into temptation she could rely on the divine interposition at the nick of time. And she exposes herself in this manner to sin, simply for the present purpose of gaining the confidence of a weak slave of his passions that she may put him to death. If the conduct of Jael, in seeking on the spur of the moment the life of a sleeping guest and fugitive who had confided himself to the protection of her tent, is worthy of reprobation, there are elements of moral turpitude in the character of Judith even more reprehensible.

Hers was a deliberately planned assassination. It was attempted at the imminent risk of sacrificing her own purity. It was carried out by a series of deceptions which would do credit, not to a woman, but to a master of finesse and falsehood. God's blessing was invoked not only on the enterprise in general, but on the deceptions themselves. "Smite," she says (ix. 10), "by the deceit of my lips the servant with the prince." And again (ix. 13): "Make my speech and deceit to be their wound and stripe." An old commentator (Calovius, *Bib. Ill., in loc.*) remarks: "*Petere enim a Deo ut faveat deceptioni est Deum in societatem sceleris vocare, ut promoveat opus Satanæ, et innuere deceptionem aliquam Deo gratam esse posse: petere a Deo, ut inspiret deceptionem, est statuere Deum esse auctorem peccati, i. e. Deum negare esse Deum.*" That the doctrine of the present book should give no offense to that class of theologians, one of whose recognized principles is that "the end justifies the means," is not surprising. It is, however, matter of surprise that distinguished Protestant theologians like Rudolph Stier (*Die Apok.*, etc., *passim*), and others, should find nothing in it deserving of special censure. It breathes throughout the spirit of that condemned Pharisaism which while straining out a gnat swallows a camel. Dissimulation, revenge, an indecent coquetry, an abuse of prayer and the divine Providence, are here no more sins; but to fail of the observance of the ceremonial law in the least particular, that is the greatest of offenses. In fact, some of the most solemn and divinely sanctioned lessons of Jewish history must be unlearned in order to accept the moral stand-point of the present narrative. Judith, for instance, proudly traces her descent back to the patriarchs. It is Simeon, who, no doubt with direct reference to the vengeance he took on Shechem, the violator of Dinah's chastity, is assigned to her as ancestor. And yet the dying Jacob found in that very act of Simeon occasion for loathing and dread: "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united; for in their anger they slew a man. . . . . Cursed be their anger for it is fierce, and their wrath for it is cruel." Gen. xlix. 6, 7.

Author and Original Language.

The author of the book of Judith was probably a Palestinian Jew, and wrote in the Hebrew language. Both of these views are accepted with considerable unanimity by scholars of all confessions and shades of philosophical opinion. The conjecture of Wolf, that Achior the Ammonite composed it, he supports by a long array of learned and ingenious arguments, but they are not such as carry particular weight for other minds. (Cf. his *Com.*, pp. 188–196.) Eichhorn, on the other hand (*Einleit.*, p. 322 ff.), ascribes the work to the pen of a Christian who lived in the first century, and wrote in Greek. With him, as far as the language is concerned, agree Capellus, Fabricius, Jahn, Dähne, and Von Cölln. The principal fact which has weight in determining the place of composition, is the definite knowledge shown by the author concerning the geography and history of Palestine, while in the case of other lands coming under notice he expresses himself only in the most general terms. The writer, however, seems not to have lived at Jerusalem, but as it would appear, at some point in the neighborhood of the real, or fictitious, Betulua, where the principal scene of the narrative is laid, *i. e.*, somewhere in the mountains that overlook the plain of Esdraelon.

Most of the grounds for maintaining that the work was originally written in Hebrew must be sought in the composition itself. Jerome does, indeed, as in the case of the Book of Tobit, speak of having used a "Chaldaic" text in the preparation of his Latin translation (Vulgate) of Judith, but there is little probability that this text was the original. (Cf. *Præf. ad lib. Judith.*) In apparent contradiction to his testimony, Origen affirms (*Ep. ad African.*), that the Jews made no use of the work even as apocryphal, as he had learned from themselves. Just what he means by this, is uncertain. It is said by some that the remark had its ground in the fact that the "Chaldaic" original at this time had been so far supplanted by the Greek text that it existed in only a very few copies, and that hence it was unknown to the Jews with whom Origen conferred about it. But it seems far more likely that this so-called "Chaldaic" text may have been simply a translation of the work into the language prevalent in Palestine at the time of Christ. At least, so far as his work is to be taken in evidence, Jerome could have made but very little use of any "Chaldaic" text, the "many codices" of which he speaks being doubtless but different MSS. of the Old Latin, by which, as matter of fact, he was chiefly influenced. Cf. below, under "Different Texts, Vulgate."

But the proofs of a Hebrew original furnished by the book itself, even in its Greek dress, are quite sufficient. They consist not alone in examples of Hebraisms occurring here and there, but in the entire form and coloring of the composition from beginning to end: its lexicography, its syntax, and its style. Among other things, the infrequent use of Greek particles is quite noticeable. No other book of the LXX. can compare with it in this respect. In chapters i., iii., iv., xi., the particle δὲ is wholly wanting; ἀλλά, in iii.–v., vii., ix.–xi., xiii., xv.; μέν occurs only at v. 20; ἄν, only at xi. 2, 15, xii. 4, xiv. 2. The particles τε, οὖν, and ἄρα, are not found at all. On the other hand, the expression, so common in Hebrew, ἐν ταῖς ἡμέραις, occurs ten different times; and σφόδρα (מְאֹד), about thirty times. There are also many apparent examples of failure on the part of the Greek translator to understand the original, — easily to be explained on the supposition that the original was Hebrew. For instance, at chap. iii. 9, we have τοῦ πρίονος, instead of τοῦ πεδίου, as in chap. iv. 6; because in the first case the translator probably read מַשּׂוֹר, instead of מִישׁוֹר. At chap. i. 8, he evidently read בְּעַמֵּי instead of בְּעָרֵי, and hence translated ἐν τοῖς ἔθνεσι instead of ἐν ταῖς πόλεσιν, as might have been expected. And at chap. ii. 28, he gives Σούρ as the rendering, it would seem, of דּוֹר, Δωρᾶ. Cf. 1 Macc. xv. 11. Other apparent failures of translation have also been noticed: as at ii. 2, ix. 9.

A multitude of peculiar expressions, too, indicate a Hebrew origin. We have at vii. 4, for example, ἕκαστος πρὸς τὸν πλήσιον αὐτοῦ; at iv. 2, σφόδρα, σφόδρα, as the probable translation (as we have noticed above) of מְאֹד, twice repeated; at vi. 12, ἔβαλον ἐν λίθοις, as it would appear for יָרוּ בָּאֲבָנִים. Cf. also the use of καί at the beginning of sentences introducing a conclusion (vi. 1; xi. 11; xiv. 11; xv. 3, and elsewhere), as well as the frequent employment of a demonstrative in connection with a relative (v. 19; vii. 10; viii. 22; x. 2; xvi. 4). Moreover, some of the geographical names of the book, for which no corresponding places are now to be found, may perhaps be accounted for on the natural supposition of an incorrect rendering of the same from the Hebrew. See De Wette, *Einleit.*, p. 577. That these names

in every instance, however, represent an actual place then existing need not be assumed. On these and other similar grounds, then, we are quite safe in accepting, with Ewald, De Wette, Fritzsche, Vaihinger, Hitzig, Nöldeke, Keil, Volkmar, and many others, the opinion that the Book of Judith was originally written in some dialect of the Hebrew language.

The Different Existing Texts.

Like the ancient Hebrew books of the Bible which had been translated into Greek by the Hellenistic Jews, the Book of Judith also, not long after its composition, was similarly honored, and after a time found a place in the Greek Bible. And although this Greek text has in the course of time been considerably modified in its form, it still maintains its place (in the absence of the original) as the purest, most exact and complete, representation of the same now in existence. In fact, considering that it is extant in different MSS., was the vulgar text of the early church, and has been subject to the vicissitudes of all such ancient works, the imperfections are no more numerous than might have been expected.

According to Fritzsche (*Einleit.*, p. 117, and *Libri Apoc. Vet. Test.*, Præf., p. xviii), this text is to be found in its best form in II., far less pure in III. 52. and 55. Outside of these, the other MSS. range themselves as follows: on the one side, 44. 71. 74. 76. 106. 107. 236., and often 23.; on the other side, 64. 243. 248. 249., to which often 52. 55. and III. join themselves. The Complutensian and Aldine editions of the LXX. present a mixed text, made up from that found in both of the series of MSS. Each of these two families of codices has a text which, mainly for subjective reasons, has been much amended; the former, however, more than the latter. In connection with this common form of the Greek text, thus modified, there are also two other forms in which it has been transmitted in this language, — the one, as found in the MS. 58., which is followed by the Syriac and Old Latin versions ; the other, in MSS. 19. and 108. These are not, however, to be looked upon as different recensions from the original, but simply as independent efforts to work over into a shape more acceptable to the person or persons concerned the ordinary Greek text. One among many proofs of this is the fact that all the Greek MSS., as well as the Syriac and Old Latin, have at chap. iii. 9, the reading τοῦ πρίονος instead of τοῦ πεδίου: the Greek translator having obviously, as we have shown under the last head, read the Hebrew at this point falsely. Nickes, with whom Volkmar agrees, differs somewhat from Fritzsche with respect to the value to be attached to the several MSS. According to him, the common Greek text is to be found in II. III. (23.) 52. 55. Of the other MSS., 64. 243. 248. 249. belong together on the one side, and 44. 106. 71. 74. 76. 236. on the other. The MSS. 58. 19. 108. form a class by themselves ; with which, moreover, the Old Latin and Syriac best agree.

The Vulgate, as the text which has been most used and translated, and been made the ground of comment, not only by Roman Catholics but by Protestants, down to a very late period, has attained to honors and a position quite undeserved. It is simply an arbitrary, and often extravagant, working over of the narrative on the basis of the Old Latin, which itself (as we have seen) is but an imperfect offspring of the Greek. The principal features of the story are indeed preserved ; but within these limits the changes are numerous and important. There are, for example, alterations in the order of statement (chap. xiv. 5–10 stands at the close of chap. xiii.). Considerable is left out (i. 13–16) ; quite as much added (iv. 11 f.; xiv. 8 f.). The sense is sometimes essentially modified. Differences in names and numbers are quite noticeable. It is interesting, indeed, to observe more particularly what Jerome says of his own work in the preface to the same, as above quoted. He in substance remarks that it was reckoned by the Jews among apocryphal works (*hagiographa.* Cf. Credner, *Geschichte des N. T. Kan.*, p. 309 ff.); that he himself held it in no great estimation, and could spare no time for a thorough handling of it. But inasmuch as some greatly prized the book, and it was used at the Nicene Council with the other Scriptures, he had done his friends the favor of editing it. Still, he had given it little attention (*unam lucubratiunculam dedi*); and it was necessarily so (*sepositis occupationibus vehementer arctatus*); moreover, quite proper, since the book had really no authority, and could not be used for deciding questions in dispute (*cujus auctoritas ad roboranda ea, quæ in contentionem veniunt, minus idonea judicatur*). He had not translated (*non ex verbo verbum transferens*), he adds, but simply given the sense (*sensum e sensu*), and that in a condensed form, hoping thus the more easily to overcome the difficulty arising from the many variations in the [Latin] MSS., and get at the meaning of his "Chaldaic" copy (*multorum codicum varietatem vitiosissimam amputavi, sola ea, quæ intelligentia integra in verbis Chaldæis invenire potui, Latinis expressi*).

There is no evidence that Jerome made any use, in his superficial work, of Greek MSS., or much use of the "Chaldaic" of which he speaks. De Wette (*Einleit.*, p. 576) says there is but one apparent instance of the latter. In chap. xvi. 3, he has *in multitudine fortitudinis suæ*, while the Greek is ἐν μυριάσι δυνάμεως αὐτοῦ, רֹב having seemingly been read instead of רִבּוֹ. In this chapter, elsewhere, his translation conforms almost literally to the Old Latin, while throughout the entire book parts of verses, peculiar constructions, noticeable words, furnish the unmistakable proof that his chief reliance was on his Latin MSS. Fritzsche mentions, indeed, as convincing evidence in this direction, the fact that quite a number of Latin forms and expressions are found in this translation of Jerome, which occur in none of his other works, and which may be traced directly to his Latin authorities (*Einleit.*, p. 22). Some critics even doubt whether Jerome really had the book in a "Chaldaic" text before him at all. In addition to the positively adverse testimony of Origen, already noticed, it is thought that this father might have made the assertion — as he seems not to have been above doing in other instances — simply for effect. (Cf. Volkmar, *Einleit.*, p. 9.) Such a supposition would be, at least, scarcely less probable than that of Nickes, that the passage cited from Origen is an interpolation; or that of Scholz and Wolf, that a distinction is to be made between a "Chaldaic" and a "Hebrew" text, and that Origen speaks simply of not knowing of the existence of one of the latter kind. But the recent discovery of a Chaldaic text of Tobit, which may have been used by Jerome in his translation of that book, is indirectly corroborative of this father's assertion, and it will probably be no longer disputed.

Ecclesiastical Recognition.

By virtue of its connection with the other books of the Old Testament in the translation of the LXX., the work before us, like Tobit and the remaining apocryphal compositions, found its way into the Christian church. It seems to have been held in no little estimation, and to have been widely used. The fact that Josephus makes no reference to it has been improperly urged by some as certain evidence of late origin. It is first cited by Clement of Rome (i. 55). Clement of Alexandria, also, quotes it with respect. Jerome and Origen, however, as we have seen, were too well informed to concede to it canonicity. The unsupported assertion of Jerome, that it was used at the Nicene Council *in numero Scripturarum*, must not be taken for more than it is worth. Melito of Sardis does not place it in his list of the books of the Old Testament, which was that of the Palestinian LXX., *i. e.*, the LXX. as revised from the Hebrew. The Apostolic Canons have been improperly cited in its favor (cf. art. "Apostol. Can.," in *Dict. of Christian Antiq.*, p. 113). It was rejected by Cyril of Jerusalem and Athanasius, and Nicephorus placed it among the books "disputed," in his *Stichometry*. Hilary speaks of some who sought to make out twenty-four books in the Old Testament, corresponding to the number of letters in the Greek Alphabet, "by the addition of Tobit and Judith" (*i. e.*, in place of Ruth and Lamentations). This may be taken as plain evidence that the work was sometimes assigned to an undeserved place, simply through the lack of knowledge and investigation. (Cf. Westcott, *Bib. in Ch.*, p. 180). Ruffinus enumerates it among the books called "ecclesiastical," in distinction from "canonical." That now, notwithstanding so much uncertainty, and on the part of some decided opposition, the Book of Judith attained to the rank of a canonical work in the Western church, was evidently due not to the essential merit of the composition itself, or a knowledge of its history, but to the want of discrimination and conscientiousness on the part of those having to do with it. And that the Council of Trent should finally set its seal, not only on the book as such, but on Jerome's so-called translation of the same, as from that time to be and to be treated as of inspired authority throughout the Roman Catholic church, did not alter its essential character in any respect, or reverse the true verdict of history respecting it.

JUDITH.

CHAPTER I.

1 IN the twelfth year of the reign of Nabuchodonosor, who reigned over the Assyrians [1] in Nineve, the great city, in the days of Arphaxad, who [2] reigned over the 2 Medes in Ecbatana,[3] and built at Ecbatana and round about it walls of hewn stones [4] three cubits broad and six cubits long, and made the height of the wall 3 seventy cubits, and the breadth thereof fifty cubits, and set the towers thereof upon the gates of it, an hundred cubits *high*, and laid the foundation of them to the 4 breadth of [5] threescore cubits, and made [6] the gates thereof, *even* gates *that were* raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen; 5 even in those days the king Nabuchodonosor made war with king Arphaxad in the 6 great plain that is on [7] the borders of Ragau. And there allied themselves with [8] him all they that dwelt in the hill country, and all that dwelt by the [9] Euphrates, and the [9] Tigris, and the [9] Hydaspes, and in [10] the plain of Arioch the king of the Elymæans; and many [11] nations assembled themselves against the sons of Cheleud.[12]
7 And Nabuchodonosor the king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, *and to* those that dwelt in Cilicia, and Damascus, 8 Libanus,[13] and Antilibanus, and *to* all that dwelt upon the sea coast, and *to* those amongst the nations [14] *that were* of Carmelus, and Galaad, and the upper [15] Galilee, 9 and the great plain of Esdrelom, and *to* all that were in Samaria and the cities thereof, and beyond the [16] Jordan unto Jerusalem, and Betane, and Chelus,[17] and Kades, and the river of Egypt, and Taphnas,[18] and Ramesse, and the whole [19] land of Gesem, 10 until *you* come above [20] Tanis and Memphis, and *to* all the inhabitants of Egypt, 11 until *you* come to the borders of Ethiopia. And [21] all the inhabitants of the whole earth [22] made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle, for they were not afraid of him, but [23] he was before them as one man; [24] and they sent back [25] his ambassadors from them 12 empty,[26] *and* with disgrace. And [27] Nabuchodonosor was very angry with all this country, and swore [28] by his throne and kingdom, that *he* would surely [29] be avenged upon all the borders [30] of Cilicia, and Damascus, and Syria, that *he* would slay with his sword also all [31] the inhabitants of the land of Moab, and the children of Ammon, and all Judæa, and all that were in Egypt, till *you* come to the borders of 13 the two seas. And he put his army [32] in battle array against king Arphaxad in the

Vers. 1–3. — [1] A. V.: *omits* over the Assyrians (Ἀσσυρίων, in nearly all the authorities, but not in 52. 64. 249. Co. Ald.). [2] which. [3] Ecbatane. [4] in Ecbatane walls round about of stones hewn (ἐν' Ἐ. καὶ κύκλῳ, etc. The connective fails in III. 44. 64. 74. 106. 236. 243. 248. 249. Co. Ald.; 19. 108., "built Ecbatana and enclosed it with walls, etc.) [5] the breadth thereof in the foundation. Fritzsche would emend the *text. rec.* by substituting αὐτῶν for αὐτῆς, after πλάτος, since the towers and not the city must be referred to. So, too, in ver. 4.

Vers. 4–8. — [6] A. V.: he made. [7] king N. . . . . which is the plain in. (III. X. 52. 64. 243. 248. 249. Old Lat. Co. Ald. supply πεδίον. The *text. rec.* has simply τοῦτό ἐστιν.) [8] came unto (Gr., συνήντησαν πρὸς αὐτόν; see *Com.*). [9] *omits* the. [10] *omits* in. [11] Elymeans and very many. We omit σφόδρα after πολλά, with II. III. X. Old Lat. [12] A. V.: of the sons of Chelod, assembled themselves to battle (see *Com.*). For the reading χελεούδ are III. 23. 44. 58. and many others. The form of the word in the *text. rec.* (and II.) is χελεούλ. [13] A. V.: Then N. king . . . . and Libanus. III. 19. 58. 64. 74. 76. 108. Co. Ald. prefix καί. [14] Instead of τοῖς ἔθνεσι, which probably arose from a mistranslation (see *Com.*), ταῖς πόλεσιν should probably be read. [15] A. V.: Carmel . . . . higher.

Vers. 9–11. — [16] A. V.: *omits* the. [17] Chellus (II. III. *et al.*, Χελούς). [18] Taphnes. [19] all the. [20] beyond (Gr., ἐπάνω). [21] But. [22] land (*text. rec.*, πᾶσαν τὴν γῆν; 19. 23. 58. 64. *al.* with Co. Ald. omit πᾶσαν). [23] yea (Gr., ἀλλ'). [24] With Fritzsche, we adopt εἰς after ὡς ἀνήρ, from III. X. 19. 23. 52. and others, instead of ἴσος of the *text. rec.* (with II.). [25] A. V.: away. [26] without effect.

Vers. 12–16. — [27] A. V.: Therefore. [28] sware. [29] Fritzsche receives for εἰ μήν of the *text. rec.*, ἦ μήν. He suspects, however, that the true reading of the *text. rec.* was εἰ μή. [30] A. V.: *those* coasts. [31] and (106. 108. Co.) that . . . the sword all (108. Co.). [32] Then he marched . . . . with his power. The Greek might also be rendered:

seventeenth year, and he prevailed in his battle, and put to flight the whole army[1] of Arphaxad, and all his horsemen, and all his chariots, and became lord of his 14 cities; and he[2] came unto Ecbatana,[3] and took the towers, and spoiled the streets 15 thereof, and turned the beauty thereof into its shame. He took also Arphaxad in the mountains of Ragau, and smote him through with his spears,[4] and destroyed him 16 utterly that day. And[5] he returned with them[6] to Nineve, *both* he and all his mixed troop,[7] *being* a very great multitude of men of war; and there he took his ease, and banqueted, *both* he and his army, an hundred and twenty days.

attacked with his army etc. (παρετάξατο ἐν τῇ δυνάμει αὐτοῦ πρὸς 'A.). [1] A. V.: for he overthrew all the power. [2] *omits* he. [3] Ecbatane. [4] into (44. 71. 74. 76. 106. 236. omit αὐτῆς) shame . . . . darts (Gr., ζιβύναις). [5] So. [6] afterward. The words *μετ' αὐτῶν* — probably on account of the difficulty of translating them — are omitted in 19. 108. Old Lat. Syr. Cf. *Com.* [7] A. V.: company of sundry nations (σύμμικτος).

Chapter I.

Ver. 1. This verse is left incomplete on account of a long parenthetic statement beginning with verse second, the natural course of the narrative not being resumed till verse fifth. — **In Nineve.** Rather, *in Babylon.* Cf. Introduction, under the first heading. — **Arphaxad.** A person of this name is mentioned in the canonical Scriptures (Gen. x. 22, 24; xi. 10) as the son of Shem and ancestor of Eber; and it is an interesting fact that Josephus held him to be the ancestor of the Chaldæans (*Antiq.*, 1, 6, § 4). The Median king who is here so called is thought by some to be identical with Dëioces, by others with his son, Phraortes; while Niebuhr regards the word as but another form of Astyages (Ashdahak), a common title of the rulers of Media. Cf. Winer, *Realwörterb.*; Schenkel's *Bib. Lex.*, *ad voc.*

Vers. 2–4. **Ecbatana.** There were two Ecbatanas: one in the north, the other in the south, of Media. The latter is doubtless meant. According to the text of the Vulgate Arphaxad built the entire city; according to the other texts, only the fortifications. But, as a matter of fact, it is not probable that Ecbatana ever had any walls of the character here described. Rawlinson says: "The Medes and Persians appear to have been in general content to establish in each town a fortified citadel or stronghold, round which the houses were clustered, without superadding the further defense of a strong wall. [Modern researches have discovered no signs of town walls at any of the old Persian or Median sites.] Ecbatana, accordingly, seems never to have stood a siege. [It yielded at once to Cyrus, to Alexander, and to Antiochus the Great.] When the nation which held it was defeated in the open field, the city [unlike Babylon or Nineveh] submitted to the conqueror without a struggle. Thus the marvelous description in the Book of Judith, which is internally very improbable, would appear to be entirely destitute of any, even the slightest, foundation in fact." See *Ancient Mon.*, ii. 268. The northern Ecbatana or Gaza, at a period considerably later in the time of the Sassanians, was indeed surrounded with a strong wall, which was guarded by numerous bastions, and pierced by gateways; but there is no evidence that this was ever true of the Median city.

Ver. 5. **Ragau (Rages, Rhages).** It was the city next in importance to the two Ecbatanas in ancient Media, and was situated at the extreme eastern part of the empire. It was the name also given to a considerable district within which the city lay. If there be any historical truth at the basis of the present narrative at this point, it may rest on the fact that the Median rebel Phraortes fled to this place after his defeat by Darius Hystaspis. Cf. Rawlinson in Smith's *Bib. Dict.*, art. "Rages;" and *Ancient Mon.*, iii. 412.

Ver. 6. **Allied themselves with him,** *i. e.*, Nabuchodonosor. The Greek here is *συνήντησαν πρὸς αὐτόν*. The verb is used in a friendly as well as in a hostile sense; here, evidently in the former. They responded to his summons to act as his auxiliaries in this war. — **Hydaspes.** Not likely the river in India of this name, but possibly the same as the Choaspes in Susiana. The Romans, in fact, sometimes gave the river Choaspes this name. See Winer, *Realwörterb.*, *ad voc.* — **Arioch.** Cf. Gen. xiv. 1, 9; Dan. ii. 14. — **Elymæans.** Cf. Gen. xiv. 9. The country which to the Jews was known as Elam was called also Cissia or Susiana, and lay on the opposite side of the Tigris from Babylon. — **Assembled themselves against the sons of Cheleud,** *εἰς παράταξιν υἱῶν Χελεούδ.* It has been conjectured that Cheleud is a corruption for **Χαλών**, *i. e.*, Ktesiphon. Ewald, on the other hand, thinks that the word is a nickname for the Syrians; namely, "sons of the moles," that is, "trench diggers" (חֹלֶד). De Wette translates, with the A. V., "from the sons of Cheleud." And Wolf (*Com.*, *ad loc.*) supposes it to be a rendering of בְּנֵי־חֵילוֹת, and would translate "sons of the army," or, freely, "born soldiers."

Ver. 7. Of the lands to the West which are first mentioned in general terms, Damascus and Cilicia are by way of example particularly specified. The writer seems to have Palestine all the while in view, and, when he reaches it, accords to it a much more detailed description. — **Πρὸς δυσμαῖς.** Lit., *toward the settings*, the genitive *ἡλίου* being understood. — **Cilicia.** This was the most southeasterly province of Asia Minor nearest to Syria, whose principal city is next mentioned. — **Libanus and Antilibanus.** Libanus is the Greek form of the word Lebanon. The word Antilibanus is not elsewhere found in the Bible (cf. Josh. xiii. 5). The region indicated is usually known as Cœle-Syria, "the hollow Syria," taking its name from the valley, about a hundred miles long, which lay between Lebanon and Anti-Lebanon.

Ver. 8. **Among the nations.** Vaihinger (Herzog's *Real-Encyk.*, art. "Judith") and others discover here a failure in translation; בְּעַמֵּי having

been read instead of בְּעָרֵי. "among the cities." Cf. *Textual Notes*. — **Carmelus.** The Carmel meant is doubtless the well-known Mount Carmel so celebrated in Jewish history through its connection with scenes in the life of the prophet Elijah. It lay on the Mediterranean. There was another Carmel (cf. Josh. xv. 55) in the mountainous country of Judah. — **Galaad.** This is the Greek form of the word Gilead. — **Upper Galilee,** *i. e.*, the country north of Carmel and west of the Jordan. — **And the great plain of Esdrelom.** This word has different forms even in the present book. At iii. 9, iv. 6, it is *Esdraelon;* at vii. 3, *Esdraelom,* in the "received text," although some good manuscripts (X.) have an ν instead of μ as the last letter. It is the Greek form of the Hebrew word Jezreel, and the name is given to the plain in honor of the old city which occupied its eastern extremity.

Ver. 9. **Samaria,** *i. e.*, the district, and not the city. — **And beyond the Jordan.** Here this phrase means, not as commonly the country east of the Jordan, but that lying west of the river. — **Betane.** This place is not easily identified. Movers, followed by Fritzsche, Bunsen's *Bibelwerk,* and other authorities, think that the Beth-anoth of Josh. xv. 59 is meant, — a place in the mountainous district of Judah. According to Rawlinson (*Herod.*, ii. 460) the Batanæa, or Betana, of the Greeks, the Basan of the Jews, and ancient capital of the kingdom of Og, is intended (see Num. xxi. 33). — **Chelus.** Supposed by some to be the *Halhul* of Josh. xv. 58. Others would identify it with Chalutza (Elusa). — **Kades.** Possibly the Kedesh (קֶדֶשׁ) of Josh. xv. 23. — **Taphnas.** A frontier fortification near Pelusium and the "Daphnæ Pelusiæ" of Herod., ii. 30, 107. — **Ramesse.** Probably the chief city of the land of Goshen in Egypt. — **Gesem.** Goshen.

Ver. 10. **Tanis.** Thought to be identical with the ancient Zoan.

Ver. 11. **Ἐφαύλισαν, made light of.** See also xi. 2, 22; and Xen., *Mem.*, i. 6, 9. **Φαῦλος** (φλαῦρος) is akin to παῦρος (Lat., *paulus*), *evil, bad,* and then *worthless.*

Ver. 12. **Swore by his throne and kingdom,** *i. e.*, that as surely as he was king he would do it. — **Judæa.** Here meant to include the whole of Palestine. — **The borders of the two seas.** The two arms of the Nile are meant (Astaboras and Astapus), called by the Arabs, respectively, "the white sea" and "the blue sea."

Ver. 15. **Destroyed him utterly that day.** Lit., "to that day" (ἕως τῆς ἡμέρας ἐκείνης), *i. e.*, from the day of the battle to the day when he pierced him through with a spear. Gaab would read ἠώς, *morning,* for ἕως, *until;* but it is quite unnecessary.

Ver. 16. We have translated, with Fritzsche, Bunsen's *Bibelwerk,* and other authorities, μετ' αὐτῶν, by "with them," instead of by "afterward," as the A. V. It probably refers loosely to the prisoners and booty taken in this series of battles. A failure to understand it may have led to its omission in some manuscripts (249. Co.).

CHAPTER II.

1 AND in the eighteenth year, the two and twentieth *day* of the first month, there was talk in the palace [1] of Nabuchodonosor king of the Assyrians, that *he* would [2]
2 as he said, avenge himself on all the earth. And he called together all his servants,[3] and all his nobles, and communicated with them respecting his secret plan,
3 and fully set forth the entire wickedness of the earth with his mouth.[4] And they decided on the destruction of [5] all flesh, that did not obey the commandment of his
4 mouth. And it came to pass [6] when he had fully ended his plan,[7] Nabuchodonosor king of the Assyrians called Olophernes the chief general [8] of his army, who [9] was next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their strength,[10] of footmen to the number of an hundred and twenty thousand, and a multitude [11] of
6 horses with *their* riders twelve thousand; and thou shalt go against all the west
7 country, because they disobeyed the order of my mouth.[12] And thou shalt bid them make ready [13] earth and water, for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and
8 I will give them for a spoil unto them; and their wounded [14] shall fill their valleys
9 and brooks, and the overflowing river shall be filled with their dead [15]; and I will

Vers. 1-4. — [1] A. V.: house. [2] should. [3] So he called unto him all his officers (Gr., καὶ συνεκάλεσε πάντας τοὺς θεράποντας αὐτοῦ). Fritzsche thinks that, in giving this verb, the translator read יְכַלֵּה when he should have read יְגַלֵּה, *to reveal, disclose.* [4] A. V.: them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth (Gr., συνετέλεσε πᾶσαν τὴν κακίαν τῆς γῆς, etc.). [5] Then they decreed to destroy. [6] *omits* it came to pass (ἐγένετο). [7] counsel. [8] captain. [9] which.

Vers. 5-12. — [10] A. V.: own strength. [11] footmen an (so 44. 106.) . . . . the number. [12] my commandment (64. 243. 248. Co. Ald., ἐν τῷ ῥήματι μου). [13] declare unto them that *they* prepare for me (58. 64. 243. 248. 249. Co. Ald. add μοι). [14] so that their slain (Gr., τραυματίαι; see *Com.* at 1 Macc. i. 18). [15] the river shall be filled with their dead till it

10 lead their[1] captives to the utmost parts of all the earth. But go thou[2] forth, and take beforehand for me all their frontier;[3] and if they will yield themselves unto thee, thou shalt also watch them closely[4] for me till the day of their punishment.
11 But concerning them that rebel, let not thine eye spare, to deliver[5] them to
12 slaughter and spoil in all thy land. For *as* I live, and by the power of my king-
13 dom, I have spoken, and I will do these things[6] by mine hand. And thou moreover[7] transgress none of the commandments of thy lord, but accomplish *them* fully, as I have commanded thee, and defer not to do them.
14 And[8] Olophernes went forth from the presence of his lord, and called all the chief
15 men[9] and the generals, and officers[10] of the army of Assur; and he mustered chosen[11] men for battle,[12] as his lord had commanded him, unto an hundred and
16 twenty thousand, and twelve thousand archers on horseback. And he ranged them
17 as a great army is set in battle array.[13] And he took camels and asses and mules[14] for their baggage,[15] a very great number; and sheep and oxen and goats without
18 number for their sustenance;[16] and plenty of victuals[17] for every man *of the army*,
19 and very much gold and silver out of the king's palace.[18] And he and all his power went forth[19] upon the way to go before king Nabuchodonosor,[20] and to cover all the face of the earth westward with *their* chariots, and horsemen, and their chosen foot-
20 men. The great mixed troop also went[21] with them like locusts, and like the sand
21 of the earth, for the multitude of them[22] was without number. And they went forth from[23] Nineve three days' journey toward the plain of Bæctilæth,[24] and pitched from Bæctilæth[24] near the mountain[25] which is at the left hand of the upper Cilicia.
22 And he took all his army, the footmen, and the horsemen, and his chariots,[26] and
23 went from thence into the hill country. And he put to flight[27] Phud and Lud, and spoiled all the children of Rassis,[28] and the children of Ismael, who[29] were before[30]
24 the wilderness at the south of the land of the Chellæans.[31] And[32] he went over the[33] Euphrates, and went through Mesopotamia, and destroyed all the fortified[34] cities
25 that were upon the river Abrona,[35] till *you* come to the sea. And he took the borders of Cilicia, and put to flight[36] all that resisted him, and came to the borders of Ja-
26 pheth, which were toward the south, over against Arabia. He compassed also all the children of Madiam,[37] and burnt up their tents,[38] and spoiled their sheepcotes.
27 And[39] he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their crops,[40] and destroyed *their* flocks and herds, also he spoiled their cities, and utterly wasted their fields,[41] and smote all their young men with the edge
28 of the sword. And[42] fear and dread of him fell upon *all* the inhabitants of the sea coast, who[43] were in Sidon and Tyrus, and on[44] them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon[45] feared him greatly.

overflow (Gr. *ποταμὸς ἐπικλύζων τοῖς νεκροῖς αὐτῶν πληρωθήσεται*). [1] them. [2] Thou, therefore, shalt go (Gr., *σὺ δὲ ἐξελθὼν προκαταλήψῃ*). [3] coasts. [4] shalt reserve them. [5] them; but put (Gr., *δοῦναι*). [6] the slaughter, and spoil *them* wheresoever thou goest . . . . whatsoever (as 52. 64. 243. 248. Co. Ald.) I have spoken, that (*τά*, 55. 74. 77. 236.) will I do.

Vers. 13–18. — [7] A. V.: take thou heed that thou (Gr., *καὶ σὺ δέ*; but 71. Co. omit *καί*). [8] Then. [9] governors (*δυνάστας*). [10] and captains, and the (19.) officers. [11] the chosen. [12] the battle. (For *ἐκέλευσεν* X. III. 19. 52. 58 have *προσέταξεν*.) [13] ordered for the war (Gr., *ὃν τρόπον πολέμου πλῆθος συντάσσεται*). [14] *omits* and mules (with 52. 64. 71. 74. 76. 106. 243. 248. Co. Ald.). [15] carriages. [16] provision. [17] victual. [18] house.

Vers. 19–22. — [19] A. V.: Then he went forth and all his power. [20] to go before king N. in the voyage. [21] A great multitude also of sundry countries came. [22] *omits* of them (*αὐτῶν*). [23] of. [24] Bectileth, *βεκτελέθ*, is found in III. 23. 55. 64. 243. 23. Co. Ald. [25] After *ὄρους*, 58. has 'Αγγίου; Old Lat., *Agge* (Cod. Corb. as Vulg., *Ange*). [26] A. V.: Then . . . . his footmen, and horsemen, and chariots.

Vers. 23–25. — [27] A. V.: destroyed (*διέκοψε*, lit., "cut through"). [28] Rasses. We find 'Ρασσεἰς in II. III. 23. 64. Ald.; X. has 'Ρaασσεἰς; Old Lat., *Thiras et Rasis* (Cod. Corb. and Vulg., Tharsis, *i. e.*, Tarsus). [29] A. V.: which. [30] toward. [31] Chellians (Fritzsche adopts from X. III. *Χελεών*; II. 108. 58. 19. Syr., *Χαλδαίων*). [32] Then [33] *omits* the. [34] high. [35] Arbonai. This form is supported by 64. and some other MSS., with Co. Ald. The Old Lat. has *Beccon* (Cod. Corb. and Vulg., *Mambre*). [36] A. V.: killed (Gr., *κατέκοψε*). See ver. 23.

Vers. 26–28. — [37] A. V.: Madian. This is the form found in the *text. rec.*, but Fritzsche properly adopts *Μαδιάμ* from II. III. X. 23. 58. 71. [38] A. V.: tabernacles (Gr., *σκηνώματα*). [39] Then. [40] fields (*τοὺς ἀγρούς*; right, but better here "crops"). [41] countries (Gr., *πεδία*; cf. preceding). [42] Therefore the. The article is wanting before the words "fear" and "dread" respectively, in II. X. 23., while X. has *αὐτοῦ* after the former, instead of the latter word, as in the *text. rec.* [43] A. V.; coasts, which [44] *omits* on. [45] After Ascalon, X. 58. Syr. Old Lat. add "and in Gaza."

Chapter II.

Ver. 1. **The first month.** The month Nisan, — or Abib, as it was called before the Exile, — answering nearly to our April. Cf. Beilage i., in Schürer's *Neutest. Zeitgeschichte*, p. 669. As the campaign was to be carried on in a mountainous region, it could not have well begun before this time. See, however, verse 27.

Ver. 2. **His secret plan,** *i. e.*, the resolution which he had privately made.

Ver. 4. **Olophernes.** The form of the word in the Vulgate is Holofernes. In the Old Latin it is "Olofernes," which conforms better with the Greek. Its meaning is uncertain. It occurs also in Cappadocian history about B. C. 350.

Ver. 7. **Make ready earth and water.** These were the symbols of a full and unconditional surrender. Cf. *Herod.*, vi. 48, 49; *Liv.*, xxxv. 17. The speech of Nebuchodonosor is intentionally clothed in the most boastful language, in order to enhance the more the greatness of the delivery which Israel experienced.

Ver. 12. **Ὅτι ζῶν, for by my life.** An exceptional employment of the participle. Winer (p. 354) calls it a Hellenizing of the Hebrew infinitive absolute. Cf. Thiersch, *De Pentateuchi Ver. Alex.*, p. 164 ff.

Ver. 14. The word translated "governors" in the A. V., by us "chief men," is δυνάστας, and refers, it would seem, to the rulers of the different provinces. The other officers mentioned are of inferior rank. Cf. ix. 3; Wisd. v. 23, viii. 11; Ecclus. iv. 27, vii. 6, x. 3, 24, xi. 6, xiii. 9, xxxviii. 33, xli. 17; 2 Macc. ix. 25; 3 Macc. vi. 4.

Ver. 15. An army of one hundred and twenty thousand infantry and twelve thousand cavalry would not seem to be an extravagantly large one, but quite in keeping with the circumstances.

Ver. 16. By the twelve thousand "archers on horseback," Wolf thinks Scythians are referred to. But the bow was the usual Oriental weapon, τόξου ῥῦμα being sometimes used symbolically for the Persians, in distinction from λόγχης ἰσχύς for the Greeks. Cf. Æsch., *Pers.*, 147.

Ver. 19. **With their chariots.** Only persons of rank fought in chariots, it being regarded the most honorable form of warfare, as it was also the safest. For a description of the Assyrian war chariot, see *Ancient Mon.*, i. 406 ff.

Ver. 20. This "mixed troop" may simply have been soldiers not fully or regularly armed.

Ver. 21. **Toward the plain of Bectileth.** This word may possibly be a corrupted form of Bekaa, which is the name of a valley between the two chains of Lebanon. The different manuscripts give other forms of the word: Βεκτι(η,ε)λά(ι)θ, also, Πακταλαίθ, and the Old Latin "Bithilat" and "Bethulia." Wolf conjectures that a part of the Taurus chain of mountains is meant, from which the Sultan-su takes its rise. He says: "The high table-land, Malatia, was the most desirable starting-point for operations in the direction of Asia Minor, since from here roads into the interior of all the regions west and north would be open [?], while the fruitfulness of the district would at the same time furnish the army and its herds of cattle rich sustenance." *Com.*, p. 91. But this place was at least three hundred English miles from Nineveh. How, then, could such an army reach it in a three days' march? To meet this difficulty, this critic is obliged to make other wholly groundless suppositions.

Ver. 23. **Phud and Lud.** The first name seems to refer to the Libyans, and the second is held by some to designate the Lydians (cf. Gen. x. 6; 1 Chron. i. 8; Is. lxvi. 19; Jer. xlvi. 9; Ezek. xxx. 5). But it is more likely, from the manner in which the latter name is used in the Scriptures in connection with Cush and Phut, that it also was some African people in the neighborhood of Egypt. In one of his prophecies (cf. xxvii. 10; xxx. 5; xxxviii. 5) Ezekiel predicts the overthrow of Cush, Phud, and Lud, as being the auxiliaries of Egypt, and at the same time with it. With what propriety, then, are these people mentioned here? If they are not entirely out of place, the least unreasonable supposition would perhaps be that they are either colonists or mercenaries employed against the forces of Assyria. Wolf thinks Cholcians are meant by Phud, and by Lud the Lydians to the west. — **Children of Rassis.** Gesenius would identify Rosh (or Ῥώς, which is probably but another form of the present word, and occurs in Ezek. xxxviii. 2, 3; xxxix. 1) with a tribe which was located to the north of the Taurus, and was the beginning of the present Russian people. Wolf (*Com.*, p. 95 f.), who, as in the case of Phud and Lud just noticed, is obliged to make the most violent conjectures in his attempts to harmonize the statements of our book with geographical and historical facts, accepting the reading of the Old Latin, regards Thiras (Thars) as but another name for Tarsus (Cilicia), while Rassis (Rosos) is Rhosus, situated on the Gulf of Issus! It would seem to be a sufficient objection to this supposition that any part of Cilicia is meant, that in verse twenty-fifth it is spoken of as having been subsequently overrun and ravaged by the Assyrian general. Cf. arts. "Rasses" and "Rosh" in Smith's *Bib. Dict.*, and "Ros" in Schenkel's *Bib. Lex.* — **Sons of Ismael,** Bedouins of Northern Arabia, to the south of Babylon. — **Of the land of the Chellæans.** — A few MSS. only (including II.) read Χαλδαίων for Χελλαίων (Χελλεων, Χελεων). It is doubtless a correction. And that it restores the true reading of the original is very questionable. The word seems rather to point back to the *Chellus* (Chalutza, Elusa) of i. 9, and the people must be sought for in the vicinity of Kades.

Ver. 24. **Went over the Euphrates.** He recrossed it to go into Southern Mesopotamia. — **The river Abrona.** Possibly the river "Chaboras," as Grotius and others suppose. The conjecture of Movers, that it was not a proper name at all, but stands for עֵבֶר הַנָּהָר, *beyond the river*, *i. e.*, the Euphrates, has little to support it.

Ver. 25. **Borders of Japheth.** Here still we must venture forwards uncertainly. Possibly the borders which separated the Sinaitic and Japhetic peoples are meant. Wolf thinks that he is able to fix the place exactly, and indicates the high table-land in the vicinity of the mountain range Haurân.

Ver. 26. **Madiam,** *i. e.*, Midian.

Ver. 27. **In the time of wheat harvest.** This came generally in the month Abib (April); but, as Wolf supposes, it may have been somewhat later than in Palestine, but hardly so late as June. He thinks that Olophernes set out on his expedition in April, and had his headquarters in the

plain of Malatia (Bæctilæth) until September, and made the rest of the campaign to Damascus between September and June. But the text gives us no other indications of the time which had elapsed than the 22d day of the first month in chapter ii., and the fact of its being the time of wheat harvest when the victorious army reached Damascus. — **Utterly wasted.** Cf. Luke xx. 18: λικμήσει αὐτόν: "grind him to powder." Here the still more emphatic ἐξελίκμησε is used.

Ver. 28. **Sur and Ocina.** Sur is also given as Sud in some MSS. But the place was probably Dor (דּוֹר), a seaport town near Carmel. Ocina was also most likely a seaport town (Accho), now better known by the name Ptolemais. — **Jemnaan.** It was, as it would seem, the Philistine city Jabneh (יַבְנֶה, cf. 2 Chron. xxv. 6). which lay on the Mediterranean. — **Azotus** (Ashdod) and **Ascalon** (Ashkelon). They were likewise cities of the Philistines. The former was situated about midway between Gaza and Joppa, and the latter further to the south.

Chapter III.

1, 2 And [1] they sent ambassadors unto him with words of peace, saying, Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as it 3 is [2] good in thy sight. Behold, our farm-houses,[3] and every place of ours,[4] and every field [5] of wheat, and the [6] flocks, and the [7] herds, and all the folds [8] of our 4 tents, lie before thy face; use *them* as it may please thee. Behold, also [9] our cities and the inhabitants thereof are thy servants; come and deal with them as it is good 5 in thy sight.[10] And the men came to Olophernes, and reported unto him according to 6 these words.[11] And he came down upon the sea coast, *both* he and his army, and set garrisons in the fortified [12] cities, and took out of them chosen men as auxiliaries.[13] 7 And [14] they and all their country round about received him with garlands, and 8 dances, and [15] timbrels. And he [16] cast down all [17] their frontiers,[18] and cut down their groves; and his thought was [19] to destroy all the gods of the land, that all nations might [20] worship Nabuchodonosor only, and *that* all tongues and all 9 their tribes might [21] call upon him as god. And [22] he came over against Esdraelon 10 near unto Dotæa, which is over [23] against the great saw of Judæa.[24] And he pitched between Gæbæ [25] and Scythopolis, and there he tarried a whole month, that *he* might gather together all the baggage [26] of his army.

Vers. 1-5. — [1] A. V.: So. [2] to treat of peace . . . . shall be. [3] houses (Gr., αἱ ἐπαύλεις). [4] all our places. Fritzsche receives into his text the words καὶ πᾶς τόπος (ἀγρός, 58. Syr. Old Lat.) ἡμῶν from III. 19. 23. 52. 64. 74. *al.* with Co. Ald. Old Lat. (Cod. Corb.), which are wanting in the *text. rec.* [5] A. V.: all our fields. [6] *omits* the. [7] *omits* the. [8] lodges (Gr., μάνδραι). [9] pleaseth (58. 106.) . . . . even. [10] seemeth good unto thee. [11] So . . . . declared . . . . this manner.

Vers. 6, 7. — [12] A. V.: Then came he down toward . . . . high. [13] for aid (Gr., εἰς συμμαχίαν). [14] So. [15] the country (Gr., πᾶσα ἡ περίχωρος αὐτῶν; the pronoun is omitted by 23. 44. 71. 76. 106.) . . . . them . . . . *with* dances, and *with*.

Ver. 8. — [16] A. V.: Yet he did. [17] *omits* all. [18] It is probable that τὰ ἱερά should be read for τὰ ὅρια (see iv. 1), although it has no MS. authority. It would seem that the translator mistook the word in the original. [19] A. V.: for he had decreed. For καὶ ἦν X. 58. Old Lat. Syr. (as A. V.) have ὅτι ἦν. The reading, δεδομένον, instead of δεδογμένον, is also supported by II. as well as by III. X. 19. 58. 71. *al.* with Old Lat. Syr., cited by Fritzsche. Either would give a good sense, but the former might easily have sprung from the latter through an error of a copyist. [20] A. V.: should. [21] and tribes should. The word πᾶσαι is omitted before "their tribes," in III. 19. 23. 55. 58. 64. 108. 248., and many other Codd., with Co. Ald., and seems out of place; but it was probably found in the original text.

Vers. 9, 10. — [22] A. V.: Also. [23] Judea, over (marg., *Dotea; Dothan*, Junius). The A. V. follows the Aldine text. [24] A. V.: strait (see *Com.*) of Judea. [25] Geba. The *text. rec.* has Γαιβαί; X. 64., γαιβαν; III. ταιβαν; 19. 108., γεβαλ; 58. 23., γαβαι. [26] A. V.: carriages.

Chapter III.

Ver. 4. **Ἀπαντᾶν, deal with.** This is a later meaning of the word. Cf. 2 Macc. vii. 39; 3 Macc. iii. 20.

Ver. 8. **Cut down their groves,** *i. e.*, The sacred groves in which the idols of the people were to be found. Cf. 1 Kings xii. 10; xv. 13; 2 Chron. xiv. 3.

Ver. 9. **Near Dotæa** (Dothan). See Gen. xxxvii. 17. This place still bears its ancient name. It is situated four or five miles south of Jenim and but a short distance from the plain of Esdraelon. — **Over against the great saw of Judæa.** The word πρίων, *saw*, is thought to be a mistranslation of מִישׁוֹר, *plain*, for which the translator read מַשּׂוֹר. It was for a long time a great puzzle to scholars, both on account of the corruption of Dotæa into "Judea" and the singular word πρίονος found in the text. It was Reland who first suggested the idea of a mistaken translation.

Ver. 10. **Gæbæ and Scythopolis.** The first place has been thought by some to be Gilboa (Fritzsche), by others, "Geba," on the road between Samaria and Jenim. Scythopolis, "city of the Scythians," is given as the synonym of Bethshean or Bethshan in the LXX., and is the place now known as Beisan. It was the largest of the ten cities and the only one west of the Jordan.

CHAPTER IV.

1 AND the children of Israel, that dwelt in Judæa, heard of [1] all that Olophernes the chief general [2] of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.
2 And [3] they were exceedingly afraid before [4] him, and were troubled for Jerusalem,
3 and *for* the temple of the Lord their God; for they had but just come up [5] from the Captivity, and all the people of Judæa had been [6] lately gathered together, and the
4 vessels, and the altar, and the temple sanctified from [7] the profanation. And [8] they sent into all the border of Samaria and villages,[9] and *to* Bæthoron, and Belmen,
5 and Jericho, and to Choba, and Æsora, and *to* the valley of Salem, and possessed themselves beforehand of all the tops of the high mountains, and walled about the villages on [10] them, and laid in provisions as a preparation for [11] war; for
6 their fields were of late reaped. And Joacim, the high priest, who [12] was in those days in Jerusalem, wrote to them that dwelt in Betulua, and Betomesthæm,[13] which
7 is over against Esdraelon before the plain [14] near to Dothaim, charging *them* to occupy [15] the passages of the hill country, for by them was the entrance [16] into Judæa; and it was easy to stop them that were coming up,[17] because the passage
8 was strait, for two men at the most. And the children of Israel did as Joacim the high priest and the council [18] of all the people of Israel, who [19] dwelt at Jerusa-
9 lem had commanded them. And [20] every man of Israel cried to God with great
10 fervency, and with great fervency [21] did they humble their souls, *both* they, and their wives, and their little ones,[22] and their cattle; and every stranger and hireling,[23]
11 and their servants bought with money, put sackcloth upon their loins. And [24] every man and woman of Israel [25] and the children that dwelt in [26] Jerusalem prostrated themselves [27] before the temple, and cast ashes upon their heads, and spread out
12 their sackcloth before the Lord, and put [28] sackcloth about the altar. And they [29] cried to the God of Israel *all* with one consent earnestly, that *he* would not give their little ones [30] for a prey, and *their* wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach,
13 an object of sport to the nations.[31] And the Lord heard their cry,[32] and looked upon their affliction.[33] And [34] the people fasted many days in all Judæa and Je-
14 rusalem before the sanctuary [35] of the Lord Almighty. And Joacim the high priest and all the priests that stood before the Lord, and they who [36] ministered unto the Lord, their loins being [37] girt with sackcloth, offered [38] the daily burnt offerings,
15 with the vows and the free gifts of the people. And they [39] had ashes on their mitres; and they [40] cried unto the Lord with all *their* power, that *he* would look upon all the house of Israel graciously.

Vers. 1-4. — [1] A. V.: Now . . . . heard. [2] captain. [3] Therefore. [4] of. [5] were newly returned (Gr., προσφάτως ἦσαν ἀναβεβηκότες). [6] were. [7] house sanctified after. [8] Therefore. [9] coasts . . . . the villages. Fritzsche adopts κώμας (*text. rec.*, Κωνάς, as proper name) from III. 243. 248. 249. Co. Ald.; 58. has εἰς τὰς κώμ.; II. 44., κωνά; X. κωλά; 19. 108., κειλά. [10] A. V.: Bethoron . . . . Esora . . . . and fortified the villages that were in.

Vers. 5, 6. — [11] A. V.: up victuals for the provision of, etc. (Gr., εἰς παρασκευὴν πολέμου). [12] Also . . . . which. [13] Bethulia and Betomestham. Here II. has the form βαιτουλούα, like the other Codd., though commonly the form in this MS. is βαιτυλούα; X., βαιτουλία. [14] A. V.: toward the open country (marg., *plain*).

Vers. 7, 9. — [15] A. V.: keep (Gr., διακατασχεῖν). [16] there was an entrance. [17] that would come (προσβαίνοντας). [18] high priest had commanded them with the ancients (marg., *governors*). The Codd. 44. 71. *al.* insert προσηύξατο before ἡ γερουσία. [19] A. V.: which. [20] Then. [21] vehemency. (For ἐκτενίᾳ, near the close, 19. 58. Old Lat., offer νηστείᾳ; cf. Ps. xxxv. 13. The change was probably due, however, to the fact that ἐκτενίᾳ occurs just before. Cod. X. omits the whole phrase.)

Vers. 10-12. — [22] A. V.: their children (cf. ver. 12.) [23] Instead of the article before μισθωτός (as *text. rec.*), Fritzsche adopts καί, as found in III. X. 19. 23. 55. 58. 64., etc., with Syr. Co. Ald. [24] A. V.: Thus. [25] *omits* of Israel (so 52. 64. 243. 248. 249. Co. Ald.). [26] little children (Gr., παιδία, but see ver. 12, τὰ νήπια), and the inhabitants of. Fritzsche would strike out the καί, with II. 58. 74. 108. 248. Old Lat. Syr. [27] A. V.: fell. [28] the face of the Lord; also they put. [29] *omits* they. [30] children (see preceding ver.). [31] *and* for the nations to rejoice at.

Vers. 13-15. — [32] A. V.: So God (64. 243. 248. Co. Ald.) . . . . prayers. [33] looked upon their afflictions (II. has εσειδεν, with an ω over the first letter, *i.e.*, ὡς εἶδεν). [34] for. [35] Cod. X. supplies ἔπεσον before κατὰ πρόσωπον τῶν ἁγίων. [36] A. V.: which. [37] had their loins girt. [38] and offered. [39] and free . . . . and. [40] *omits* they.

CHAPTER IV.

Ver. 2. It is to be noticed that the temple has been already restored. This took place cir. B. C. 520.

Ver. 3. To make the point just noticed still more certain, we read here that the people had just returned from the Captivity. See *Introd.*,

under "Historical Difficulties." It is said, moreover, that the vessels of the altar of the house had been sanctified from the profanation (by Antiochus Epiphanes?). Cf. Herzfeld, i. 319.

Ver. 4. **Sent into all the border of Samaria.** The Samaritans at this time were a mixed people whom the king of Babylon had established in the country after depopulating it of its original inhabitants. They were idolaters. They had not been allowed to participate in the rebuilding of the temple, and were on terms of the bitterest hostility with the Jews at the time when the supposed events here recorded took place. Hence the statement before us is not a little surprising, as well as suggestive. Many hold it for an unmistakable evidence of a late date for our work. — **Bethoron.** There were two places of this name, an upper and a lower. They still survive in what is known as *Beit'-ûr*, a little to the northwest of Jerusalem. — **Belmen.** A place apparently in the neighborhood of Dothaim. Cf. vii. 3. — **And to Choba.** Probably the same as Chobai (cf. xv. 4, 5), and may be the Hobah (חוֹבָה) of Gen. xiv. 15, a place north of Damascus. — **Æsora.** As it would seem for the Hebrew חָצוֹר, Hazor. The Syriac has the reading, Bethchorn, *i. e.* Bethoron. — **And to the valley of Salem.** Thought by some to be the plain of Saron, the "Sharon" of the Old Testament. Others (Smith's *Bib. Dict.*) refer it to the broad plain of the Mukhna, which stretches from Ebal to Gerizim.

Ver. 6. One MS. (58.) calls this high priest, here and in verse 8, Ἰλιακείμ. This name is not to be found in the list of the names of the high priests given in 1 Chron. vi., and it is not likely that the Eliakim mentioned in 2 Kings xviii. 18, was ever raised to this dignity. On the theory that the book before us is in the main fictitious, the title "Joacim," *i. e.* "the Lord hath set up," would be an appropriate one for the character. — **Betulua and Betomesthaem.** The name which designates the scene of the principal events of our book does not elsewhere occur. Its derivation has been sought in various Hebrew words, but most generally in בְּתוּלְיָה, *i. e.*, "virgin of the Lord." Possibly the author changed the name of some other place into Betulua in order to answer the requirements of his story. Its location would seem to be given with sufficient definiteness, but all attempts to fix its exact site have hitherto failed. The other place mentioned was in the vicinity of Betulua, but its actual position remains also unknown.

Vers. 9–11. The law of Moses provided for only one public, strict fast in a year (Lev. xvi. 29 ff.). After the Exile the occasions for fasting were greatly multiplied and were reckoned at last, with the rise of the Pharisaic spirit, among the most meritorious of good works. Cf. Keil, *Archaöl.*, p. 353.

Ver. 12. **Cities of their inheritance,** *i. e.* the cities of the land which they had inherited. Cf. Ecclus. xlvi. 8; 1 Macc. xv. 33, 34.

Vers. 14, 15. According to the Vulgate the high priest Joacim went about and admonished the people to continue their fasting and praying as the surest way of finding deliverance. — **Their mitres.** Both the high priest and the ordinary priests wore crowns, the latter being of linen and somewhat simple in form and ornamentation, the former highly ornamented and costly.

Chapter V.

1 And it was reported to Olophernes, chief general[1] of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and walled about every high mountain top,[2] and had laid impediments 2 in the plains.[3] And[4] he was very angry, and called all the princes of Moab, and 3 the generals[5] of Ammon, and all governors of the sea coast, and said[6] unto them, Tell me now, ye sons of Chanaan,[7] who this people *is*, that dwelleth in the hill country, and what *are* the cities that they inhabit, and what *is* the multitude of their army, and wherein *is* their power and their strength, and what king is set over them, 4 as leader[8] of their army; and why have they contemptuously refused[9] to come and 5 meet me, more than all the inhabitants of the west? And[10] Achior, the leader[11] of all the sons of Ammon, said to him,[12]

Let my lord now hear a word from the mouth of thy servant, and I will report unto thee the truth concerning this people,[13] which inhabiteth this hill country near 6 thee;[14] and there shall no lie come out of the mouth of thy servant. This people 7 are descendants of[15] the Chaldæans, and sojourned formerly[16] in Mesopotamia, because they would not follow the gods of their fathers, which were in the land 8 of the Chaldæans.[17] And[18] they left the way of their ancestors, and worshipped

Vers. 1-5. — [1] A. V.: Then was it declared . . . . the chief captain. [2] had fortified all the tops of the high hills. [3] champion countries. [4] wherewith. [5] captains. [6] the (58. 74. 108. 236. 248. Co.) governors . . . . he said. [7] Canaan. [8] and strength . . . . or captain (Gr., ἡγούμενος). [9] determined not (lit., carried on the back). [10] Then said. [11] captain. [12] *omits* said to him. [13] declare unto. . . . . The Codd. III. 19. 23. 52., and others with Co. Old. Lat. supply τούτου after λαοῦ, and we let it stand, although not found in Fritzsche's text. [14] A. V.: dwelleth near thee and inhabiteth the hill countries. Literally, the Greek would be rendered, "which inhabiteth this hill country, inhabiting near thee."

Vers. 6-8. — [15] A. V.: descended of. [16] they sojourned heretofore (Gr., τὸ πρότερον). [17] Chaldea. [18] For.

the God of heaven, a God[1] whom they came to know.[2] And[3] they cast them out from before[4] their gods, and they fled into Mesopotamia, and sojourned there 9 many days. And[5] their God commanded *them* to depart from the place where they sojourned, and to go into the land of Chanaan.[6] And[7] they dwelt there,[8] 10 and were increased with gold and silver, and with very many cattle. And because[9] a famine covered all the land of Chanaan,[10] they went down into Egypt, and sojourned there, as long as[11] they found nourishment;[12] and they became there a 11 great multitude, and there was no numbering of their race.[13] And[14] the king of Egypt rose up against them, and they overreached them in work and in brick and 12 brought them low,[15] and made them slaves. And[16] they cried unto their God, and he smote all the land of Egypt with incurable plagues; and[17] the Egyptians cast them 13, 14 out from before them.[18] And God dried up[19] the Red Sea before them, and brought them on the way to Sina, and Cades-Barne; and they cast forth[20] all that 15 dwelt in the wilderness. And[21] they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing through the Jordan they 16 possessed all the hill country. And they cast forth before them the Chanaanite, and the Pherezite,[22] and[23] the Jebusite, and the Sychemite, and all the Gergesites, and 17 they dwelt in that *country* many days. And as long as[24] they sinned not before their 18 God, they prospered, because God who[25] hateth iniquity was with them. But when they departed from the way which he had[26] appointed them, they were destroyed in many battles for a very long time,[27] and were led captives into a land *that was* not theirs, and the temple of their God was cast to the ground, and their cities were 19 taken by their[28] enemies. And now, having[29] returned to their God, they came[30] up from the place where they were scattered, and possessed Jerusalem, where their 20 sanctuary is, and[31] settled down[32] in the hill country; for[33] it was desolate. And now, *my*[34] lord *and* master,[35] if there is error in this people, and they sin against their God, we will look to it what this offence among them is, and will 21 go up and[36] overcome them. But if there is no transgression in their nation, let my lord now pass by, lest their Lord and their God defend them,[37] and we shall be a reproach before all the earth.[38]

22 And it came to pass when[39] Achior had finished these sayings, all the people standing round the tent and round about murmured. And the chief men of Olophernes and all that dwelt by the sea side, and in Moab, said[40] that *he* should kill him, 23 For, *say they*, we will not be afraid before the children of Israel; for lo, *it is* a 24 people that have no strength nor power for a strong orderly battle.[41] Now therefore, lord Olophernes, we will go up, and they shall be food for[42] all thine army.

Vers. 8–10. — [1] the God (no article in the Gr.). [2] knew (Gr., *ἐπέγνωσαν*). [3] so. [4] the face of. [5] Then. [6] Canaan. [7] Where [8] *omits* there. [9] very much . . . . when (Gr., *γάρ*; 74. 76. 236., *δέ*). [10] Canaan. [11] while. [12] were nourished (see *Com.*). [13] and became . . . . so that one could not number their nation.

Vers. 11–14. — [14] A. V.: Therefore. [15] dealt subtilly with them, and brought them low with labouring in brick (Gr., *κατεσοφίσαντο αὐτοὺς ἐν πόνῳ* — X. 58. *πηλῷ*; cf. Ex. i. 14 — *καὶ πλίνθῳ, καὶ ἐταπείνωσαν αὐτούς*. A. V. read *κατεσοφίσατο . . . . ἐταπείνωσεν . . . . ἔθετο*, with III. X. 19. *al.*). [16] Then. [17] so. [18] of their sight (Gr., *ἀπὸ προσώπου αὐτῶν*. See ver. 8). [19] *omits* up (Gr., *κατεξήρανεν*; preposition is omitted by 44. 71. 106). [20] to mount (In 54. 58. 64. Co. and Ald. *ὄρος* is read for *ὁδόν*, as well as by Junius. The A. V. has in the margin: Gr., *into the way* of the wilderness *of Sina*) . . . . and cast forth (*ἐξέβαλε* 52. 64. 248. Co. Ald. *al.*).

Vers. 15–18. — [21] A. V.: So. [22] over J. . . . . Canaanite, the P. [23] *omits* and. [24] whilst. [25] the God that (the article is found in 23. 44. 58. 74. 249. Co. Ald.). [26] *omits* had. [27] very sore (Gr., *ἐπὶ πολὺ σφόδρα*). [28] the. The force of the preceding possessive pronoun is to be brought along to this point.

Vers. 19, 20. — [29] A. V.: But now are they (aorist participle). [30] and are come. [31] places where . . . . have possessed . . . . *is* and are. [32] are seated, [33] For *ὅτι* X. has *ὅτε*. [34] Now therefore my (19., *μου*). [35] governor. [36] be *any* . . . . let us even consider that this shall be their ruin, and let us . . . . we shall.

Vers. 21–24. — [37] A. V.: be no iniquity . . . . Lord defend *them*, and their God *be* for them (Gr., *μήποτε ὑπερασπίσῃ ὁ κύριος αὐτῶν καὶ ὁ θεὸς αὐτῶν ὑπὲρ αὐτῶν*). [38] A. V.: become . . . . all the world. [39] And when (*ἐγένετο*; 44. 71. 106. omit). [40] round about the tent murmured . . . . spake. [41] afraid of the face of . . . . a strong battle. The Greek is *εἰς παράταξιν ἰσχυράν*. See remarks in *Com.* at 1 Esd. ii. 30; cf. also vii. 11, xvi. 12; Wisd. xii. 9. [42] A. V.: a prey to be devoured of (Gr., *εἰς κατάβρωμα*).

CHAPTER V.

Ver. 1. *Σκάνδαλον*. This word referred originally to the trap-stick on which the bait was fastened (cf. LXX. at Josh. xxiii. 13; 1 Sam. xviii. 21); then, generally, anything against which one strikes or stumbles (cf. Wisd. xiv. 11; Ecclus. vii. 6; xxvii. 23; 1 Macc. v. 4.)

Ver. 2. **The princes** (*ἄρχοντας*) **of Moab, and the generals** (*στρατηγούς*) **of Ammon, and all the governors** (*σατράπας*) **of the sea-coast.**

Ver. 3. **Sons of Chanaan.** Really applicable only to the inhabitants of the sea-coast.

Ver. 5. **Achior** has a great deal to say about

his speaking the truth, probably because it was scarcely to be expected from him under the circumstances, and possibly, too, because he would be obliged to say what might be considered by Olophernes as offensive.

Ver. 6. **Of the Chaldæans,** *i. e.*, through Abraham. Ur is commonly supposed to have been in Mesopotamia, where also Stephen, by implication (Acts vii. 2, 4), fixes its locality. See, however, a full discussion of the matter in Smith's *Bib. Dict.*, art. "Ur;" and Wolf, *Com.*, *ad loc.* Josephus (*Antiq.*, i. 6, § 5) says: "Now Terah hating Chaldæa on account of his mourning for Haran, they all returned to Haran, of Mesopotamia."

Ver. 8. **God of Heaven.** An expression frequently found in the later books of Scripture. In Josephus (*l. c.*) we are told how Abraham came to his peculiar views about God for which he was driven out by the Chaldæans.

Ver. 10. **As long as they found nourishment,** μέχρις οὗ διετράφησαν. This appears to be the correct translation, although several other renderings are given. Dereser: "till they again found sustenance;" De Wette: "till they returned."

Ver. 11. **Overreached them.** The same word, κατασοφίζομαι, is rendered by the A. V. at Acts vii. 19 as here. But the meaning seems to be better expressed by *overreach, circumvent.* See the Hebrew at Ex. i. 10; and cf. Jud. x. 19 (A. V., "deceive"). — **Αὐτοὺς εἰς δούλους, (made) them slaves.** The preposition is used tropically as denoting aim or end. Cf. Winer, p. 396.

Ver. 14. **Cades-Barne.** Also called simply Kades. See above, i. 9.

Ver. 15. **Dwelt in the land of the Amorites.** Cf. Numb. xxi. 25, 31. — **Esebon.** The chief city of the children of Ammon was Heshbon.

Ver. 18. Here we have the announcement of the destruction of the temple, and of the Captivity, which is worthy of notice as a general indication of the date of the history.

Ver. 19. **It was desolate,** *i. e.*, the mountain country, of its inhabitants; and they did not need to take possession of it again.

Ver. 20. **Καὶ ἐπισκεψόμεθα.** See Introd., p. 164. The sentence which precedes does not contain the leading idea, and the following καί serves to give a greater prominence to that which it introduces. But it is scarcely translatable. It is a species of anacoluthon. Cf. Winer, p. 438, and, below, verse 22; vi. 1; x. 2, 7, 14; xi. 11; xiv. 11. — **Ruin** (A. V.), **σκάνδαλον.** Better here, *offense.* The plural of the same word is rendered by "impediments" in verse 1. Cf. its use at Wisd. xiv. 11 (A. V., "stumbling-blocks"), and see remarks at verse 1, above.

Chapter VI.

1 And when the tumult of the [1] men that were about the council ceased,[2] Olophernes the chief general [3] of the army of Assur said unto Achior before all the foreign peoples, and to all the sons of Moab,[4]

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to-day, and hast said, *that we* should not make war with the race of Israel, because their God will defend them? And who *is* God but Nabucho-

3 donosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them; but we his servants will smite [5] them as one

4 man; and they shall not withstand [6] the power of our horses. For with them we will overrun them,[7] and their mountains shall be drunken with their blood, and their plains shall be filled with their dead bodies; and not by one step shall they withstand [8] us, but [9] they shall utterly perish, saith king Nabuchodonosor, the [10] lord of

5 all the earth; for he said it; [11] his words shall not [12] be in vain. But [13] thou, Achior, a hireling of Ammon, who [14] hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance on the race [15]

6 that *came* out of Egypt. And then shall the sword of mine army, and the spear [16] of them that serve me, pass through thy sides, and thou shalt fall among their

7 wounded,[17] when I return. And [18] my servants shall carry thee away [19] into the

8 hill country, and shall set thee in one of the cities of the passages; and thou shalt

Vers. 1–4. — [1] A. V.: *omits* the. [2] was ceased. [3] captain. [4] A. and all the Moabites before all the company of other nations. (We place as in the text, in conformity with the order of the Greek.) [5] people of I. . . . . destroy. [6] for they are not able to sustain (Gr., καὶ οὐχ ὑποστήσονται; cf. 1 Macc. v. 40; vii. 25, and the immediate context of the present verse). [7] tread them under foot. (We adopt κατακλύσομεν, with Fritzsche, from 19. 55. 74. 108. 236. in place of κατακαύσομεν, *we will burn* (them in them, *i. e.*, their cities) of the *text. rec.* The Codd. 52. 64. 248. 249., with Co. and Ald. (as A. V.) have καταπατήσομεν.) [8] fields . . . . their footsteps shall not be able to stand before. (See *Com.*) [9] for. [10] *omits* the. [11] said. [12] None of my words (64. 243. 248. Co. Ald. have μου).

Vers. 5–8. — [13] A. V.: And (Gr., σὺ δέ). [14] which. Cod. X. offers here instead of the relative, ὡς. [15] of *this* nation. [16] multitude. Fritzsche adopts χαλκός (for λαός of the *text. rec.*), Old Lat., *lancea.* The Codd. give λαός without exception. But it would seem to have been an early corruption of χαλκός. [17] A. V.: slain (Gr., τραυματίαις. Cf. remarks in *Com.* at 1 Macc. i. 18). [18] Now *therefore.* [19] bring thee back, etc. (Gr., ἀποκαταστήσουσί σε).

9 not perish, till thou art[1] destroyed with them. And if thou dost hope in thy heart[2] that they will[3] not be taken, let not thy countenance fall. I have spoken *it*, and none of my words shall be in vain.
10 And[4] Olophernes commanded his servants, who stood around in his tent, to take Achior, and bring him to Betulua,[5] and deliver *him* into the hands of the children of
11 Israel. And[6] his servants took him, and brought him out of the camp into the plain, and bore him[7] from the midst of the plain into the hill country, and came unto the
12 fountains that were under Betulua.[8] And when the men of the city on the top of the mountain[9] saw them, they took up their weapons, and went out of the city to the top of the mountain;[10] and every man that used a sling took possession of the
13 place of their ascent and hurled stones upon[11] them. And crouching under the mountain, they bound[12] Achior, and left *him* behind cast down at the foot of the
14 mountain,[13] and returned to their lord. But the Israelites descending from their city, came[14] unto him, and loosed him, and brought *him* into Betulua,[15] and presented
15 him to the rulers[16] of their[17] city, who[18] were in those days: Ozias[19] the *son* of Micha, of the tribe of Simeon, and Chabris[20] the *son* of Gothoniel, and Charmis[21]
16 *the* son of Melchiel. And they called together all the elders[22] of the city; and all their youth ran together, and *their* women, to the assembly. And they set Achior in the midst of all their people, and[23] Ozias asked him of that which had taken place.[24]
17 And answering, he reported[25] unto them the words of the council of Olophernes, and all the words that he had spoken in the midst of the rulers of the sons of Assur,[26]
18 and how far Olophernes had spoken proudly against the house of Israel. And[27]
19 the people fell down and worshipped God, and cried,[28] saying, O Lord God of heaven, behold their arrogance,[29] and pity the low estate of our race,[30] and look upon the face of those that are sanctified unto thee this day. And[31] they comforted
20, 21 Achior, and praised him greatly. And Ozias took him out of the assembly into[32] his house, and made a feast to the elders. And they called on the God of Israel all that night for help.

Vers. 8–18. — [1] A. V.: be. [2] persuade thyself in thy mind. [3] shall. [4] Then. [5] that waited in . . . . Bethulia. [6] So. [7] they went (Gr., ἀπῆραν: 44. 106., ἦλθον). [8] Bethulia. [9] *omits* on the top of the mountain (so 58.). [10] hill. [11] kept them from coming up by casting of stones against (Gr., διεκράτησαν τὴν ἀνάβασιν αὐτῶν καὶ ἔβαλον ἐν λίθοις ἐπ'). [12] Nevertheless having gotten privily under the hill, they bound (καὶ ὑποδύσαντες ὑποκάτω τοῦ ὄρους ἔδησαν). [13] and cast *him* down and left *him* at the foot of the hill (Gr., καὶ ἀφῆκαν ἐῤῥιμμένον, etc.).

Vers. 14, 15. — [14] A. V.: descended . . . . and came. [15] Bethulia. [16] governors (Gr., ἄρχοντας). [17] the (Gr., αὐτῶν; it is omitted by 44. 71. 74. 76. 106. 236.). [18] which. [19] Cod. II. everywhere spells this proper name Οζειας. [20] For Ἀβρίς of the *text. rec.*, Fritzsche adopts from III. X. Χαβρείς. This is the reading of II. also, and not Χαρβείς, as stated in Fritzsche's Crit. Ap. [21] For Χαρμίς of the *text. rec.*, Fritzsche adopts from II. X. Χαρμείς; III. has Χαλμείς; 44. and others, Χαρμί.

Vers. 16–21. — [22] A. V.: ancients. Here (as at viii. 10) the Greek is τοὺς πρεσβυτέρους, and not, as at iv. 8, ἡ γερουσία. Cf. also, x. 6; xiii. 12; 1 Esd. vi. 8. [23] A. V: Then. [24] was done. [25] he answered and declared. [26] princes of A. [27] whatsoever O. . . . . Then. [28] cried unto God. (The last two words are not in the Greek of the *text. rec.*, but are found in 248. Co. Ald. Jun.). [29] pride (Gr., ὑπερηφανείας). In this sentence ("behold their pride") the Codd. X. 19. 108. use, instead of κάτιδε, the stronger ἐπίβλεψον, *i. e.*, "behold to punish." [30] A. V.: nation. [31] Then. [32] unto.

Chapter VI.

Ver. 1. By the "sons of Moab" are meant, apparently, the people east of the Jordan, in distinction from the remaining peoples, who were gathered from the coast of Palestine and Syria.

Ver. 2. After the separation of the ten tribes, the tribe of Ephraim preponderated to such an extent over the others that the kingdom of Israel was often called Ephraim. But in employing this title Olophernes shows that he was not so ignorant of the history of the country as he pretends to be. — **And who is ὁ Θεός?** *i. e.*, here, "the true God."

Ver. 3. **His power**, *i. e.*, his army, as very frequently in this book and the books of the Maccabees.

Ver. 4. Lit., **and the step of their feet shall not withstand.** Not by a single footstep forward would they be able to withstand them.

Ver. 5. **Race that came out of Egypt.** An allusion to the fact of their former enslavement.

Ver. 7. **Cities of the passages**, *i. e.*, a city that lies in the way of the ascent to the mountains, one of the nearest fortified cities of the enemy.

Ver. 9. **Let not thy countenance fall.** "Don't be worried," as we sometimes say ironically. — Διαπίπτειν (נָפַל), *to fall to the earth, come to nought.* Cf. Gen. iv. 6. In ecclesiastical Greek it means "to backslide." Cf. Euseb., *H. E.*, v. 2.

Ver. 15. **Gothoniel**, cf. Judg. i. 13 (Othniel); **Charmis**, cf. Gen. xlvi. 9; Josh. vii. 1 (Carmi); **Melchiel**, cf. Gen. xlvi. 17 (Malchiel).

Ver. 17. **Council**, συνεδρίας. The same word is used of this assembly at verse 1, and at xi. 9. The word translated "assembly" in verse 16, on the other hand, is ἐκκλησία, *i. e.*, an assemblage of the people. Cf. verse 21, vii. 29, xiv. 6; Ecclus. xv. 5, *et passim;* 1 Macc. ii. 56 (with Numb. xiii. 31).

Ver. 19. Ἐπὶ τὰς ὑπερηφανείας. The plural is emphatic, *great pride*. Cf. Winer, p. 177. — **Those that are sanctified.** The whole Jewish people are meant. Dereser would connect *on* (ἐν) *this day* with ἐπίβλεψον.

Ver. 21. **Feast**, πότον. Lit., *a drinking;* then, *a drinking in common, a feast.* The unsuspecting confidence which is here accorded to this Gentile Achior — as afterwards on the part of the Assyrians to Judith — is scarcely natural.

Chapter VII.

1 The next day Olophernes commanded all his army, and all his people who had come to help him, that *they* should move against Betulua, and take beforehand the 2 mountain passes,[1] and to make war against the children of Israel. And every mighty man of them marched[2] that day, and their force of[3] men of war *was* an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and the[4] men that were afoot[5] amongst them, a very great multitude. 3 And they camped in the valley near unto Betulua,[6] by the fountain; and they spread[7] in breadth over Dothaim[8] as far as Belbæm,[9] and in length from Betulua[10] 4 unto Cyamon, which is over against Esdraelon. And[11] the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbor, Now will these *men* lick up the face of the whole earth;[12] and[13] neither 5 the high mountains, nor the valleys, nor the hills, will[14] bear their weight. And every man took up his weapons of war, and having[15] kindled fires upon their 6 towers, they remained and watched all that night. But on[16] the second day Olophernes brought forth all his horsemen in the sight of the children of Israel who[17] 7 were in Betulua,[18] and examined the passages up to their city, and searched out their fountains of water, and took possession of them,[19] and set garrisons of men of war over them; and he himself departed to[20] his people.

8 And there[21] came unto him all the chief[22] of the children of Esau, and all the leaders[23] of the people of Moab, and the generals[24] of the sea coast, and said,

9, 10 Let our lord now hear a word, that there be no disaster[25] in thy army. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of 11 their mountains. And now, our lord,[26] fight not against them in orderly battle,[27] and 12 there shall not one man of thy people fall.[28] Remain in thy camp; keep every man[29] of thine army; and let thy servants get into their hands the fountain of water, 13 which issueth forth from[30] the foot of the mountain, for all the inhabitants of Betulua[31] have their water thence; and thirst will consume[32] them, and they will[33] give up their city; and we and our people will[34] go up to the tops of the mountains *that* 14 *are* near, and will camp upon them, to watch that none go out of the city. And[35] they and their wives and their children will[36] be consumed with famine, and before the sword come against them, they will be laid low[37] in the streets where they 15 dwell, and thou shalt[38] render them an evil reward, because they rebelled, and met thee not with peace.[39]

Vers. 1, 2. —[1] A. V.: which were come to take his part that *they* should remove *their camp* against Bethulia to take aforehand the ascents of the hill country. [2] Then their strong men removed *their camps* in. [3] the army of the. [4] *other*. [5] For πεζοί, 58. has παρεξοδευταί; Old Lat., *cum eis comitantes*. The force of infantry is given as 8,000 in Cod X.

Vers. 3–7. —[6] A. V.: Bethulia. [7] spread *themselves*. [8] over Dothaim (marg., *from Dothaim*, Junius; Gr., ἐπί Δ.). The form of the proper name (*text. rec.*, Δωθαΐμ) Δωθαείμ is found in II. III. X. [9] A. V.: even to (Fritzsche omits καί with III. X. *al.*) Belmaim. For βελβαίμ are II. III. 55. [10] A. V.: Bethulia. [11] Now. [12] the earth (Gr., τῆς γῆς πάσης; the last word is omitted by 44. 71. 74. 76. 106. 236.). [13] for. [14] are able to. (The verb is in the future tense.) [15] Then . . . . when they had. [16] in. [17] which. [18] Bethulia. [19] viewed (Gr., ἐπεσκέψατο) the passages up to the city (Gr., τὰς ἀναβάσεις τῆς π. αὐτῶν), and came to (Gr., ἐφώδευσε; Junius, *invadens occuparit*) the fountains of their waters (Cod. X. with II. 44. 71. 74. 76., etc., omits the possessive pronoun after ὑδάτων), and took (Gr., προκατελάβετο) them. [20] removed towards (Gr., ἀνέζευξεν εἰς).

Vers. 8–12. —[21] A. V.: Then. [22] ἄρχοντες; cf. vi. 14. [23] A. V.: governors. [24] captains. [25] not an overthrow (θραῦσμα; lit., fragment). [26] Now therefore, *my*. [27] battle array (Gr., καθὼς γίνεται πόλεμος παρατάξεως, *i. e.*, as regular warfare is carried on. Cf. v. 23). [28] *so much as* one . . . . perish. [29] and keep all the men. For ἀνάμεινον (remain) 58. Old Lat. Syr. offer ἀλλὰ μεῖνον. [30] A. V.: of.

Vers. 13–15. —[31] A. V.: Bethulia. [32] so shall thirst kill (Gr., ἀνελεῖ; "*de siti absumente*," Wahl's *Clavis*, *ad voc.*). [33] shall. [34] shall. [35] So. [36] shall. [37] shall be overthrown (Gr., καταστρωθήσονται. The context is to be considered). [38] Thus shalt thou. [39] not thy person peaceably.

16 And their[1] words pleased Olophernes and all his servants, and they resolved[2] to
17 do as they had spoken. And a detachment[3] of the children of Ammon departed, and with them five thousand children of Assur, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.
18 And[4] children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim; and they sent *some* of them toward the south, and *toward* the east, over against Egrebel,[5] which is near unto Chus,[6] that is upon the brook Mochmur. And the rest of the army of the Assyrians camped in the plain, and covered all the face of the land; and their tents and baggage made an encampment with many camp followers; and they amounted to[7] a very great
19 multitude. And[8] the children of Israel cried unto the Lord their God, because their spirit[9] failed; for all their enemies had compassed them round about, and there was
20 no way to escape from among them. And the whole army of Assur remained about them, the[10] footmen, and the chariots, and their horsemen, four and thirty days. And[11]
21 all their vessels of water failed all the inhabitants of Betulua.[12] And the cisterns were emptied, and they had not water to drink their fill for one day, for they gave
22 them to drink by measure. And[13] their young children lost[14] heart, and the[15] women and the young men fainted for thirst, and fell down in the streets of the city, and in[16] the passages of the gates, and there was no longer *any* strength in them.
23 And[17] all the people assembled to Ozias, and *to* the chief of the city, the young men, and the women, and the[18] children, and cried with a loud voice, and said be-
24 fore all the elders, God be judge between us and you, for you have done us great injustice,[19] in that you have not spoken with the children of Assur on behalf of
25 peace.[20] And[21] now we have no helper; but God hath sold us into their hands,
26 that *we* should be laid low before them with thirst and great destruction. And now[22] call them up,[23] and deliver the whole city for a spoil to the people of Olo-
27 phernes, and to all his army. For *it is* better for us to become[24] a spoil unto them:[25] for we shall[26] be *his* servants, and[27] our souls will[28] live, and we shall not see the death of our infants with our eyes, nor our wives nor our children as they pine
28 away.[29] We take to witness against you the heaven and the earth, and our God and Lord of our fathers, who[30] punisheth us according to our sins and the sins of our
29 fathers, that he do not according as we have said this day. And[31] there arose a great lamentation on the part of all at once[32] in the midst of the assembly; and they cried
30 unto the Lord God with a loud voice. And Ozias said[33] to them, Brethren, be of good courage; let us endure yet five days, in which[34] the Lord our God may turn his
31 mercy toward us; for he will not forsake us utterly. But if these *days* pass, and
32 there come no help unto us, I will do according to your words.[35] And he dispersed the people, each to his post;[36] and they went upon[37] the walls and the towers of their city; and he sent away the women and the children[38] into their houses. And they were brought very low[39] in the city.

Vers. 16–19. — [1] A. V.: these (Gr., *αὐτῶν*; III., *αὐτοῦ*). [2] he appointed (*text. rec.*, followed by Fritzsche, *συνέταξαν*. Codd. III. X. 55. 58., with Old Lat. Syr. Co. Ald., have the verb in the singular). [3] So the camp (*παρεμβολή*, but cf. *Com.*). [4] of the Assyrians . . . . Then the. [5] Ekrebel (II. X. 23., *Εγρεβήλ*, and are followed by Fritzsche). [6] Chusi (*text. rec.*, *Χούς*, but 64. 243. 248. 249. Co. Ald. as A. V.). [7] the face of the whole . . . . carriages were pitched to; 52. 64. 243. 248. Co. Ald. omit *ἐν ὄχλῳ καὶ ἦσαν* (see *Com.*). [8] A. V.: Then. [9] heart (Gr., *τὸ πνεῦμα*).

Vers. 20–26. — [10] A. V.: escape out . . . . Thus all the company (*συναγωγή*, 23. 44. 64. *al.* Co. Ald.). . . . *both* their (so 58.). [11] chariots (58. omits *τά*) and horsemen . . . . so that. [12] Bethulia. [13] them drink . . . . Therefore. [14] were out of (Gr., *ἠθύμησεν*). [15] their. (After *γυναῖκες* the pronoun is stricken out by Fritzsche, following II. III. X. 19. 55. 58.) [16] and young . . . . by (Gr., *ἐν ταῖς*, etc.). [17] Then. [18] *both* young men and women and children. [19] injury (Gr., *ἀδικίαν*). [20] required peace of the children of A. [21] For. [22] thrown down . . . . Now therefore. [23] unto *you*, etc. (Gr., *ἐπικαλέσασθε αὐτούς*.)

Vers. 27–30. — [24] A. V.: be made. [25] *adds*, than to die for thirst. After *διαρπαγήν*, 52. 64. 243. 248. Co. Ald. insert: *ἢ ἀποθανεῖν ἐν δίψῃ*. [26] A. V.: will. [27] that. [28] may. [29] and not see . . . . before our eyes . . . . children to die (Gr., *ἐκλειπούσας τὰς ψυχὰς αὐτῶν*). [30] which. [31] Then. [32] was great weeping with one consent. [33] Then said O. [34] yet endure . . . . the which *space*.

Vers 31, 32. — [35] A. V.: And . . . . word. [36] *every one* to their own charge (Gr., *εἰς τὴν ἑαυτοῦ παρεμβολήν*). [37] unto (Gr., *ἐπί*). [38] and towers (58.) . . . . and sent (Fritzsche adopts *ἀπέστειλεν* — *text. rec.*, *ἐξαπέστειλε* — from II. X. 55. 19. 108.; III. 23. 44. *ἀπέστειλαν*) the women and children. [39] very low brought.

Chapter VII.

Ver. 2. The army had been increased then, over and above all its losses since its start, by fifty thousand infantry. Cf. ii. 15. The Syriac and Codex Ger. 15 of the Old Latin has one hun-

dred and seventy-two thousand; another Codex of the Old Latin (Corb.) and the Vulgate, one hundred and twenty thousand. And for twelve thousand horsemen, the Syriac, Old Latin, and Vulgate have twenty-two thousand. — **Amongst them.** Some would make this refer to the baggage, which is mentioned just before. It can, however, with equal propriety refer to the army; these persons being the unarmed, mixed multitude of which we read in ii. 20.

Ver. 3. **Belbaem.** Cf. Belmæn, iv. 4, with note. — **Cyamon.** Possibly the place now known as Tell Kaimôn, on the eastern slopes of Carmel. This would answer the description, if Esdraelon be regarded as Jezreel. Eusebius knew the place under the name of *Καμμωνά*, and Jerome as Cimana. Cf. Smith's *Bib. Dict.*, *ad voc.* The A. V. has in the margin "Beanfield," which is the meaning of the word.

Ver. 4. **Lick up,** *ἐκλείξουσιν* (Lat., *elingo*). Cf. Bar. vi. 20, where it is also employed; and Numb. xxii. 4, where it is used in the LXX. of cattle, for לָחַךְ. — **Bear their weight.** Their wants with respect to sustenance would be too great for the country to supply them.

Ver. 7. **Garrisons,** *παρεμβολάς.* It is otherwise rendered at verse 17. Cf. note there.

Ver. 8. **The children of Esau,** *i. e.*, the Edomites, inhabiting the country to the southeast of Palestine.

Ver. 10. **Πέποιθαν, trust in.** Cf. on this word, with the dative after *ἐπί*, Winer, p. 214. — **Wherein they dwell,** *ἐν οἷς αὐτοὶ ἐνοικοῦσιν ἐν αὐτοῖς.* This redundancy in the Greek is caused by an effort to conform to the Hebrew idiom. Cf. Winer, p. 148; also, v. 19, x. 2, xvi. 4, of the present book, for further examples of the same usage.

Ver. 11. **Καθὼς γίνεται πόλεμος παρατάξεως,** *i. e.*, **as regular warfare is carried on.** The last word was used of *an army in array, a line of battle.* It was employed also for the battle itself, as in 1 Esd. i. 30, where Josias was carried back from the line of combatants to the rear. Cf. also 1 Macc. iii. 26, iv. 21; 2 Macc. viii. 20; Diod. Sic., iii. 70.

Ver. 12. Eichhorn remarks on the conduct of Olophernes at this point (*Einleit. in d. Apok. Schrift.*, p. 306): "He comes at last to Bethulia, an insignificant place, and lies for months inactive, just as though it were the most unconquerable fortress, for whose siege one should make immeasurable preparations And what preparations does he make? After long inactivity, he seeks at last to do what among the ancients was always the first thing in surrounding a city, — cuts off its water supply. . . . . And the inhabitants of the city do not hinder it!" And we may add: This victorious general does not seem to know enough to undertake this simple matter of himself, but must be advised to it by some of the least esteemed of his allies.

Ver. 15. **Met thee not with peace.** They did not come to him with proposals for peace, instead of resisting as they were then doing.

Ver. 16. **They resolved.** The verb is plural (see Text. Notes), and probably refers to Olophernes and his officers. They concluded, resolved, to do as the Edomites had advised.

Ver. 17. **Detachment . . . . departed.** The word translated "detachment" is *παρεμβολή.* It means: 1, an insertion beside or among others; 2, a distribution of men in an army; 3, the body of men so distributed; 4, like *στρατόπεδον*, a camp. In this sense it is Macedonian. A still further meaning is a fortified place. It has here the third meaning, and refers to the body, detachment of Edomites. In verse 12 it has the fourth of these meanings. Cf. Grimm at 1 Macc. iii. 3, in which book the word occurs with great frequency.

Ver. 18. **And the children of Ammon,** *i. e.*, those who remained. A part had already gone in another direction. See previous verse. It is not needful to say that the word rendered "children" here and elsewhere, so frequently, is *υἱοί.* We have not thought it necessary to give it its literal meaning of "sons," as the expression has become, in connection with the A. V., in a certain sense technical. — **Egrebel.** The Peshito version has *Ecrabat*, which seems to indicate Acrabbein, — a place mentioned by Eusebius. It is the present Akrabih, lying about six miles southeast from Shechem. — **Chus.** By some identified with the present Dshurish. — **The brook Mochmur.** Probably the Wady Makfuriyeh. — **Made an encampment with many camp followers,** *κατεστρατοπέδευσαν ἐν ὄχλῳ πολλῷ*, etc. We have so translated, making *ὄχλος* refer to camp-followers in distinction from the regular army. Bunsen's *Bibelwerk* renders: "was extended with many people." De Wette: "was extended in great masses." The following clause seems to favor our rendering, in which the entire army appears to be referred to: "and they amounted to a very great multitude."

Ver. 20. It might well be asked how this renowned and successful Assyrian general, with his immense army, can spend so much time before this insignificant place, of which neither sacred or profane history has a word to say. And it would also be interesting to know how, without opposition, the army of Olophernes came into such close proximity to Betulua as to possess itself of all their water-supply? Had not the commands of the high-priest, Joacim (iv. 6), that the different avenues of approach to the city be occupied, been complied with? Cf. above, verse 12. — **The cisterns.** They were for rain-water.

Ver. 21. **Drink by measure.** Grotius: "Convenit cum aliarum gentium historiis, apud quas in obsessis oppidis aqua ad dimensum distributa est."

Ver. 22. **Fainted,** *ἐξέλιπον.* It is a somewhat free but allowable rendering. Cf. xi. 12 ("fail"); Luke xvi. 9 (*ἐκλίπῃ*, "fail"); Wisd. v. 13 ("disappeared"); Ecclus. xl. 14 ("come to nought").

Ver. 25. **Hath sold.** The figure is taken from the treatment of slaves. They would say: "It is God's purpose that we should become the slaves of the Assyrians, and it were better so than that we should here perish from thirst."

Ver. 27. **For a spoil.** Here *εἰς διαρπαγήν* (*i. e.*, "plunder"). In ver. 26, however, *εἰς προνομήν* (*i. e.*, "to forage upon").

Vers. 30, 31. Ozias hoped, it would seem, for rain during this time. Cf. viii. 31. The rainy season, in Palestine, lasts from October to March. In April and May there are rarely any showers.

Chapter VIII.

1 And[1] at that time Judith heard *thereof*, daughter[2] of Merari, son of Ox, son of Joseph, son of Oziel, son of Elcia, son of Ananias, son of Gedeon, son of Raphain, son of Achitob,[3] son of Elias, son of Chelcias, son of Eliab,[4] son of Nathanael, son of Salamiel,[5] son of Sarasadai,[6] son of Israel. 2 And Manasses, her husband, was of her tribe and her kindred; and he had[7] died in the barley harvest. 3 For while he had the oversight of them that bound the[8] sheaves in the field, the hot wind[9] came upon his head, and he took to *his*[10] bed, and died in his city of Betulua;[11] and they buried him with his fathers in the field between Dothaim and Balamon.[12] 4 And Judith was a widow in her house three years and four months. 5 And she made her a tent upon the roof[13] of her house, and put[14] sackcloth upon her loins, and wore[15] her widow's apparel. 6 And she fasted all the days of her widowhood, save on eves of sabbaths,[16] and sabbaths,[17] and eves of new[18] moons, and new[19] moons, and feasts,[20] and festival days[21] of the house of Israel. 7 She was also of a goodly figure,[22] and very beautiful to behold. And her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. 8 And there was none that gave her an ill word, for she feared God greatly. 9 And she heard of[23] the evil words of the people against the ruler[24] because[25] they fainted for lack of water; and[26] Judith heard of all[27] the words that Ozias had spoken unto them, *and* that he had sworn to them[28] to deliver the city unto the Assyrians after five days. 10 And[29] she sent her waiting-woman, that had the oversight[30] of all her affairs,[31] and called Ozias and Chabris and Charmis, the elders[32] of her[33] city. 11 And they came unto her, and she said unto them,

Hear me now, O *ye* rulers of the inhabitants of Betulua,[34] for your words that you have spoken before the people this day *are* not right; and you have established the oath which you have uttered between God and you,[35] and have promised to deliver the city to our enemies, unless within these *days* the Lord turn to help you.[36] 12 And now who are you that have tempted God this day, and set yourselves above[37] God amongst the children of men? 13 And now search out[38] the Lord Almighty, and[39] you shall never find out[40] any *thing*. 14 For you cannot find the depth of the heart of man, neither can you grasp[41] the thoughts of his mind; and[42] how can you search out God, that hath made all these *things*, and know his mind, and[43] comprehend his purpose? Nay *my* brethren, provoke not the Lord our God to anger. 15 For if he choose not to help us within *these* five days, he hath the power to defend in what days he will, or also[44] to destroy us before our enemies. 16 But do not you force[45] the counsels of the Lord our God, for God *is* not as man, that *he* may be threatened, neither *is he* as the son of man, that *he* should be wavering.[46] 17 Therefore let us wait

Ver. 1. — [1] A. V.: Now. [2] *which was* the daughter. There is no article in the Greek, as is the case also before "son" in each instance in the present verse, although the A. V. has "the." [3] Fritzsche adds here, "son of Ananias, son of Gedeon, son of Raphain, son of Achitob" from III. X. 23. 52. Old Lat., Syr. They are found in the A. V. already (with Junius) except that the last two words are spelled as Raphaim, Acithoh. [4] A. V.: Eliu, son of Eliab. [5] Samael (so Ald.; marg., Samaliel, with 248. Co.). [6] Salasadai.

Vers. 2, 3. — [7] A. V.: And M. *was* her husband, of her tribe and (19. 71. 108. omit αὐτῆς) kindred, who. [8] as he stood overseeing them that bound. For ἐπὶ τοῦ δεσμεύοντος, III. X. 19. 44. 55. 64. put the last two words in the plural and III. X. 19. 58. 64. the following words (τό δράγμα). [9] A. V.: heat (Gr., ὁ καύσων). [10] fell on (it is literal (ἔπεσεν ἐπί) but perhaps better rendered by our expression "took to") his; III. 23. 55. 58. 71. 108. *al*. Syr. Old Lat. have αὐτοῦ. [11] A. V.: the (Ald.) city of Bethulia. [12] Balamo. The form, βαλαμών, is supported by II. III. X. 23. 55.

Vers. 4-9. — [13] A. V.: So .... top [14] put on (Gr., ἐπέθηκεν; ἔθεκεν, 44. 71. 74. 76. 106. 236.; ἐπέθετο, 58.). [15] ware. [16] save the eves of the sabbath (Gr., προσαββάτων, without the article). [17] the sabbaths. [18] the eves of the new. [19] the new. [20] the feasts. [21] solemn days (Gr., χαρμοσυνῶν). [22] countenance (Gr., τῷ εἴδει). [23] Now when she heard. [24] governor (Gr., τὸν ἄρχοντα). [25] that. [26] for. [27] had heard all. [28] had sworn. Cod. II. has ὃς for ὡς. The A. V. puts all between "for Judith" .... "five days," inclusive, in a parenthesis.

Vers. 10, 11. — [29] A. V.: then. [30] government. [31] *things* that she had. [32] to call .... ancients. [33] the (Gr., αὐτῆς). [34] governors .... Bethulia. [35] touching this (III. 19. 23. *al*. Co. Ald.) oath which ye made and pronounced (καὶ ἐστήσατε τὸν ὅρκον ὃν ἐλαλήσατε) between God and you. [36] Instead of ἡμῖν of the *text. rec.* II. III. X. 249., with Ald., give ὑμῖν, and the A. V. may therefore be regarded as correct. According to Holmes and Parsons, II. has ἡμῖν.

Vers. 12-15. — [37] A. V.: stand instead of (Gr., ἵστασθε ὑπὲρ τοῦ θ.). Fritzsche, following Holmes and Parsons, cites II. as supporting (with III. X. 55. et al.) the reading ἵστατε, but II. has ἵσταται. [38] A. V.: try (Gr., ἐξετάζετε). [39] but. [40] know (Gr., ἐπιγνώσεσθε). [41] ye perceive (Gr., διαλήψεσθε; so Fritzsche, with III. 19. 44. 55. 64. *al*.). [42] things that he thinketh: then. [43] or. [44] will not help .... *us* when he will, *even* every day, or. 52. 64. 74 76., etc., with Co. and Ald., have for ἡμέραις, καὶ πάσαις ἡμέραις.

Vers. 16-17. — [45] A. V.: Do not bind (marg., engage; ἐνεχυράζατε). [46] Fritzsche adopts, with Biel and others, διαρτηθῆναι (*text. rec.*, with II., διαιτηθῆναι) from 19. 23. 44. 55. Cf. Numb. xxiii. 19, and the *Com*. below, *ad loc*.

for salvation from [1] him, and call upon him to help us, and he will heed our cry,[2]
18 if it please him. For there arose none in our generations,[3] neither is there *any* now at this time,[4] neither tribe, nor family, nor people, nor city, among us, which wor-
19 ship gods made with hands, as it was in earlier times.[5] For which [6] cause our fathers were given to the sword, and for a spoil, and had a great fall before our [7]
20 enemies. But we know none other God save him,[8] therefore we hope [9] that he
21 will not overlook [10] us, nor *any* of our race. For if we be taken, so will all Judæa [11] lie waste, and our sanctuary be [12] spoiled; and he will require the profana-
22 tion thereof from our mouth.[13] And the slaughter [14] of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence
23 and a reproach before them [15] that possess us. For our servitude will [16] not be directed
24 to favor; but the Lord our God will [17] turn it to dishonor. And now,[18] O brethren, let us shew [19] to our brethren, that their life depends [20] upon us, and the sanctuary,
25 and the temple, and the altar, rest upon us. Besides all this [21] let us give thanks
26 to the Lord our God, who trieth us, even as also our fathers. Remember what *things* he did with Abraham,[22] and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.
27 For he hath not tried *us* in the fire, as *he did* them, for the examination of their hearts, neither hath he punished [23] us; but the Lord doth chastise [24] them that come near unto him, for admonition.[25]

28 And Ozias said [26] to her, All that thou hast spoken hast thou spoken with a good
29 heart, and there is none who will [27] gainsay thy words. For this is not the first day wherein thy wisdom is manifest; [28] but from the beginning of thy days all the people have known thy understanding, and that [29] the disposition of thine heart is good.
30 But the people were very thirsty, and compelled us to do as we have spoken unto
31 them,[30] and to bring an oath upon ourselves, which we will not break. And [31] now pray thou for us, because thou art a godly woman, and the Lord will send *us* rain
32 to fill our cisterns, and we shall faint no more. And Judith said unto them, Hear me, and I will do a thing, which shall go from generation to generation to the
33 children of our race.[32] You shall stand this night in the gate, and I will go forth with my waiting-woman; and within the days that you have promised to deliver
34 the city to our enemies the Lord will visit Israel by mine hand. But inquire not you of mine act, for I will not tell [33] *it* unto you, till *the things* be finished that
35 I do. And Ozias and the princes said [34] unto her, Go in peace, and the Lord God
36 go [35] before thee, to take vengeance on our enemies. And [36] they returned from the tent, and went to their posts.[37]

Vers. 17-19. — [1] of. [2] hear our voice. [3] age. [4] in these days. [5] hath been aforetime. [6] the which [7] Codd. 44. 74. 76. 106. 236., with the Old Lat. and Syr., reads αὐτῶν, instead of ἡμῶν. It would make a smoother sentence, but is probably a correction.

Vers. 20-23. — [8] A. V.: god (Gr., ἕτερον θεὸν οὐκ ἔγνωμεν πλὴν αὐτοῦ, the last two words being omitted by 52. 64. Co. Ald.). [9] trust. [10] despise. [11] nation . . . . so all Judea shall. For καθήσεται of the *text. rec.*, Fritzsche adopts κλιθήσεται from 19. 23. 44. 64. Thilo (*Acta Thomae*, p. 16) conjectures that the word should be παυθήσεται. but the first named critic would prefer καυθήσεται, if one may depend on conjecture. [12] A. V.: shall be. [13] at our mouth. Instead of στόματος, II. III. X. 55. 19. 108. Old Lat. Syr. offer αἵματος, but, although so well supported, it must be looked upon as a probable correction. [14] In the margin "fear," which would be to adopt the reading of 52. 64. 243. 248. Co. Ald., φόβον, for φόνον. [15] A. V.: to *all* them. [16] shall. [17] shall.

Vers. 25-27. — [18] A. V.: Now therefore. [19] shew an example (Gr., ἐπιδειξώμεθα). [20] because their hearts depend (Gr., ὅτι . . . . κρέμαται ἡ ψυχὴ αὐτῶν). [21] house . . . . Moreover. [22] which . . . . as *he did* . . . . to Abraham. [23] taken vengeance on. [24] scourge. [25] to admonish *them*.

Vers. 28-36. — [26] A. V.: Then said O. [27] that may. [28] is manifested (Gr., πρόδηλός ἐστιν). [29] because. (This seems not to be just the force of καθότι here.) [30] do unto them as we have spoken. The position of αὐτοῖς after ἐλαλήσαμεν is against such a construction. [31] A. V.: Therefore. [32] Then said Judith . . . . throughout all generations . . . . nation. [33] declare. (The Codd. III. X. 19. 52. read ἀναγγελῶ (for ἐρῶ of the *text. rec.*), 52. 248. Co. Ald., ἀπαγγελῶ). [34] Then said O. and the princes. [35] *be*. It is better to retain the force of the preceding verb, πορεύου. [36] So. [37] wards.

Chapter VIII.

Ver. 1. Only the most important of the ancestors of Judith are mentioned, as is evident from the fact that an interval of six hundred years lies between Sarasadai and Jacob. Other MSS. increase the number of ancestors to seventeen. Sarasadai fails in the Syriac, Old Latin, and Vulgate; while υἱοῦ Συμεών is added, probably with reference to the statement of verse 2 and ix. 2. Even the principal personage of Betulua is said to have been descended from Simeon. Cf. vi. 15.

Ver. 2. It was regarded as praiseworthy to marry among one's own kindred. Cf. Tob. i. 9.

Ver. 3. Solomon had a vineyard at Baal-hamon, which may possibly be the same place as the one here mentioned. The fact that Manasses was buried "with his fathers," in a special place outside of the city, is evidence of the importance of his family.

Ver. 4. The law of Moses laid no restriction on the marriage of a widow, except in case she was left childless, when the brother of the deceased husband had the right to marry her.

Vers. 5, 6. The usual period of special mourning was for a widow one month. The fact that Judith is represented as intermitting her fasting on the day before the Sabbath and the new moon, is regarded by Herzfeld as evidence of a late period for our book (i. 319; cf. also Bertholdt, *Einleit.*, p. 2563; Jahn, *Einleit.*, p. 921). Wolf thinks that what is here said of the "eves of sabbaths," etc., is an interpolation of the Greek text (*Com.*, p. 25). It is not, however, at all likely, although the words are omitted in the Syriac and 58., while the Old Latin gives for it *præter cœnam puram*, and leaves out (except the Codex Germ. 15.) the word *προνουμηνιῶν*. Cf. Mark xv. 42: *ὅ ἐστι προσάββατον*.

Ver. 7. After the word "Manasses," the Old Latin gives a table of his progenitors; but it is obviously taken from verse 1.

Ver. 10. **Her waiting woman,** *τὴν ἅβραν αὐτῆς*, Cf. remarks, *Add. to Esth.*, v. 2.

Ver. 14. Cf. Job xi. 7; Jer. xvii. 9; Rom. xi. 33, 34.

Ver. 16. *Ἐνεχυράζω*. This word means literally *to take security from any one.* Cf. Job xxiv. 3, in LXX. Here the meaning is "to use force," that is, attempt to compel God to adopt a certain course of action. We have accepted, with Fritzsche, the reading *διαρτηθῆναι*, *to be deceived*, or *in suspense*. Probably the author had the LXX. translation of Numb. xxiii. 19, in his mind. Some critics, retaining *διαιτηθῆναι*, would derive it from *διαιτέω* (*i. e.*, *διὰ αἰτέω*) with the meaning "to be entreated." Others derive it from *διαιτάω*, with the signification "to be judged," or "called to account." The rendering of the A. V., "be wavering," is based on the reading *διαρτηθῆναι*, this being one of its metaphorical meanings.

Vers. 18, 19. The statement made is irreconcilable with any theory that assigns the authorship of our book to a period previous to the Babylonian captivity.

Ver. 23. **Directed to favor.** As under Cyrus?

Ver. 27. **That come near.** The Orientals speak of one as being near the king when he has his confidence, and stands in somewhat intimate relations with him.

Ver. 28. **With a good heart.** The meaning is: *thou hast meant well.*

Ver. 29. *Καθότι*. Lit., *in what manner;* but the context seems to require the meaning given above.

Ver. 30. **We will not break.** Even the unnecessary oath could not be broken. Cf. Josh. ix. 19, 20.

Ver. 32. This language of Judith has a certain undisguisable *post facto* coloring, and the whole transaction lacks the ordinary marks of probability.

Ver. 33. **Waiting woman,** *ἅβρας*. Cf. verse 10. It is used for אָמָה at Ex. ii. 5, and for נַעֲרָה at Gen. xxiv. 61, by the LXX.

Chapter IX.

1 But [1] Judith fell upon *her* face, and put ashes upon her head,[2] and uncovered the sackcloth which she was wearing; [3] and it was just when [4] the incense of that evening was offered in Jerusalem in the house of God.[5] And [6] Judith cried with a loud
2 voice to the Lord,[7] and said, O Lord God of my father Simeon, into whose hand [8] thou gavest a sword to take vengeance on [9] the strangers, who deflowered a maid to *her* defilement,[10] and uncovered [11] the thigh to *her* shame, and polluted *her* womb [12] to *her* reproach; for thou saidst, It shall not be so, and *yet* they did *so;*
3 wherefore thou gavest their rulers to be slain, and their bed, which was ashamed of their deception, to *be bathed in* blood,[13] and smotest servants with *their* lords,
4 and lords [14] upon their thrones; and thou gavest [15] their wives for a prey, and *their* daughters to be captives, and all the booty to be the spoil of [16] thy dear children, who also [17] were moved with thy zeal, and abhorred the pollution of their blood,

Ver. 1. — [1] A. V.: Then. [2] After these words Cod. 58., with the Old Lat. and Syr., have the addition *καὶ διεῤῥηξε τὸν χιτῶνα αὐτῆς* which was doubtless meant as an explanation of what immediately follows. [3] A. V.: wherewith she was clothed. [4] about the time that (Gr., *ἄρτι*). [5] the Lord (so III. 55. 58. 64. Co. Ald.). [6] *omits* And. [7] *omits* to the Lord, *πρὸς κύριον* (so 52. 64. 243. 248. Co. Ald.).

Ver. 2. — [8] A. V.: to whom (agreeing with 52. 64. 243. 248. Co. Ald.). [9] of. [10] loosened the girdle of .... (Gr., *ἔλυσαν μήτραν παρθένου*) to defile *her*. For *ἔλυσαν*, 19. 108. read *ἐλυμήναντο* ("maltreated;" cf. Am. i. 11; 4 Macc. xviii. 8). [11] A. V.: discovered. [12] her virginity (Gr., *μήτραν*; 248. Co. *παρθενίαν*).

Ver. 3. — [13] A. V.: so that they dyed their bed in blood, being deceived. The pronoun after *στρωμνήν* is omitted by III. X. 44. *al.* Cod. 248. with Co. reads *ἠρδεύσατο* (*ἀρδεύω*, to water), 23. 64. 243. Ald., *ἠδεύσατο* (to wet, soak), instead of *ᾐδέσατο* of the *text. rec.* Fritzsche conjectures that the word may originally have been *ἡδύνατο* (sweetened). His text reads: *καὶ τὴν στρωμνὴν αὐτῶν ἣ ἡδύνατο τὴν ἀπάτην αὐτῶν εἰς αἷμα.* For *ἀπάτην αὐτῶν*, the Codd. III. 52. 64. and others have *ἀπατηθεῖσαν*, while II. X. 19. 23. 44. 55. and others read the latter without omitting the former, except that X leaves out the pronoun. [14] A. V.: the servants .... the lords.

Ver. 4. — [15] A. V.: and hast given. [16] their (so 19.) daughters .... their (*αὐτῶν*, 19. 64 74. *al.* Co. Ald.) spoils to be divided amongst. [17] which.

5 and called upon thee for aid. O God, O my God, hear me also, the [1] widow. For, thou hast wrought the former things, and these, and those that followed and present things; and what will be thou hast thought of,[2] and what thou hast thought of has
6 come to pass;[3] and [4] what *things* thou didst determine were ready at hand, and said, Lo, we are here. For all thy ways *are* prepared, and thy judgment is in [5] fore-
7 knowledge. For behold, the Assyrians are multiplied in their power; they are exalted with horse and rider;[6] they glory in the strength of footmen; they hope [7] in shield, and spear, and bow, and sling, and know not that thou art Lord, deciding [8]
8 battles. Lord [9] *is* thy name. Throw down their strength in thy power, and bring low [10] their force in thy wrath, for they have purposed to defile thy sanctuary, and [11] to pollute the tabernacle where thy glorious name resteth, to strike off with the [12]
9 sword the horns [13] of thy altar. Behold their pride; send down [14] thy wrath upon
10 their heads; give into mine hand, the [15] widow's, the power that I have conceived; smite by the deceit of my lips servant [16] with prince, and prince with his servant;
11 break down their stateliness by the hand of a woman. For thy power *standeth* not in a [17] multitude, nor thy might in strong *men;* but [18] thou art a God of the lowly,[19] a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a
12 saviour of them that are without hope. Verily, verily,[20] O God of my father, and God of the inheritance of Israel, Lord of the heavens and the earth, Creator of the
13 waters, King of all thy creatures,[21] hear thou my prayer, and make my speech and deceit to be their wound and stripe, who have purposed cruel *things* against thy covenant, and thy hallowed house, and *against* the top of Sion, and *against* the
14 house of the possession of thy children. And make thy whole nation and every tribe fully recognize *and* know that [22] thou art the God of all power and might, and *that* there is none other that protecteth the race [23] of Israel but thou.

Vers. 4–6. — [1] A. V.: a. [2] For thou hast wrought not only those *things*, but also the *things* which fell out before, and which ensued after; thou hast thought upon the *things* which are now, and which are to come. [3] The clause, and what thou hast thought of, etc. (*καὶ ἐγενήθησαν ἃ ἐνενοήθης*), is omitted by 52. 243. 248. Co. Ald. [4] A. V.: Yea. [5] judgments *are* in *thy*. For *ἡ κρίσις*, III. 64. 248. Co. Ald. read *αἱ κρίσεις*; 58. Old Lat. Syr., *αἱ κτίσεις*.

Vers. 7, 8. — [6] A. V.: man (Gr., *ἀναβάτῃ*). [7] *their* footmen . . . . trust. [8] the Lord that breakest the (Gr., *συντρίβων*, but here better rendered by "deciding;" cf. xvi. 3). [9] the Lord. [10] down. [11] *and* (Fritzsche receives a *καί* from X. 19. 44.). [12] and to cast down with. (The *καί* here the same critic rejects as not appearing in II. III. X. 44. 55. 58. "Strike off" would seem to be a better rendering for *καταβαλεῖν* than that given in the A. V., if the context is considered.) [13] horn. It should be rendered as plural. Cf. *Com.*

Vers. 9-14. — [14] A. V.: *and* send. [15] *which am* a widow. [16] the servant. (The A. V. has the article also before each of the three following substantives, although not found in the Greek.) [17] *omits* a. [18] for (Gr., *ἀλλά*). [19] afflicted (Gr., *ταπεινῶν*). [20] I pray thee, I pray thee (Gr., *ναὶ ναί*). [21] and earth . . . . every creature (Gr., *πάσης κτίσεώς σου*. The pronoun is omitted by 44. 58. 74. 76. 106. 236.). [22] every nation and every tribe to acknowledge that. The Gr. of Fritzsche's text is *ποίησον ἐπὶ παντὸς ἔθνους σου καὶ πάσης φυλῆς*. The *text. rec.* (with X.) has *ἐπὶ πᾶν τὸ ἔθνος*. The Codd. III. 58. 64. 243. 248. 249. Co. Ald. write the first clause as in the former instance, excepting *σου*, which they omit — all but 64. 243. [23] people (*ἔθνους*, 52. 58. 64. 243. 248. Co. Ald.).

Chapter IX.

Ver. 1. **Uncovered the sackcloth.** She wore it under her mourning garments. See viii. 5. — **Incense of that evening.** Cf. Ex. xxx. 7, 8.

Ver. 2. She prays to the God of her father Simeon. See viii. 1. This invocation would seem to be scarcely in place when we consider that Jacob highly disapproved of the conduct of his sons which is here applauded. Cf. Gen. xxxiv. 30, and xlix. 5–7. It is, in fact, but another evidence of the later origin of our book, when alone one would have ventured so to reverse the verdict of this patriarch. An intense hatred of "the heathen," as at the time of the Maccabees, might well be the immediate cause of this change of sentiment. Dereser (*Com.*, p. 166) remarks: "If Judith, who sprang from Simeon, looked upon that event from another point of view, one is not permitted to hold her private opinion for a declaration of the Holy Scriptures." (!) — **Who deflowered,** etc. The word *μήτραν* Grotius would change to *μίτραν*. But the former has the support of nearly all the MSS.

Ver. 4. **Pollution of their** [the Israelites'] **blood,** *i. e.*, through the shameful act of the Shechemites.

Ver. 7. **Multiplied in their power.** They have an immense military force.

Ver. 8. **Κέρας.** It is used doubtless in a collective sense. Cf. Ex. xxvii. 2.

Ver. 10. The Old Latin has *ex labiis suasionis meæ*. Codex Corb. reads *charitatis* for *suasionis*. They are evident corrections. — **Stateliness, ἀνάστημα.** The same word is used of Israel at xii. 8, "raising up," *i. e.*, elevation. It is the earlier form of *ἀνάστεμα* (from *ἀνίστημι*).

Ver. 13. **My word and deceit,** *i. e.*, my deceitful, misleading words. The following words are added as a justification of this petition. — **The top** (*κορυφῆς*) **of Zion,** *i. e.*, **Mount Zion,** by which here Jerusalem is meant.

Chapter X.

1 And it came to pass when[1] she had ceased to cry unto the God of Israel, and 2 had made an end of all these words, she rose from her prostration,[2] and called her maid, and went down into the house in which she passed[3] the sabbath days, and 3 her[4] feast days, and took[5] off the sackcloth which she had on, and laid off[6] the garments of her widowhood, and washed *her* body all over with water, and anointed herself with precious ointment, and arranged[7] the hair of her head, and put on a turban,[8] and put on her garments of gladness, wherewith she was clad during the 4 life of Manasses her husband. And she put[9] sandals upon her feet, and put on the anklets and the bracelets and the rings and the ear-rings and all her ornamentation; and she adorned herself very much,[10] to allure[11] the eyes of whatsoever men might[12] 5 see her. And[13] she gave her maid a canteen[14] of wine, and a cruse of oil, and filled a bag with barley bread,[15] and cakes[16] of figs, and with pure[17] bread; and she 6 wrapped up all her vessels[18] together, and laid them upon her. And[19] they went forth to the gate of the city of Betulua,[20] and found standing by it Ozias, and the 7 elders[21] of the city, Chabris and Charmis. And when they saw her — her[22] countenance was altered, and her apparel changed[23] — they wondered at her beauty very 8 greatly, and said unto her, The God[24] of our fathers give thee favor, and accomplish thine enterprises[25] to the pride[26] of the children of Israel, and *to* the exalta- 9 tion of Jerusalem. And she[27] worshipped God. And she said unto them, Command the gate of the city to be opened unto me, and I will[28] go forth to accomplish the things whereof you have spoken with me. And[29] they commanded the young 10 men to open unto her, as they[30] had spoken. And they did so. And[31] Judith went out, she, and her maid with her. And the men of the city looked after her, until she had[32] gone down the mountain, *and*[33] till she had passed the valley, and they[34] could see her no more.

11 And[35] they went straight forward[36] in the valley; and an outpost[37] of the As- 12 syrians met her, and laid hold of[38] her, and asked her, Of what *people* art thou? and whence comest thou and whither goest thou? And she said, I am a daughter[39] of the Hebrews, and am fleeing[40] from them because[41] they shall be given you to 13 be consumed; and I am going[42] before Olophernes the chief general[43] of your army, to make a truthful report;[44] and I will shew him a way, whereby he shall[45] go, and win all the hill country, and of his men shall not one man, not one living soul perish.[46] 14 And[47] when the men heard her words, and beheld her countenance, they wondered 15 greatly at her beauty, and said unto her, Thou hast saved thy life, in that thou hast

Vers. 1-3. — [1] A. V.: Now after that (ἐγένετο is omitted by 44. 106.). [2] where she had fallen down. See *Com.* [3] A. V.: in the which she abode in (Greek, διέτριβεν, etc.). [4] in her. [5] pulled. [6] put off (Gr., ἐξεδύσατο, and in the preceding line περιείλατο). [7] braided (Gr., διέταξε). [8] a tire upon it. See *Com.*

Ver. 4. — [9] A. V.: took (Gr., ἔλαβε . . . . εἰς). [10] about her *her* bracelets and *her* chains (ψέλια, see *Com.*), and *her* rings (δακτυλίους; cf. Is. iii. 20, where this word (in the LXX.) is rendered in the A. V. "ear-rings" being followed by περιδέξια, "rings") and *her* ear-rings (ἐνώτια, at Is. iii. 20, "nose jewels") and all her ornaments (τὸν κόσμον), and decked herself bravely (ἐκαλλωπίσατο σφόδρα). [11] For ἀπάτησιν of the *text. rec.* II. (with III. X. cited by Fritzsche) has ἀπάντησιν, which might therefore well be adopted, although the idea of meeting to charm, attract, is not excluded. [12] A. V.: *all* men that should.

Ver. 5. — [13] A. V.: Then. [14] bottle. (For ἀσκοπυτίνην, which was a leather-covered canteen, X. has simply ἀσκόν, "wine-skin.") [15] parched corn (Gr., ἀλφίτων). [16] lumps (cf. 1 Sam. xxv. 18; xxx. 12, where the same word in the LXX. is rendered in the A. V. "cakes"). [17] fine (Gr., καθαρῶν). It was pure in a ceremonial sense. This word is omitted by 44. 71. 74. 76. 106. 236. Old Lat. Syr. but it is doubtless genuine. [18] A. V.: so she folded all these things (marg., *wrapped* or *packed*). The Greek is περιεδίπλωσε πάντα τὰ ἀγγεῖα. Cf. *Com.*

Vers. 6-9. — [19] A. V.: Thus. [20] Bethulia. [21] there . . . . ancients. [22] A. V.: that (καί) her (see *Com.*). [23] was changed. [24] *repeats* the God. (The second ὁ θεός is not found in II. III. X. 44. 55. 58. 71. 74. 76. 106. 236. 249. Old Lat.) [25] enterprises (Gr., ἐπιτηδεύματα; cf. xi. 6, where it is rendered "purposes," and xiii. 5, where it is translated as here). [26] glory. [27] Then they (23. 44. 52. 55., etc., with Co. Ald. have the plural). [28] gates . . . . that I may. [29] So. [30] she (sing. found in III. X. 64. 74. Co. Ald., and with the addition αὐτοῖς in 19. 108.; cf. viii. 35).

Vers. 10-12. — [31] A. V.: when they had done so, Judith [32] was. [33] and (Co.). [34] *omits* they. [35] Thus. [36] forth. [37] the first watch, etc. (Gr., συνήντησεν . . . . προφυλακή. Cod. 58., with the Old Lat. and Syr. have, "and she met the first watch," etc. At xiv. 2 we find the same word with the article, εἰς τὴν προφυλακήν). [38] took (Gr., συνέλαβον). [39] woman (Gr., θυγάτηρ). [40] am fled. [41] for.

Ver. 13. — [42] A. V.: coming. [43] captain. [44] declare words of truth. [45] can. (The verb is future, and might be better so rendered in this place.) [46] without losing the body or life of any one of his men. The translation is not absolutely incorrect, but lacks the force of the original (σὰρξ μία οὐδὲ πνεῦμα ζωῆς, etc.).

Vers. 14. — [47] A. V.: Now.

hasted to come down to the presence of our lord. And now [1] come to his tent, and
16 *some* of us will [2] conduct thee, until they have delivered thee to his hands. And if so
be [3] thou standest before him, be not afraid in thy heart, but report that which thou
17 hast spoken,[4] and he will treat [5] thee well. And [6] they chose out from themselves [7] an hundred men, and they accompanied [8] her and her maid and brought [9]
18 her to the tent of Olophernes. And there was a concourse in all the camp, for her coming was noised among the tents; and they came and encircled [10] her, as she stood
19 without the tent of Olophernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbor, Who will [11] despise this people, that have among them such women? It [12] is not good that one man of them be left, who being let go could [13] deceive the whole
20 earth. And they that kept guard by [14] Olophernes went out, and all his servants, and
21 they brought her into the tent. And Olophernes rested upon his bed under the mosquito net, which was woven with purple, and gold, and emerald,[15] and precious stones.
22 And [16] they told [17] him of her; and he came out into the front part of [18] his tent,
23 and silver lamps were borne [19] before him. And when Judith came [20] before him and his servants, they all marvelled at the beauty of her countenance. And she fell down upon *her* face, and did reverence unto him. And his servants took her up.

Vers 15-17. — A. V.: [1] now therefore [2] shall. [3] when (Gr., ἐάν). [4] shew *unto him* according to thy word. [5] entreat. [6] Then. [7] of them. [8] to accompany (marg., *and they prepared* a chariot *for her*). The Greek is καὶ παρέζευξαν αὐτῇ. At xv. 11 we find ἔζευξε τὰς ἁμαξας αὐτῆς, rendered in the A. V. by "made ready her carts." At 1 Kings xviii. 44, we have in the LXX. ζεῦξον τὸ ἅρμα σου (A. V.: Prepare *thy chariot*), as rendering for a Hebrew word meaning "to bind." But here the force of the preposition is to be noted. Literally, the verb means *to yoke beside*, *to couple*, *i. e.*, they joined themselves to her as an escort. [9] A. V.: they brought.

Vers. 18-23. — [10] A. V.: Then was there . . . . . throughout . . . . about. [11] would. [12] surely it. (See *Com.*) [13] might. [14] lay near. [15] Now . . . . a canopy (see *Com.*) . . . . emeralds (58.) [16] So. [17] shewed (Gr., ἀνήγγειλαν). [18] before (Gr., εἰς τὸ προσκήνιον. The A. V. gives the impression that he went outside of his tent, but it was into what was called in Latin the *proscenium* = λογεῖον of Polyb. xxx. 18, 4). [19] with silver lamps going. [20] And when J. was come.

Chapter X.

Ver. 2. Καὶ ἀνέστη. Cf. on the force of the connective the note at v. 20. — Ἀπὸ τῆς πτώσεως. This word means simply "fall," and refers only to Judith's prostrate position, and not at all (as implied in the A. V.) to the place where she was. See ix. 1. — **Precious ointment.** Different kinds of oil were used for this purpose: olive oil, oil of myrrh, and of the castor bean. Here it is called μύρον, and its valuable quality indicated by describing it as thick, πάχος. — **In which she passed.** Cf. viii. 5, 6.

Ver. 3. **A turban,** μίτραν. The A. V. has in the margin, "Gr. *mitre*:" but it is a different word which is so rendered at iv. 15 (κίδαρις). Cf. xvi. 8, where also we find the present word rendered "tire" in the A. V. It seems better to render by "turban," as the word "mitre" has a technical meaning in connection with the dress of the priests.

Ver. 4. Sandals were not worn in the house. Great attention was bestowed on them by the female sex, the thongs with which they were bound on being often richly embroidered. — Χλιδῶνας, *anklets.* This word is used by the LXX. to translate צְעָדָה. It means *a going*, *marching*, and in the plural *step-chains.* They were short chains attached by females to the ankle-band of each foot, so as to compel them to take short steps, go "mincingly." See Is. iii. 30. It may mean here "bracelet" or "anklet;" but probably has the latter signification, as another word for "bracelet," ψέλια, immediately follows.

Ver. 5. In this scrupulosity of Judith with respect to what she ate there is evidence of a late authorship for our book. She would not eat even the ordinary bread of her own people, she says. It must be καθαρός. This word, however, is probably meant simply to distinguish the Jewish preparation from that of the heathen. Cf. xii. 1, 2. — The word περιδιπλόω, *fold together*, *wrap up*, is said to be found only here. Judith was afraid these vessels, to be used in cooking, might come in contact with something ceremonially unclean.

Ver. 7. On καί in a secondary clause after a particle of time, cf. Winer, p. 438. The clause beginning "and her countenance was altered," with the one next following, are parenthetic, being the ground of the following assertion.

Ver. 8. **She worshipped God.** This probably refers to a simple bowing or kneeling. Some suspect, however, a failure in translation, and think that Judith bowed herself before the elders.

Ver. 10. Ἀπεσκόπευον, **looked after her.** The word contains the idea of looking down from above. The ending ευω for εω is of late origin. Cf. Winer, p. 92.

Ver. 13. Διαφωνέω. It means, first, *to sound apart*, *to be out of harmony.* At a later period, however, it received other derived meanings: (1) *to be wanting*, *to be missed*; (2) *to perish.* Either of the last two meanings would be proper in the present case.

Ver. 14. For the construction where καί introducing the principal clause is left untranslated, cf. verse 7, above, and v. 20.

Ver. 15. **Will conduct,** προπέμψουσι. The first meaning of the verb is *to dismiss*, *send forth.* See Wisd. xix. 2.; Xen., *Cyr.*, ii. 4, 8. A secondary meaning, as here (cf. Acts xv. 3), is *to accompany.* Cf. 1 Esd. iv. 47; 1 Macc. xii. 4.

Ver. 17. The number of men sent as escort to Judith and her maid to the tent of Olophernes seems, from our point of view, somewhat large.

Ver. 19. Ὅτι, rendered "surely" in the A. V., appears designed to introduce the remark of some other person, and may be omitted in the translation.

Ver. 21. Κωνωπεῖον. It was a couch with curtains used to protect one from mosquitoes, and the name was derived from κώνωψ, *a gnat* (Lat. *culex*). Cf. Herod., ii. 95. Here the reference seems to be simply to the curtains: ἐν τῷ κωνωπείῳ. Cf. xiii. 15; xvi. 19. Other forms of the word in use in ecclesiastical Greek were κωνωπεών and κωνωπίων.

Ver. 22. The lights were necessary, inasmuch as it was still night (xi. 3). She had gone forth in the night, probably in order to make it seem more likely that she was a fugitive (viii. 33). But the sentinels and the men of the camp — how could they have discovered, then, that she was so extraordinarily beautiful? See verses 14, 19.

Chapter XI.

1 And Olophernes said unto her, Woman, be of good comfort, fear not in thine heart, for I never hurt any that was willing to serve Nabuchodonosor, king[1] of 2 all the earth. And now[2] if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them; but they have done 3 these *things* to themselves. And[3] now tell me wherefore thou didst flee[4] from them, and didst[5] come unto us; for thou dost[6] come for safety.[7] Be of good com- 4 fort, thou shalt live[8] this night, and hereafter; for none shall hurt thee, but treat[9] 5 thee well, as they do the servants of king Nabuchodonosor my lord. And[10] Judith said unto him,

Receive the words of thy servant, and suffer thy handmaid to speak in thy pres- 6 ence, and I will report[11] no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my 7 lord shall not fail of his purposes. For as Nabuchodonosor king of all the earth liveth, and as[12] his power liveth, who hath sent thee to put in order[13] every living thing, not[14] only do men serve[15] him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor 8 and all his house. For we have heard of thy wisdom and the subtle devices of thy spirit;[16] and it is reported in all the earth, that thou only *art* clever[17] in all the 9 kingdom, and mighty in insight, and admirable as army leader.[18] And now[19] *as concerning* that which Achior said[20] in thy council, we have heard his words; for the men of Betulua[21] saved him, and he informed them of[22] all that he had spoken 10 unto thee. Therefore, O lord *and* governor, disregard[23] not his word; but lay it up in thine heart, for it is true. For our race is not punished,[24] neither does the 11 sword prevail[25] against them, except they sin against their God. And now, that my lord be not driven out[26] and so become unsuccessful,[27] and that death may fall[28] upon them, sin[29] hath overtaken them, wherewith they will provoke their 12 God to anger, when they do[30] that which is not allowed[31] to be done. For since victuals failed[32] them, and water of every kind was scant, they have determined to fall[33] upon their cattle, and purposed to consume all *those things*, that God by his 13 laws hath forbidden them to eat.[34] And they have[35] resolved to consume[36] the first-fruits of the grain, and the tenths of the[37] wine and the[38] oil, which they had reserved

Vers. 1-7. — [1] A. V.: Then said Olofernes .... the king. [2] Now therefore. [3] But. [4] art fled. [5] art. [6] art. [7] safeguard. [8] For ζήσῃ, X. offers ζωῇ ζήσῃ. [9] A. V.: entreat. [10] Then. [11] declare. [12] *As .... as*. [13] for the upholding of (Gr., εἰς κατόρθωσιν). [14] for not. [15] only men shall serve.

Vers. 8-10. — [16] A. V.: thy policies (Gr., τὰ πανουργεύματα τῆς ψυχῆς σου). [17] excellent (Gr., ἀγαθός, but its meaning is determined by the context; marg. of A. V., in favour). [18] knowledge (Gr., ἐπιστήμῃ) and wonderful in feats of war (Gr., ἐν στρατεύμασι πολέμου). [19] Now. [20] the matter, which Achior did speak. [21] Bethulia. [22] declared unto them. [23] reject (Gr., παρέλθῃς). [24] nation shall not be punished (Gr., οὐ .... ἐκδικᾶται). [25] can . . . prevail (οὐδὲ κατισχύει).

Vers. 11, 12. — [26] A. V.: defeated (ἔκβολος). [27] and frustrate of his purpose. [28] even death is *now* fallen (Gr., καὶ ἐπιπεσεῖται θάνατος ἐπί, the force of ἵνα being continued from the preceding clause). [29] and *their* sin. There is a καί, but see *Com.* [30] A. V.: whensoever they shall do. [31] fit. (See *Com.*) [32] for their (III. 23. 44. *al.* Co. Ald.) victuals fail. The particle γάρ is omitted in III. X. 19. 44. 52. 55. *al.* Co. and Ald., and the verb changed from ἐξέλιπεν to παρεξέλιπεν (III. 236., παρεξέλειπεν), *i. e.*, the γάρ appears as παρ in these authorities by mistake. Cod. II. has ἐξέλειπεν. [33] A. V.: all *their* water is scant, and .... lay *hands* (Gr., πᾶν ὕδωρ .... ἐπιβαλεῖν). [34] God hath forbidden them to eat by his laws.

Ver. 13. — [35] A. V.: and are. [36] spend. [37] corn .... of. [38] *omits* the.

as sacred to [1] the priests that serve in Jerusalem before the face of our God, which [2] *things* it is not lawful for any of the people so much as to touch with *their* hands.
14 And they have sent messengers [3] to Jerusalem, because they also that dwell there
15 have done the like, to bring them the permission from the council.[4] And it shall be when it announces it to them and they do *it*,[5] they shall be given thee to be de-
16 stroyed the same day. Wherefore I thy servant, having learned of [6] all this, fled [7] from their presence; and God sent [8] me to work things with thee, whereat
17 all the earth shall be astonished, whosoever [9] shall hear it. For thy servant is God-fearing,[10] and serveth the God of heaven night and day. [11] And now [12] my lord, I will remain with thee, and thy servant will go out by night [13] into the valley, and I will pray unto God, and he will announce to [14] me when they have
18 committed their sins; and I will come and shew *it* unto thee; and [15] thou shalt go forth with all thine army, and there is none of them that will [16] resist thee.
19 And I will lead thee through the midst of Judæa, until *thou* come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not growl [17] at thee; for these *things* were told me [18] according to my foreknowledge, and they were announced unto me, and I was sent [19] to tell thee.

20 And [20] her words pleased Olophernes and all his servants; and they marvelled at
21 her wisdom, and said, There is not such a woman from one end of the earth to the
22 other, for beauty of face, and intelligent speech.[21] And [22] Olophernes said unto her, God hath done well to send thee before the people, that strength might be in our
23 hands, but [23] destruction upon them that lightly regard my lord. And now thou art beautiful [24] in thy form,[25] and sagacious in thy speech; [26] surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the palace [27] of king Nabuchodonosor, and shalt be renowned through the whole earth.

Vers. 13–15. — [1] A. V.: sanctified and reserved for (Gr., διεφύλαξαν ἁγιάσαντες). [2] the which. [3] For . . . . some. There is no word for messengers in the Greek, but it is contained in the verb and the following τοὺς μετακομίσοντας. [4] A. V.: a license from the senate (Gr., τὴν ἄφεσιν . . . . γερουσίας. Cf. iv. 8). [5] Now when they shall bring them word (for ἔσται . . . . ὡς ἂν ἀναγγείλῃ — 52. 64. 243. 248. Co. Ald. have the fut. plur.), they will *forthwith* do *it*, and.

Vers. 16–19. — [6] A. V.: thine handmaid (cf. vers. 5, 17) knowing (ἐπιγνοῦσα). [7] am fled. [8] hath sent. [9] *and* whosoever. [10] religious. [11] day and night (as 19. 44. 106. 108. 236.). [12] now therefore. [13] by night (Gr., κατὰ νύκτα, *i. e.*, night by night). [14] tell. (Fritzsche adopts ἀναγγελεῖ from III. 19. 52. 58. 64. Old Lat. instead of ἐρεῖ of the *text. rec.*) [15] then. Fritzsche adopts καί here from III. 23. 44. 55. 58. 71. 74. 76. Co. Ald. It is wanting in the *text. rec.* [16] A. V: shall be . . . . shall. [17] *so much* as open his mouth. Literally, it would be, "mutter with his tongue." [18] A. V.: were told me (marg., *have I spoken*, ἐλαλήθη μοι; cf. Luke i. 45; Acts. ix. 6; Heb. ix. 19). [19] declared . . . . am sent (Gr., ἀπεστάλην).

Vers. 20–23. — [20] A. V.: Then. [21] *both* for. wisdom of words. Fritzsche adopts the reading ἐν κάλλει προσώπου from 19. 44. 52. 64. Old Lat. Syr. But II., with III., has ἐν καλῷ προσώπῳ. The *text. rec.* agrees with the latter, excepting the preposition. [22] A. V.: Likewise. [23] and. [24] *both* beautiful. [25] countenance (Gr., εἴδει). [26] witty in thy words. The word rendered "witty" is ἀγαθός, whose generic meaning is "good." But it means *good in its kind*, and hence may be used as an epithet for all sorts of nouns as opposed to κακός, *bad in its kind*. See Liddell and Scott's *Lex.*, *ad voc.* The context here determines, as at ver. 8, the particular meaning to be attached to it. [27] house.

Chapter XI.

Ver. 2. **Set light by me,** ἐφαύλισάν με. Cf. verse 22, and remarks in *Com.* at i. 11.

Ver. 7. **For as N. . . . . liveth.** Here we have ζῇ, and not, as at ii. 12, the unusual participle. Cf. remarks in *Com.* at that place. — **The beasts of the field.** Cf. for a similar thought Bar. iii. 16, and Ps. viii. 7; but especially Jer. xxvii. 6, where it is said by the prophet that God had given the beasts of the field to serve Nebuchadnezzar. — Ἐπὶ N. καὶ παντὸς τοῦ οἴκου αὐτοῦ. We adopt this emendation of Fritzsche, in which the genitive is substituted for the accusative, the latter being in such a connection apparently inadmissible.

Ver. 8. **As army leader.** Lit., *in armies of war*. But Wahl would render στράτευμα here by *camp*.

Ver. 9. **Saved him** (marg. of A. V., *gat him*), περιεποιήσαντο. Cf. 1 Macc. vi. 44, *to get* (περιποιῆσαι) *him*, etc. The literal meaning is *to make remain over and above;* hence, *to keep safe, save;* in the middle voice, *to get, save for one's self; get possession of*. The active is also sometimes so used. The LXX. uses this word at Gen. xii. 12: *but they will save thee alive* (σὲ δὲ περιποιήσονται).

Ver. 11. We have translated the words ἔκβολος and ἄπρακτος in their usual signification; the first by *driven out*, and the second by *unsuccessful*. Cf. Fritzsche, *Com.*, *ad loc.* — **Not allowed to be done,** ἀτοπίαν. Lit., *that which is out of place*. Here in the sense of anything sinful. The word in this form does not occur elsewhere in the LXX. or N. T. — For the force of καί before κατελάβετο, see v. 20.

Ver. 12. **All the water** (A. V.). Better, *water of every kind* (πᾶν ὕδωρ), including rain-water, spring water, etc. — Ἐπιβαλεῖν is used intransitively in the sense of *fall upon*. The Old Latin adds: *et bibere sanguinem eorum*.

Ver. 13. **Which.** We might have expected ὅς instead of the neuter ὅ. — The word σῖτος means "wheat," and also "grain" in general.

Ver. 16. The old question here comes up: whether deception is ever justifiable, — whether especially, however, this deception of Judith can be justified. There are two classes of apologists for her: (1) those who would find in her words a double sense, one of which was true; (2) those who declare her actions right on the ground of necessity. Does, then, necessity know no law, not even a moral one? Or can anything be necessary which is opposed to the moral law? It is certainly a remarkable circumstance that Judith is so exceedingly particular not to break the ceremonial law with respect to eating anything forbidden; while she seems to regard it as a mark of special virtue to practice this deception on Olophernes, and even asks God's blessing on her acted and spoken falsehoods.

Chapter XII.

1 And [1] he commanded to bring her in where his silver vessels were set out,[2] and bade that *they* should spread a mat for her that she *might eat* of his food, and drink 2 of his wine.[3] And Judith said, I will not eat thereof, lest there be an offence; but 3 provision shall be made for me of the *things* that have been brought along.[4] And [5] Olophernes said unto her, But if what thou hast fail, whence could we get to give 4 thee like them? [6] for there are [7] none with us of thy nation.[8] And Judith said [9] unto him, *As* thy soul liveth, my lord, thy servant will not consume [10] those *things* that I have, before the Lord work by mine hand *the things* that he hath determined. 5 And [11] the servants of Olophernes brought her into the tent, and she slept till mid-6 night; and she arose towards [12] the morning watch, and sent to Olophernes, saying, 7 Let my lord now bid that thy servant be suffered to go forth unto prayer. And [13] Olophernes commanded the body guard [14] that *they* should not prevent [15] her. And [16] she abode in the camp three days, and went out every [17] night into the valley of 8 Betulua,[18] and washed herself at the [19] fountain of water in [20] the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising 9 up of the children of her people. And [21] she came in clean, and remained *so* [22] in the 10 tent, until she ate her food towards [23] evening. And it came to pass on [24] the fourth day that [25] Olophernes made a feast to his servants only, and included none of the 11 officers among the invited.[26] And he said [27] to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade the [28] Hebrew woman who [29] is with thee, 12 to [30] come unto us, and eat and drink with us. For lo, it were [31] a shame for our person, if we should [32] let such a woman go, without having had intercourse with her;[33] 13 for if we win her not, she will laugh at us.[34] And Bagoas went out [35] from the presence of Olophernes, and came in to her, and said,[36] Let not, I pray,[37] this fair damsel scruple to come to my lord, to be [38] honored in his presence, and drink wine for merriment with us, and become this day as one of the daughters of the 14 Assyrians, who [39] serve in the palace of Nabuchodonosor. And Judith said unto him, And who am I,[40] that I should gainsay my lord? for everything that [41] pleaseth him I will do speedily, and it [42] shall be my joy unto the day of my death.

Vers. 1-3. — [1] A. V.: Then. [2] plate was set (cf. *Com.*). [3] *they* should prepare for her of his own meats, and that *she* should . . . . own wine (Gr., *καταστρῶσαι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων αὐτοῦ*, etc.). [4] *for me*, of . . . . that I have brought (Gr., *ἐκ τῶν ἠκολουθηκότων*, etc.). [5] Then. [6] If thy provision should fail how should we give thee the like (Gr., *πόθεν ἐξοίσομεν — ἕξομεν*, III. 19. 23. 52. 58. Co. Ald. — *σοι δοῦναι, ὅμοια αὐτοῖς*). [7] be. [8] For *ἔθνους* we find *γένους* in III. 19. 44. 55., etc., with Co. Ald., and *λαοῦ* in 58. The first word, however, would have been quite proper in the mouth of Olophernes.

Vers. 4-7. — [9] A. V.: Then said Judith. [10] thine handmaid shall not spend. [11] Then. [12] *when it was* towards. [13] command that thine handmaid may . . . Then. [14] *his* guard (Gr., *τοῖς σωματοφύλαξι*). [15] stay. [16] thus. [17] in the. For *κατὰ νύκτα*, 19. 23. 44. 55. and others read *τὴν νύκτα* (Jun., *noctu*), but it does not agree so well with the context. Cf. xi. 17. [18] A. V.: Bethulia. [19] in a. [20] by. The words *ἐν τῇ παρεμβολῇ* are omitted in 58. Old Lat. Syr., but obviously with design, in order to spare Judith.

Vers. 9, 10.— [21] A. V.: So. [22] omits *so* (which seems necessary to complete the sense). [23] did eat her meat at. [24] And in (Gr., *ἐγένετο ἐν*; the verb is omitted by 44. 71. 106.). [25] *omits* that. [26] own servants . . . . called none of the officers to the banquet. See *Com.* For *χρῆσιν* (*τοῦ πότου* being understood) of the *text. rec.*, III. 19. 23. 44. 52. 58. and others, with Co. Ald., have *κλῆσιν*, which is probably correct, and we have rendered accordingly.

Vers. 11-13. — [27] A. V.: Then said he. [28] *this.* [29] which. [30] that *she.* [31] *it will be.* The copula is wanting, and what we have substituted seems more suitable. [32] A. V.: shall (future with the force of the subjunctive). [33] her company (Gr., *ὁμιλήσαντες αὐτῇ*, here used technically of sexual intercourse). [34] draw (Gr., *ἐπισπασώμεθα*; see *Com.*) her not *unto* us . . . . us to scorn. [35] Then went Bagoas. [36] came to . . . . he said. [37] *omits* I pray (*δή*) with 64. 243. Co. Ald. [38] A. V.: fear to . . . . and to be. [39] and be merry . . . . be made . . . . which.

Ver. 14. — [40] A. V.: house of Nabuchodonosor. Then said Judith, Who am I now. [41] surely whatsoever (Gr., *ὅτι πᾶν*). [42] The pronoun *τοῦτο* has *μοι* either before or after it in II. III. 23. 44. 52. 55. 58. 64., etc., with Co. Ald. It does not appear in the *text rec.*, or in that of Fritzsche.

15 And[1] she arose, and decked herself with *her* apparel and all *her* woman's ornamentation.[2] And her maid came up and spread the mats[3] on the ground for her in front of[4] Olophernes, which she had received of Bagoas for her daily use, that *she* 16 might recline[5] and eat upon them. And[6] Judith came in and reclined;[7] and Olophernes'[8] heart was ravished with her, and his soul[9] was moved, and he desired greatly intercourse with her; and he had sought opportunity to seduce[10] her, from 17 the day that he had seen her. And Olophernes said[11] unto her, Drink now, 18 and be merry with us. And Judith said, I will indeed[12] drink, *my* lord, because my life[13] is magnified in me this day more than all the days since I was born. 19 And[14] she took and ate and drank before him what her maid had prepared. 20 And Olophernes took great delight in her, and drank much more wine than he had drunk at any time *before*[15] in one day since he was born.

Ver. 15.—[1] A. V.: So. [2] attire (Gr., *παντὶ τῷ κόσμῳ τῷ γυναικείῳ*). The Codd. III. 19. 108. omit these words, excepting the last two, which it would thus connect directly with *ἱματισμῷ*. [3] A. V.: went and laid soft skins. [4] over against. [5] sit.

Vers. 16–20.—[6] A. V.: Now when. [7] sat down. [8] Olofernes his. [9] mind. [10] her company, for he waited a time to deceive (Gr., *καὶ ἐτήρει καιρὸν τοῦ ἀπατῆσαι*). The Old Lat. and Syr., with 58., read with obvious coloring, *ἐζήτει καιρὸν ἀπαντῆσαι αὐτῇ*. [11] A. V.: Then said O. [12] So J. said I will drink now (*δή*). [13] For *τὸ ζῆν* 19. 108. give *ἡ ψυχή*, probably because of the supposed impropriety of the expression: "my life is magnified"). [14] A. V.: Then. [15] omits *before* (which is necessary to save the expression from a contradiction).

Chapter XII.

Ver. 1. **Silver vessels, *ἀργυρώματα*.** We prefer this rendering to that of the A. V., *plate* (cf. xv. 11). If the word *plate* were used, it should at least be limited by *silver*.—**Spread a mat, *καταστρῶσαι αὐτῇ*.** The bed and sitting furniture are much the same among the Orientals. The meaning here is that a mat was to be spread for Judith, in order that she might recline and eat.

Ver. 2. **An offense,** *i. e.* to God: *a sin*. The special stress which in this book is laid on this matter of eating nothing unclean is noticeable. See Hitzig's and Keil's *Com.*, respectively, at Dan. i. 8; and cf. Tob. i. 10; 1 Macc. i. 62 f.; 2 Macc. v. 27.

Ver. 5. The tent especially designed for Judith seems to be meant. That it was adjoining that of Olophernes seems probable. Cf. verses 9 and 11; also, x. 20; xiv. 17.—**Till midnight.** This is but the first night. One might suppose it hardly probable that all that has been described could have happened between early evening and a time much before midnight. Cf. viii. 33; x. 20, 22; xi. 3.

Ver. 7. **In the camp, *ἐν τῇ παρεμβολῇ*.** Gutmann suspects a mistranslation. It is said, just before, that Judith went out (of the camp) into the valley of Betulua, and yet that she "bathed at the fountain in the camp," which is a contradiction. He thinks that *ἐν* here is used to translate the Hebrew בְּ; which may mean as well "near," or in the vicinity of. Others conjecture that the Greek translator read במחנה for מֵהַנִּדָּה, "from the uncleanness." But cf. vi. 11; vii. 3.

Ver. 10. The word rendered *banquet* is *χρῆσιν* in the common Greek text, which we have changed, however, to *κλῆσιν*, on the authority of the above-mentioned MSS. Its ordinary meaning is "invitation" (Xen., *Symp.*, i. 7); but here, evidently, it points to the "invited." Fritzsche thinks the word in the original may have been מִקְרָא, *a convocation*. **None of the officers, *οὐδένα τῶν πρὸς τοῖς χρείαις*,** i. e., *no one intrusted with the management of affairs, none of the higher officials*. Participation in the feast was confined to a small number, because the object was simply to make an occasion for inviting Judith.

Ver. 11. **Bagoas.** A frequently recurring name among Persian eunuchs, and meaning much the same as eunuch in that language.

Ver. 12. **Win her not, *μὴ ἐπισπασώμεθα*.** Xenophon uses this verb with reference to the seduction of a woman. Cf. *Cyrop.*, v. 5, 10. The idea of employing force, if necessary, is not excluded. The word was also the one used to signify the making of a prepuce by art. Cf. 1 Cor. vii. 18.

Ver. 13. Lit., *Thou wilt drink* (*πίεσαι*) *wine*. For this form of the verb, see Luke xvii. 8, and cf. Winer, p. 88.—**Who serve, *αἱ παρεστήκασιν*.** So xiii. 1, "waiters."

Ver. 16. **Was ravished, *ἐξέστη*.** Lit., *put out of its place, changed*, and, metaphorically, *driven crazy*. Cf. Matt. v. 28.

Ver. 20. *Ηὐφράνθη*, for *εὐφράνθη*, occurs a few times in the LXX. Cf. Lam. ii. 17.—**In her, *ἀπ' αὐτῆς*.** Cf. LXX. at 2 Chron. xx. 27. The preposition *ἐκ* is also used with the genitive in this sense. See the LXX. at Prov. v. 18. Some cursives read *ἐπ' αὐτῇ*. Cf. vii. 12; xiv 18. The preposition is probably used to render the Heb. מִן, and indicates the source from which his joy proceeded.

CHAPTER XIII.

1 Now when the evening came on,[1] his servants made haste to depart. And Bagoas shut his tent from[2] without, and shut out[3] the waiters from the presence of his lord; and they went to their beds, for they were all weary, because the feast had 2 lasted quite long.[4] And Judith was left alone in the tent, with[5] Olophernes who had 3 fallen forward[6] upon his bed, for he was filled with wine. And[7] Judith had bidden[8] her maid stand outside[9] her bedchamber, and wait[10] for her coming forth, as on every day, for she said *she* would go forth to her prayer.[11] And she spake to Ba- 4 goas to[12] the same purpose. And[13] all went forth from her presence.[14] and no one[15] was left in the bedchamber, little or[16] great. And[17] Judith, standing by his bed, said in her heart, O Lord God of all power, look at this time[18] upon the works of 5 mine hands for the exaltation of Jerusalem. For now *is* the time to help thine inheritance, and to execute my purpose to the destruction of enemies who rose[19] 6 against us. And she went[20] to the pillar[21] of the bed, which was at Olophernes' head, 7 and took down his sword[22] from thence; and approaching the bed, she[23] took hold 8 of the hair of his head, and said, Strengthen me, O God[24] of Israel, this day. And she smote twice upon his neck with *all* her might, and she took away his head from 9 him, and rolled his body[25] from the bed, and removed the mosquito net[26] from the pillars; and shortly[27] after she went forth, and gave Olophernes'[28] head to her maid; 10 and she put it in her provision-sack.[29] And they two went out[30] together, according to their custom, unto prayer, and having passed through the camp, they compassed that valley, and went up the mountain of Betulua,[31] and came to the gates thereof.

11 And Judith cried from far[32] to the watchmen upon the gates,[33] Open, open now the gate; God, our[34] God, *is* with us, to shew *his* power yet in Israel,[35] and *his* 12 might[36] against the enemy, as he hath also[37] done this day. And it came to pass[38] when the men of her city heard her voice, they made haste to go down to the gate 13 of their city; and they called the elders of the city. And they[39] ran all together, small[40] and great, for her coming was unexpected to them; and[41] they opened the gate, and received them; and they[42] made a fire for a light, and stood round about 14 them. But[43] she said to them with a loud voice, Praise God, praise; praise God, who[44] hath not taken away his mercy from the house of Israel, but hath destroyed 15 our enemies by mine hands this night. And[45] she took the head out of the bag, and shewed *it*, and said unto them, Behold the head of Olophernes, chief general[46] of the army of Assur, and behold the mosquito net,[47] wherein he lay[48] in his drunk- 16 enness; and the Lord hath smitten him by the hand of a woman. And as[49] the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and he committed not[50] sin with me, to defilement

Vers. 1–3. — [1] A. V.: was come (Gr., ἐγένετο). [2] *omits* from (Gr., ἔξωθεν). [3] dismissed. The Codd. 23. 44. 64. *al.* Co., read ἀπέλυσε; Ald., ἀπέλυσαν; Old Lat., *dimisit.* But they are all doubtless corrections, and weaken the force of the original, ἀπέκλεισε. [4] A. V.: had been long (Gr., διὰ τὸ ἐπὶ πλεῖον γεγονέναι). [5] and (καί, but here better rendered by "with"). [6] lying along (Gr., προπεπτωκώς). [7] Now. [8] had commanded (the tense is aorist, but with a pluperfect sense). [9] to stand without. [10] to wait. [11] *she did* daily (Gr., καθάπερ καθ' ἡμέραν) .... prayers. [12] spake to .... according to.

Vers. 4, 5. — [13] A. V.: So. [14] *omits* from her presence. After προσώπου, III. 23. 52. 71. and others, with Co. Ald. (Fritzsche), read αὐτῆς; 58., 'Ολοφέρνου; 44. and others, αὐτοῦ; *text. rec.*, the word alone. [15] A. V.: none. [16] neither little nor (lit., "from little to," cf. Jer. vi. 18). [17] Then. [18] present (Gr., ὥρᾳ). [19] mine enterprises (plur. 64. 243. 248. Co. Ald.) .... the enemies which are risen. The substantive is without the article, and the verb is in the aorist.

Vers. 6, 7. — [20] A. V.: Then she came. [21] Badwell suggested the reading κίονι (pillar) for κανόνι, but the authorities are unanimous for the latter, and it makes no special difficulty. Cod. 58. (with the Syr.) omits the allusion to the bed of Olophernes in this place, and avoids it at ver. 4. [22] A. V.: fauchin (cf. xvi. 9). [23] approached to *his* bed, and. [24] O Lord God. The authorities for κύριε here are III. 44. 58. 243., etc., with Old Lat. Co. Ald.

Vers. 9, 10. — [25] A. V.: tumbled (Gr., ἀπεκύλισε) his body down. [26] pulled down the canopy (see *Com.*). [27] A. V.: anon. [28] Olophernes his. (At ver. 6 we found "Olophernes'" in the A. V.) [29] bag of meat. [30] so they twain went. [31] when they passed the camp they compassed the (71.) valley. [31] Bethulia. The words "unto prayer," ἐπὶ τὴν προσευχήν, are supported by III. X. 19. 23. 52. 58. *al.* Co. Ald., and we have not thought it best to omit them, although not found in the *text. rec.* or adopted by Fritzsche.

Vers. 11–13. — [32] A. V.: Then said Judith afar off. [33] at the gate (plur. in Gr., except in 74.). [34] *even* our. [35] in Jerusalem (so Ald. and Greek Bible of 1597 — Frankfort). [36] forces (Gr., κράτος). [37] even (Gr., καί). [38] Now (44. 71. 106. omit ἐγένετο). [39] *then* they. [40] both small. [41] it was strange unto them that she was come: so. [42] *omits* they.

Ver. 14–16. — [43] A. V.: Then. [44] Praise, praise God .... *I say*, for he (Gr., ὅς). [45] So. [46] the chief captain. [47] canopy [48] did lie. [49] *As* (Gr., καί). [50] *yet* hath he not committed (verb in aorist).

17 and shame.[1] And [2] all the people were greatly [3] astonished, and bowed themselves,[4] and worshipped God, and said with one accord, Blessed be thou, O our
18 God, who [5] hast this day brought to nought the enemies of thy people. And Ozias said [6] unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed *be* the Lord God, Creator of [7] the heavens and the earth, who [8] directed thee to the cutting off of the head of the chief of our enemies.
19 For thy [9] confidence shall not depart from the heart of men, who [10] remember the
20 power of God, for ever. And God make [11] these *things* to thee an eternal exaltation,[12] to visit thee in good *things*, because thou didst not spare thy life on account of the humiliation of our race,[13] but didst help us up from our fall,[14] walking a straight path [15] before our God. And all the people said, So be it, so be it.

Vers. 16-20. — [1] to defile and shame *me* (Gr., *εἰς μίασμα*, etc.). [2] A. V.: Then. [3] wonderfully (*σφόδρα*). [4] *themselves.* [5] which. [6] Then said Ozias. [7] which hath created (lit., "who created;" but better rendered as above, on account of what follows). [8] which hath. [9] *this* thy. [10] which. [11] turn (Gr., *ποιῆσαι*). [12] for a perpetual praise (Gr., *εἰς ὕψος αἰώνιον*). [13] hast not spared . . . . for the affliction . . . . nation. [14] hast revenged our ruin (Gr., *ἐπεξῆλθες* — here used in a friendly sense — *τῷ πτώματι ἡμῶν*). [15] *way.* The substantive is involved in the verb and adjective, and need not be italicized.

Chapter XIII.

Ver. 2. **Filled with wine.** Lit., "The wine was poured out round about him." Dereser: "He swam in wine."

Ver. 3. It is not explained how Judith was able to escape from the tent, although it was fastened from without.

Ver. 4. **Said in her heart.** The Vulgate adds characteristically: "*cum lacrymis et labiorum motu in silentio.*"

Ver. 6. **Sword, ἀκινάκην.** It was a Persian sword, somewhat shorter than that of the Greeks and Romans, and a little bent at the point. Cf. Herod., vii. 54.

Ver. 9. Dereser thinks that the reason why Judith rolled the body of Olophernes from the bed was in order to sever the head more completely from it, and that she took the mosquito net in order to wrap the head up in it. It must have made a very large and suspicious-looking package! Did n't the maid wonder at all, or Judith tremble while it was being put into the "provision-sack"? We might reasonably expect a word or two on these points here. — **From the pillars.** The word used here for "pillars" (*στύλων*) is a different one (as it will be observed) from that used in verse 6. It means properly a "column," and is elsewhere used in the Apocrypha at Wisd. xviii. 3; Ep. of Jer. ver. 59; 1 Macc. xiii. 29. — **Anon** (A. V.), *μετ' ὀλίγον*. Cf. Matt. xiii. 20, where this English word is also found with the same general signification, but as the rendering of *εὐθύς*, and Mark i. 30 for *εὐθέως*.

Ver. 15. **In his drunkenness, ἐν ταῖς μέθαις αὐτοῦ.** The plural is used for emphasis. Cf. remarks vi. 19.

Ver. 19. **Thy confidence.** It refers to the good effects which her trust in God has accomplished.

Chapter XIV.

1 And Judith said [1] unto them, Hear me now, *my* brethren, and take this head,
2 and hang it upon the battlement of your wall.[2] And as [3] soon as the morning shall appear, and the sun shall come forth upon the earth, take you every one his weapons, and go forth every mighty [4] man out of the city; and give them a leader,[5] as though you would go down into the plain [6] toward the outpost [7] of the Assyrians;
3 and [8] go not down. And [9] they will [10] take their weapons of war,[11] and will go into their camp, and rouse [12] the generals [13] of the army of Assur, and they will run together [14] to the tent of Olophernes, and will not find him; and [15] fear will fall upon
4 them, and they will flee before your face. And you, and all that inhabit every bor-
5 der [16] of Israel, shall pursue *them*, and overthrow them as they go. But before *you* do these *things*, call [17] me Achior the Ammanite,[18] that he may see and recognize [19] him that despised the house of Israel, and that sent him to us, as it were to death.[20]
6 And [21] they called Achior out of the house of Ozias; and when he came,[22] and saw the head of Olophernes in a man's hand in the assembly of the people, he fell down

Vers. 1-3. — [1] A. V.: Then said Judith. [2] the highest place (Gr., *ἐπὶ τῆς ἐπάλξεως*; as sing., the line of battlements, the parapet) . . . . walls. [3] so. [4] valiant. [5] set you a captain (here, *ἀρχηγόν*) over them. [6] field. [7] watch (cf. x. 11). [8] but (Gr., *καί*, and the context agrees well with it). [9] Then. [10] shall (and in the five following verbs). [11] armour (Gr., *πανοπλίας*). [12] raise up. [13] captains (Gr., here, *στρατηγούς*). [14] *omits* together (as 64. 243. 248. Co. Ald.). [15] but shall not . . . . then.

Vers. 4-6. — [16] A. V.; So . . . the coast. [17] Instead of *καλέσατε*, 23. 44. 71. 76. and others offer *ἐνέγκατε*, which makes the language of Judith even more dictatorial than the other. [18] A. V.: Ammonite. I give the form according to the Greek; but cf. v. 5. [19] A. V.: know (Gr., *ἐπιγνῷ*). [20] *his* death. [21] Then. [22] was come. The singular of the first verb ("one called") is found in X. 23. 74. 76.

7 on *his* face, and his spirit failed. But when they had lifted him up,[1] he fell at Judith's feet, and did homage before[2] her, and said, Blessed *art* thou in every[3] tabernacle of Juda, and among[4] all nations, which hearing thy name shall be afraid.[5]
8 And now[6] tell me *all the things* that thou hast done in these days. And Judith reported[7] unto him in the midst of the people all that she had done, from the day
9 that she went forth until the time she was speaking[8] unto them. And when she left[9] off speaking, the people shouted with a loud voice, and made a joyful noise
10 in their city. And Achior on seeing[10] all that the God of Israel had done, believed in God earnestly,[11] and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And when[12] the morning arose, they hanged the head of Olophernes from[13] the wall, and every man[14] took his weapons, and they went forth by bands upon the
12 passes[15] of the mountain. And[16] when the Assyrians saw them, they sent to their leaders. And they went to *their* generals[17] and chiliarchs,[18] and to every one of
13 their rulers; and[19] they came to Olophernes' tent, and said to him that had the charge of all his affairs,[20] Waken now our lord, for the slaves have made bold[21] to
14 come down against us to battle, that they may be utterly destroyed. And Bagoas went in,[22] and knocked on the curtain[23] of the tent, for he supposed[24] that he was
15 sleeping[25] with Judith. But when[26] none answered, he opened *it*, and went into the bedchamber, and found him cast upon the footstool[27] dead, and his head was taken
16 from him. And[28] he cried with a loud voice, with weeping, and groaning,[29] and a
17 mighty cry, and rent his garments. And,[30] he went into the tent where Judith
18 lodged, and found her not. And he ran out among[31] the people, and cried. The[32] slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor, for behold, Olophernes upon the ground
19 without a head.[33] And when the chief officers[34] of the Assyrians' army heard these words, they rent their garments,[35] and their soul was in terrible fear;[36] and their cry and a very great noise arose[37] in the midst of[38] the camp.

Vers. 7–9. — [1] A. V.: recovered him (Gr., ἀνέλαβον). Here, too, the first verb is found in the singular in III. 19. 23. 55. 108. Old Lat., and its subject might in that case be Achior, *i. e.*, "he revived," recovered himself (αὐτόν). [2] A. V.: reverenced. [3] all the (Gr., simply παντί). [4] in. [5] astonished (Gr., ταραχθήσονται, shall be in consternation). [6] Now therefore. [7] Then J. declared. [8] that *hour* she spake (Gr., ἕως οὗ ἐλάλει). [9] had left.

Vers. 10–12. — [10] A. V.: And when A. had seen. [11] he believed .... greatly. [12] as soon as. The *καί* before ἐκρέμασαν is omitted in III. 44. 74. 76. Co.; but see remarks in *Com.* at v. 20. [13] A. V.: upon (nearly all authorities, ἐκ; others, ἀπό; 71., ἐν). [14] Fritzsche has stricken out the word 'Ισραήλ after ἀνήρ, as not appearing in III. X. 23. 55. 58. 64. It was also omitted by the A. V., with Co. Ald. [15] A. V.: unto the straits (cf. iv. 7). [16] But. [17] which came to *their* captains (Gr., στρατηγούς). [18] tribunes (Gr., χιλιάρχους). The same word is so rendered at 1 Macc. xvi. 19.

Vers. 13–14. — [19] A.V.: So. [20] *things.* [21] been bold (ἐτόλμησαν. I have changed the rendering simply on account of the idiom). [22] Then went in Bagoas. [23] at the door (Gr., τὴν αὐλαίαν τῆς σκηνῆς). The αὐλαία (Lat., *aulæum*) was the curtain, and is derived from αὐλή, (in Homer) *the open court* before a house, *the court-yard.* Afterwards it was used to designate the quadrangle around which the house was built. [24] A. V.: thought. [25] had slept.

Vers. 15–18. — [26] A. V.: because (Gr., ὡς δέ). For ἐπήκουσε III. 58. 64. Co. Ald. give the somewhat more usual word in this sense, ὑπήκουσε. [27] A. V.: floor (Gr., ἐπὶ τῆς χελωνίδος; cf. *Com.*). [28] Therefore (marg., *Then*). [29] sighing (Gr., στεναγμοῦ. The context requires the change). [30] After. [31] when he found .... he leaped out to (Fritzsche points the text thus: καὶ οὐχ εὗρεν αὐτήν. καὶ ἐξεπήδησεν εἰς, etc.). [32] *These.* The change from the article to the pronoun weakens the force of the original. [33] A. V.: *lieth* upon (the word in italics here also detracts from the vividness of the thought) .... without a head (*lit.*, and his head is not upon him).

Ver. 19. — [34] A. V.: When (Gr., ὡς δέ) the captains (Gr., οἱ ἄρχοντες). [35] coats (Gr., χιτῶνας, but not to be rendered literally). The χιτών was (1) *an under garment, frock* (Lat., *tunica*). But (2) the word was also used for a soldier's *coat of mail, cuirass* (which could not be its meaning here); or (3) for any *coat* or *covering.* The word is oriental, and appears in the Hebrew כְּתֹנֶת. Cf. Lev. xvi. 4; Song of Sol. v. 3; 2 Sam. xiii. 18, and Jos., *Antiq.*, iii. 7, § 2. [36] A. V.: minds were wonderfully troubled (cf. ver. 7). [37] there was a, etc. (Gr., καὶ ἐγένετο). [38] throughout.

Chapter XIV.

Verses 1–4. The rôle of principal adviser to the authorities of Betulua, which Judith is made in these and the following verses to assume, seems to us to be very much out of place. It was not yet time for a Joan of Arc to appear in history; and no woman would have acted this part of Judith, except in a romance. The posing of the different parties, too, — Judith, the rulers, the people, Achior, — and the speeches which they make to one another, all seems to have been arranged for the highest theatrical effect. How differently reads the history of a Jael and a Miriam!

Ver. 5. Call me Achior, the Ammonite. Her success has made Judith, to say the least, a little dictatorial. One might have supposed that Achior would have been one of the first to appear on the ground when "they ran all together, small and great," to meet the returning heroine. None could have been more interested in the matter

than he. But to have him called in this way makes the scene more dramatic.

Ver. 6. Is this the Achior who is elsewhere called "the leader of all the sons of Ammon" (v. 5), and who dared to tell the dreadful Olophernes to his face the truth about Israel, who now swoons at the sight of Olophernes' head?

Ver. 7. Achior seems somewhat too forward with his commendations of Judith, before he has even heard a word of explanation as to the manner in which the people have come into possession of the bloody trophy, which one of them holds.

Ver. 10. Through circumcision Achior became a full proselyte, in distinction from a "proselyte of the gate," who simply bound himself to adhere to certain outward regulations. Cf. Schürer, pp. 646 f.; Winer, *Realwörterb.*, art. "Proselyt." — **Unto this day.** Wolf insists (*Com.*, *ad loc.*) that this must refer to the time when the present book was written, which with his theory that Achior himself is its author would be a very simple matter. But it does not by any means follow from this expression that Achior was alive at the time of the composition of the book. It might refer to his Jewish descendants. Grotius says: "*Hebræi posteritatem omnem nomine primi parentis comprehendunt, quasi (parens posterique ejus) una persona essent.*" And the Vulgate: "*Appositus est ad populum Israël et omnis successio generis ejus usque in hodiernum diem.*"

Ver. 13. **For the slaves.** Some have thought that the Greek translator read העבדים, *the slaves*, when he should have read העברים, *the Hebrews*. But the close connection of the two words in verse 18 is against it.

Ver. 14. **Went in.** The tent may be supposed to have had several compartments. Cf. x. 22.

Ver. 15. *Ἐπὶ τῆς χελωνίδος.* This word, from *χελώνη*, *tortoise*, has several derived meanings. The most common interpretation given it here is *door-sill.* But this is hardly allowed by the circumstances. It probably means *footstool.* Schleusner says (*Lex.*, *ad voc.*): "*Alii χελωνίδα intelligunt de scabello, quo in lectum ascenderat. Certe apud Hesychium χελώνη exponitur τὸ ὑποπόδιον.*" This meaning is also given to the word by Sextus (A. D. 205). See Sophocles, *Lex.*, *sub voce.* Cf. also Fritzsche, *Com.*, *ad loc.*

Ver. 18. **Dealt treacherously,** *ἠθέτησαν.* The word from its etymology would mean *to set aside, disregard,* as a treaty or oath. It is followed in Polyb. by *πίστιν* (viii. 2, 5). It has this meaning at 2 Macc. xiii. 25. In the present case the rendering is sufficiently exact. Something like "what they promised" is to be understood, *i. e.*, they "have acted perfidiously." Cf. the LXX. at Judg. ix. 23; Jer. iii. 20. — **House of king N.**, *i. e.*, the people of N. (cf. Gen. l. 4); or, the royal name, prestige.

CHAPTER XV.

1 AND when they that were in the tents heard it[1] they were astonished at that 2 which had taken place;[2] and fear and trembling fell upon them, and[3] there was no man that remained longer[4] in the sight of his neighbor, but rushing[5] out all together, they fled upon every[6] way of the plain, and of the hill country. 3 And they[7] also that had camped in the mountains round about Betulua[8] fled away. And[9] then the children of Israel, every warrior among them, rushed out upon them. 4 And Ozias sent to Bætomasthæm,[10] and to Bebai,[11] and Chobai, and Chola, and to every border[12] of Israel, such as should tell the *things* that had been[13] done, and 5 *to command*[14] that all should rush forth upon the enemy to destroy them. Now when the children of Israel heard *it*, they all fell upon them with one consent, and smote[15] them unto Choba. Likewise also they *that* came from Jerusalem,[16] and from all the hill country, — for *men* had told them what had taken place[17] in the camp of their enemies, — and they that were in Galaad, and in Galilee, outflanked[18] them 6 in a great defeat,[19] until they were past Damascus and the borders thereof. And the residue, that dwelt at Betulua,[20] fell upon the camp of Assur, and spoiled them, 7 and were greatly enriched. But[21] the children of Israel *that* returned from the slaughter took possession of[22] that which remained; and the villages and hamlets,[23] in the mountains and *in* the plain, got many spoils, for there was a very great quantity.[24]

Vers. 1, 2. — [1] A. V.: *omits* it. [2] the *thing* that was done (Gr., *ἐπὶ τὸ γεγονός*). [3] so that. [4] there was no man that *durst* abide (Gr., *καὶ οὐκ ἦν ἄνθρωπος μένων . . . . ἔτι.* The particle *ἔτι* is omitted in 58.). [5] For *ἐκχυθέντες* 19. 52. 64. 108. Ald. gives the less picturesque and forcible *ἐκλυθέντες*. [6] A. V: into (Gr., *ἐπί*) every.

Ver. 3. — [7] A. V.: They. [8] Bethulia. [9] *omits* And. This connective is omitted in III. X. 23. 58. 64. 71. 243. 248. Co. Ald. But the *text. rec.* is probably genuine. The Codd. 19. 44. 74. 108. have *καὶ αὐτοί*, etc.

Ver. 4. — [10] A. V.: Then sent O. to Betomasthem. [11] Fritzsche adopts (from III. 243. with Co. and Ald.) *καὶ βηβαί*, which is not found in the *text. rec.* [12] A. V.: Cola, and to all the coasts. [13] were. [14] omits *to command*.

Vers. 5, 6. — [15] A. V.: *their* enemies . . . . slew. [16] Instead of "from (*ἐξ*) Jerusalem," X. 58. Old Lat. have *ἐν* 'I., making the phrase limit the subject rather than the predicate. [17] A. V.: *things* were done. [18] chased (marg., overcame; cf. *Com.*, *ad loc.*). [19] with a great slaughter (Gr., *πληγῇ μεγάλῃ*. See *Com.*) [20] Bethulia.

Ver. 7. — [21] A. V.: And (Gr., *δέ*). [22] had (Gr., *ἐκυρίευσαν*). [23] the cities that were (Gr., *ἐπαύλεις*). Cod. III. has *αἱ πόλεις*, while X. 19. 23. 58. 64. 248. Old Lat. Syr. Co. Ald. agree, except in offering an additional *αἱ* after the latter word. [24] A. V.: gat . . . . the multitude was very great.

8 And[1] Joacim the high priest, and the council[2] of the children of Israel that dwelt in Jerusalem, came to behold the good *things* that the Lord had done for[3] Israel, 9 and to see Judith, and to speak approvingly to[4] her. And when they came unto her, they all blessed her[5] with one accord, and said unto her, Thou *art* the exaltation of Jerusalem, thou *art* the great glory of Israel, thou *art* the great rejoicing of our 10 race.[6] Thou hast done all these *things* by thine hand; thou hast done good[7] to Israel, and may God be pleased[8] therewith. Blessed be thou of the Almighty 11 Lord for evermore. And all the people said, So be it. And all[9] the people spoiled the camp for[10] the space of thirty days; and they gave unto Judith Olophernes'[11] tent, and all the silver vessels,[12] and the beds,[13] and the drinking[14] vessels, and all his stuff. And she took *it*, and laid *it* on her mule, and put animals 12 to[15] her carts, and packed it[16] thereon. And[17] all the women of Israel ran together to see her, and blessed her, and made a dance among them for her; and she 13 took branches in her hands,[18] and gave[19] to the women that were with her; and she and those that were with her crowned themselves with the olive.[20] And she went before all the people in the dance, leading all the women; and every man of Israel followed with weapons,[21] with garlands, and *with* songs in their mouths.

Vers. 8, 9. — [1] A. V.: Then. [2] ancients (Gr., ἡ γερουσία). [3] God (248. 248. Co. Ald.) had shewed to (Gr., ἐποίησε). [4] to salute. (See *Com.*) [5] they blessed (as 58. 64. 243. 248. 249. Co. Ald.). Fritzsche adopts the reading Ἰερουσαλήμ (*text. rec.* Ἰσραήλ) from II. III. X. 23. 44. 58. 108. Co. Ald. Old Lat. Syr., and it is undoubtedly correct. [6] A. V.: nation.

Vers. 10, 11. — [7] A. V.: *much* good (Gr., τὰ ἀγαθὰ μετά, and might be rendered "excellently for"). [8] God is pleased (Gr., εὐδοκήσαι . . . . ὁ θεός; εὐδόκησεν, etc., III. 19 23. 52. 55. 64. Old Lat. Co. Ald.). [9] *omits* all. It is omitted by III. X. 55. 58. 64. 108. 248. Co. Ald. Old Lat. Syr. [10] A. V. *omits* for. [11] Olofernes his. [12] *his* plate. [13] *omits* the. [14] *omits* the drinking (Gr., τὰ ὅλκια). [15] made ready (Gr., ἔζευξε τὰς ἁμάξας). [16] laid them (ἐσώρευσεν αὐτά).

Vers. 12, 13. — [17] A. V.: Then. [18] hand. [19] gave also (64. 106. 248. Co. Ald., καὶ γυναιξί). [20] they put a garland of olive upon her and *her maid* that was with her (αὕτη — 44. 108. 236. 248. Co., αὐτῇ — καὶ αἱ μετ' αὐτῆς; 248. Co., τῇ μετ' αὐτῆς). [21] all the men . . . . in their armour (Gr., ἐνωπλισμένοι).

CHAPTER XV.

Vers. 1–3. What were the "leaders," the "generals," and "chiliarchs," of whom we read in xiv. 12, doing that they did not put a stop to this disgraceful flight? How was it possible, indeed, that the simple announcement of the murder of Olophernes could have produced such a panic among the nearly two hundred thousand veterans of Assyria, and that this panic could have continued so long that Ozias had time to notify the neighboring places of it, that their inhabitants might join in the pursuit?

Ver. 4. **Bætomasthæm.** Cf. *Com.* at iv. 6. — **Chobai.** Cf. iv. 4. — **Chola.** Unknown, but possibly *Holon*, חֹלֹן. Cf. Josh. xv. 51; xxi. 15.

Ver. 5. **Unto Choba.** The word in the Greek is without the iota: Χωβά. It suggests the place חוֹבָה, which is also the reading of the Syriac. Lieutenant Conder, however (*Palestine Explor. Fund, Quarterly Statement* for April, 1876, p. 71), says: "Twelve English miles south of Beisan (Scythopolis) will be found on the Survey a place called El Mekhobbi, — a ruin, with a cliff beside it called 'Arrak Khobbi. This is more probably the Coabis of the tables, and the name is philologically nearer to Choba than the other identification." — **Outflanked.** The verb is ὑπερκερἀω, the meaning of which is obvious; namely, to bring the wings of an army around those of the one opposed. The same word is found at 1 Macc. vii. 46, and is rendered "closed them in." It was also used by Polybius (xi. 23, 5).

Ver. 8. **Speak approvingly.** Something more seems to be implied than merely a formal salutation (cf. LXX. at Judg. xviii. 15, ἠρώτησαν αὐτὸν εἰς εἰρηνήν) in the words λαλῆσαι μετ' αὐτῆς εἰρήνην. Bunsen's *Bibelwerk* renders: "*mit ihr freundlich zu reden*," *talk with her in a friendly way*.

Ver. 9. Does not Judith feel her personal importance quite too much, that she allows the high priest and elders to come to her, instead of going to them?

Ver. 11. **And all his stuff** (τὰ σκευάσματα). The furniture of his tent is meant. Cf. τὰ σκεύη αὐτοῦ ("his stuff"), at Luke xvii. 31.

Ver. 12. **Made a dance among them for her,** ἐποίησαν αὐτῇ χορὸν ἐξ αὐτῶν. More properly, *a choral dance from their number for her*. The χορός was (1) a dance in a ring, κύκλος; and (2), as here, a dance accompanied with song. Then, further, *a band of dancers and singers*; and, finally, simply *a troop, band*. Cf. 3 Macc. vi. 32, 35.

Ver. 13. The olive was a symbol of joy and peace. Cf. for a similar scene iii. 7; also, the song of Miriam at Ex. xv. 20, ff., on which the present one seems to have been modeled.

CHAPTER XVI.

1 AND [1] Judith began this [2] thankesgiving in all Israel, and all the people sang very
2 loud [3] this song of praise. And Judith said,
Begin unto my God with timbrels,
Sing unto my [4] Lord with cymbals,
Adapt [5] unto him a new psalm; [6]
Exalt *him*, and call upon his name.
3 For a God who decideth battles is the Lord; [7]
For into his [8] camps in the midst of the people he hath delivered me out of the hands of my persecutors.[9]
4 Assur came out of the mountains from the north,
He came with ten thousands of his army;
The multitude whereof stopped torrents,[10]
And their horsemen covered hills.[11]
5 He threatened to [12] burn up my borders,
And kill my young men with the sword,
And dash my sucking [13] children against the ground,
And give [14] mine infants as a prey,
And my virgins as a spoil.
6 The Almighty Lord disappointed [15] them by the hand of a woman:
7 For their mighty one did not fall by [16] young men,
Neither did sons [17] of Titans [18] smite him,
Nor tall [19] giants set upon him;
But Judith daughter [20] of Merari weakened him with the beauty of her countenance.
8 For she put off the garment of her widowhood for the exaltation of the [21] oppressed in Israel;
She [22] anointed her face with ointment,
And bound her hair in a turban,
And took a linen garment to deceive him.
9 Her sandal ravished his eye,[23]
And her [24] beauty took his soul [25] prisoner —
The sword [26] passed through his neck.
10 The Persians quaked at her boldness,
And the Medes were rent asunder [27] at her hardihood.[28]
11 Then my humbled ones [29] shouted for joy,
And my weak ones cried aloud; and [30] they were in dismay,[31]
They [32] lifted up their voice, and took to flight.[33]
12 Sons of damsels [34] pierced them through,
And wounded them as fugitives' children;

Vers. 1, 2. — [1] A. V.: Then. [2] *to sing* this. For *ταύτην* 58. Old Lat. and Syr. give *αὐτῆς*. [3] A. V.: after *her*. Fritzsche receives *ὑπερεφώνει* from II. III. X. 19. 64. for *ὑπεφώνει* of the *text. rec.* [4] The *μου* after *κυρίῳ* is omitted by II. 23. 44. 55. 58. [5] A. V.: Tune. [6] marg., *psalm and praise*. The Codd. II. X. 19. 55. 58. 248. Co. Ald. have for *καινόν*, *καὶ αἶνον*.

Ver. 3. — [7] A. V.: For God breaketh the battles (Gr., *ὅτι θεὸς συντρίβων πολέμους κύριος*; cf. ix. 7). It might also be rendered "a God who endeth," etc. The Codd. 52. 243. 248. with Co. Ald. omit *κύριος*. [8] A. V.: amongst the (Gr., *εἰς παρεμβολὰς αὐτοῦ*; 248. Co. omit *αὐτοῦ*). Codd. 19. 108.: "because he hath sent his hosts into the midst of the camps of the sons of Israel to deliver me." [9] A. V.: them that persecuted me. The article is wanting before *καταδιωκόντων* in II. III. X. 74. *al.*, and can scarcely be genuine. Cod. X., *ἐξελέσθαι με ἕως χειρὸς καταδιωκόντων με*.

Vers. 4-7. — [10] A. V.: the torrents. [11] have covered the hills. [12] bragged that *he* would. [13] the sucking (as 64. 243. Co. Ald.). [14] make (Gr., *δώσειν*). [15] But (*καί*, 58. 248. Co.) the . . . . hath disappointed. [16] the (as 64. 243. 248. 249. Co. Ald.) mighty . . . . fall by the. [17] the sons. [18] the Titans. [19] high. [20] the daughter.

Vers. 8-10. — [21] A. V: those that were. [22] *And.* [23] tire . . . . sandals . . . . eyes. [24] Her (*καί* is omitted by 71.). [25] mind. [26] *And* the fauchin (cf. xiii. 6). [27] daunted, marg., *confounded*. The reading *ἐῤῥάχθησαν* of the *text. rec.* is supported by II. and 55.; III. 19. 23. 52. have *ἐταράχθησαν*; the same, with *καί* prefixed, 44. The word word is omitted in 58. Old Lat. and Vulg. The *text. rec.* is probably genuine. Cf. x. 8. The variations appear to have been caused by the fact that the word found in the text did not seem to be quite suitable, while the other was a natural substitute. [28] A. V.: hardiness (Gr., *θράσος*)

Vers. 11, 12. — [29] A. V.: afflicted. [30] but. [31] astonished. The Greek is here *ἐπτοήθησαν*. Codd. X. 248. have *ἐπτόησαν*; 19. 23. 55. 108., *ἡττήθησαν* (*ἡττάομαι*, *to be worsted*). [32] A.V.: *These*. [33] voices, but they were overthrown (G., *καὶ ἀνετράπησαν*). [34] The sons of the damsels (19. 108. Old Lat. Syr., "sons who are as damsels") have.

They perished before the embattled host of my[1] Lord.
13 I will sing unto my God a new song.[2]
O Lord, thou art great and glorious,
Wonderful in strength, invincible.[3]
14 Let all thy[4] creatures serve thee,
For thou spakest, and they came into being,[5]
Thou didst send forth thy breath, and it fashioned them,[6]
And there is none that can resist thy voice.
15 For mountains[7] shall be moved from *their* foundations with the waters,
And rocks[8] shall melt as wax at thy presence;
But[9] thou art merciful to them that fear thee.
16 For every sacrifice is little for a sweet savour,[10]
And all fat[11] very little for a[12] burnt offering unto thee;[13]
But he that feareth the Lord *is* great at all times.
17 Woe to the nations that rise up against my race![14]
The Lord Almighty will punish[15] them in the day of judgment,
Putting fire and worms into their flesh;[16]
And they shall wail with pain[17] for ever.

18 Now when[18] they entered into Jerusalem, they worshipped God; and when the people were purified, they offered their burnt offerings, and their free offerings, 19 and gifts.[19] Judith also dedicated all the stuff of Olophernes, which the people had given her, and gave the mosquito net, which she had taken for herself[20] out of 20 his bed-chamber, as an offering[21] unto the Lord. And[22] the people kept a festival[23] in Jerusalem before the sanctuary for the space of three months, and Judith 21 remained with them. But[24] after this time every one returned to his inheritance, and Judith went away to Betulua,[25] and remained on her[26] possession, and was in 22 her time honored[27] in all the country. And many desired her; and no man[28] knew her all the days of her life, after that Manasses her husband died,[29] and was 23 gathered to his people. And she lived very long,[30] and grew[31] old in her husband's house, an hundred and five years, and made her maid free; and she[32] died in Betu-24 lua,[33] and they buried her in the sepulchre[34] of her husband Manasses. And the house of Israel lamented her seven days; and before she died, she distributed[35] her goods to all them that were nearest *of kindred* to Manasses her husband, and to 25 them that were the nearest of her race.[36] And there was none that made the children of Israel afraid any more in the days of Judith, nor for[37] a long time after her leath.[38]

Vers. 12, 13.—[1] A. V.: by the battle (Gr., *ἐκ παρατάξεως*; see *Com.*) of the (44. 106. omit *μου*). [2] the Lord (so 64. 248. Co. Ald.) a new song (marg., *a song of praise*, *ὕμνον καὶ αἶνον*; cf. ver. 2). [3] and invincible (so 58. Co.).

Vers. 14–16.—[4] A. V: *omits* thy (*σου*) with 58. 74. 76. 236. [5] were made (Gr., *ἐγενήθησαν*; X., *ᾠκοδομήθησαν*). [6] spirit . . . . created *them* (Gr., *ᾠκοδόμησε*). [7] the mountains. [8] The rocks (*δέ* is omitted by 44. 71. 106.). [9] Yet (for *ἐπὶ δέ* of the *text. rec.* 19. 108. have *ἐν δέ*; II. III. X., *ἔτι δέ*). [10] all sacrifice *is too* little . . . . savour unto thee (248. Co.). [11] the fat. [12] *is* not sufficient for thy (*σου* is found in 23. 44. 74. 106. 236. 248. Co. Ald. for *σοι*). [13] *omits* unto thee (see preceding note).

Vers. 17–19.—[14] A. V.: my kindred (Gr., *τῷ γένει μου*). For *ἐπανισταμέναις*, III. X. 74. 76. 106. have *ἐπανισταvoμένοις*, *i. e.*, prefer the form *ἱστάνω* for the verb. Cf. Rom. iii. 31; 2 Cor. iii. 1; Gal. ii. 18 [15] A. V.: take vengeance of. [16] In putting fire and worms in their flesh. [17] feel *them* and weep (Gr., *κλαύσονται ἐν αἰσθήσει*). [18] as soon as (*ὡς*). [19] the Lord (so 44. 71. 74. *al.* Co. Ald.) . . . . as soon as . . . . their gifts (so III. 55. 71. 76. 236. 249.) [20] canopy which she had taken (Gr., *ὃ ἔλαβεν ἑαυτῇ*, the Codd. II. III. X. all writing the last word in this form; *text. rec.*, *αὔτῃ*. Fritzsche would prefer *αὐτῇ*). [21] A. V.: for a gift (cf. 2 Macc. ix. 16; Luke xxi. 5: in both cases, as here, *ἀνάθημα*, and rendered "gift").

Vers. 20–25.—[22] A. V.: So. [23] continued feasting (lit., were joyful: *ἦν* . . . . *εὐφραινόμενος*). [24] *omits* But (*δέ*). [25] own inheritance . . . . went to Bethulia. [26] in her own. [27] honourable. [28] but none. [29] was dead (Gr., *ἀπέθανε*). [30] But she increased more and more in honour (Gr., *ἦν προβαίνουσα* [*τὴν ἡλικίαν*] *μεγάλη σφόδρα*). [31] waxed. [32] *being* an hundred and five years *old* . . . . so she. [33] Bethulia. [34] cave. [35] did distribute. [36] of kindred . . . . kindred. [37] *omits* for. [38] The book closes with *ἀμήν*, in II. 19. 108.

Chapter XVI.

Ver. 1. In his commentary on this book, published in 1853, Fritzsche accepts the reading *ὑπεφώνει*, which is that of the common Greek text; but in the later text published in 1871, gives the preference to *ὑπερεφώνει*. See Textual Notes. The latter word means literally *to outcry*, i. e., to cry so loud as to drown the cry of some one else. Here we have rendered: "to sing very loud."

Ver. 2. Naturally some word is to be supplied after "Begin," like "to sing," "to praise." The timbrel here mentioned was a kind of tambourine, the Hebrew תֹּף. We read of its use in very early times (Gen. xxxi. 27, "tabret"). It was played chiefly by women, as an accompaniment to the song and dance. The "cymbal" among

the Hebrews was of the same general character as that employed in modern orchestras. — Ἐναρμόζειν means *to adapt, to suit.* The passage rendered literally would be: "adapt unto him a new song." The Vulgate and Old Latin have *modulamini,* which the A. V. seems to have followed.

Ver. 3. The camp of Jehovah is here poetically given for his power and watchfulness. This camp is everywhere where his people are to be found, and in it they are safe. Cf. Ps. xxxiv. 7: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Ver. 4. **Out of the mountains from the north,** *i. e.*, the mountains of northern Palestine. — **Ten thousands,** μυριάσι. De Wette (*Einleit.*, p. 99) thinks he discovers here a failure in translation; supposing that רֹב, *multitude,* was the original word, for which the translator read רִבּוֹ, *ten thousand.* But the latter word may also be taken in an indefinite sense as meaning a great number. — **Stopped torrents.** Wolf would refer this to the fact that the Assyrians took possession of the water supply of Betulua!

Ver. 5. **Dash sucking children to the ground.** Such cruelty is not infrequently mentioned in the Old Testament. Cf. Ps. cxxxvii. 9; Hos. xiii. 16; Nah. iii. 10.

Ver. 7. **Sons of the Titans . . . . tall giants.** Some see simply a reference to Greek mythology, and an evidence that our book was originally composed in Greek. The LXX., however, has once rendered the Hebrew word רְפָאִים, by *Titans,* Τιτᾶνες (cf. 2 Sam. v. 18, 22), although usually by Γίγαντες. That the rendering adopted by the LXX. had some reference to the mythology of the Greeks is indeed evident. — **Daughter of Merari.** Cf. viii. 1.

Ver. 9. It is worthy of remark how condensed and artistically composed this song of Judith is. The temptation to diffuseness and high coloring which the subject naturally brought with itself was properly resisted.

Ver. 10. **The Persians quaked.** The representation would seem to be that Persians and Medes were serving as auxiliaries in the army of Olophernes. The order in which these words occur is noticeable. The Persian revolt which ended in the overthrow of the Median kingdom took place in B. C. 558. And Nebuchadnezzar had died in B. C. 561, three years' previous. Phraortes, on the other hand, whom most identify with the Arphaxad of our book, fell in a battle with the Assyrians B. C. 633. May not the order in which the names of these two great peoples of antiquity consequently are used be a strong incidental evidence of the late origin of our book? Cf. Hitzig, *Geschichte*, i. 277.

Ver. 11. **They were astonished,** *i. e.*, the Assyrians. The subject is suddenly changed in consequence of the rapid transition of the thought.

Ver. 12. **Sons of damsels,** *i. e.*, very young men. It is meant to indicate the comparative weakness of the Israelites. — **Fugitives' children.** It is not clear what is meant. The idea that as "children" it was not difficult to put them to death is plain. Possibly the remaining thought is, that as one spared not even the *children* of fugitives, so much less could they be spared. Gaab (*Com., ad loc.*) thinks the reference is to the children of deserters to the enemy, which were out of revenge put to death. Bunsen's *Bibelwerk* renders by "fleeing servants." — Ἐκ παρατάξεως. To translate ἐκ in the sense of ὑπό here, as in the Authorized Version, would be scarcely allowable. They had placed themselves before the "embattled host" of the Lord, and in consequence perished. This phrase was, in fact, used in the classics (Thucyd., v. 11) as meaning *in regular battle.*

Ver. 16. **Every sacrifice.** An evident reminiscence from Is. xl. 16, but falling far short of it in beauty and power.

Ver. 17. **Fire and worms into their flesh.** Cf. Is. lxvi. 24; Ecclus. vii. 17. To leave the body unburied, or to burn it, was regarded as the height of disgrace among Orientals. Fritzsche says of the words ἕως αἰῶνος that they are to be understood rhetorically, and not literally, since to take them literally thoroughly contradicts the Hebrew mode of thought at that time. But cf. the teachings of the Book of Wisdom, and an article of mine on the Eschatology of the O. T. Apocrypha, in the *Bibliotheca Sacra* for April, 1879.

Ver. 18. **People were purified.** The necessity for purification arose from their recent deeds of blood.

Ver. 20. **For the space of three months.** The Syriac says "one month."

Ver. 24. **Seven days.** This was the customary period. The Vulgate adds that a festival in honor of this victory over the Assyrians was added to the holidays of the Jews, and that the Jews celebrated it "to the present day." The Old Latin and Syriac do not contain the addition. It cannot be genuine. Wolf thinks that the book originally ended with verse twenty-second.

ADDITIONS TO ESTHER.[1]

INTRODUCTION.

THE Book of Esther, as found in the LXX., contains, as is well known, a considerable amount of matter which does not appear in the Hebrew. This supplementary matter, however, has been so skillfully interpolated as to make no interruption in the history. It seems, in fact, to have been designed to supply certain of its supposed deficiencies and to make the work complete. The first addition, which was meant to serve as a sort of introduction for the book, is an account of an alleged dream of Mardochæus (Mordecai). It foreshadows the principal points of the entire history. The second interpolation, shrewdly inserted between the 13th and 14th verses of the third chapter, is the decree of Haman respecting the destruction of the Jews and the confiscation of their property. The third interpolation, which immediately follows the fourth chapter of the Hebrew text, is made up of the prayers of Esther and Mordecai for the prevention of the proposed massacre. The fourth and fifth are a continuation of the third, and, further, describe in detail how it was that Esther succeeded in the dangerous experiment of appearing unbidden in the presence of the Persian king. The sixth addition is the edict which the king sent forth through Mordecai, recalling that of Haman, and is naturally placed directly after verse 13 of the eighth chapter, where such an edict is mentioned. The seventh, apparently designed to form a proper conclusion for the narrative, contains an earlier dream of Mordecai, the announcement of the establishment of the feast of Purim, and a statement (deemed by some of much importance) respecting the time when a translation of the book was brought to Egypt.

The absurd order in which the Additions to Esther appear in the version of 1611 is due to the fact that the latter blindly adopted, without alteration, the arrangement of the later editions of the Latin Vulgate. As originally inserted in the Vulgate by Jerome, these interpolated portions had a distinct place assigned them immediately after the translation of the Hebrew book, but with preliminary remarks stating to what parts of the main work they were to be assigned. They began, however, not with the dream of Mordecai, but with its interpretation, which in the LXX. follows the last chapter of the Book of Esther, and ends with the statement concerning Dositheus. This part Jerome had suffered to remain in its original position, and, as though it formed the conclusion of the real Book of Esther, proceeded from it to give the other additions, naturally beginning with what in our English Bible is the second verse of chapter xi. In process of time the whole of Jerome's explanatory matter disappeared; and this collection of fragments came to be looked upon as so many additional chapters of the Book of Esther, and were so numbered. The confusion thereby occasioned could scarcely have been greater. The order of introduction and conclusion is exactly reversed. And the first verse of the so-called chapter xi. is placed where it is with no more propriety than there would be, for instance, in inserting the subscription to 1 Corinthians at the beginning of the eleventh chapter of that epistle.

Extant Text.

The Greek text of the Additions, like that of the book itself, is extant in two distinct recensions. The first, named A. by Fritsche, is the well-known text of the Hexapla of Origen, and is the one usually followed. The other, named B. by the same critic, is represented by only a few MSS. It was first published by Usher, in the seventeenth century,

[1] I have adopted this title, rather than "The Rest of the Chapters of Esther," etc. (of the A. V.), which might mislead.

from MSS. 93*a*. 93*b*., and, more recently, with a full critical apparatus containing the readings of 93*a*. 19. and 108*b*. by Fritzsche.

There can be little doubt that the opinion entertained by the latter, with the majority of critics, that the second text is a somewhat later altered form of A., is correct. The general scope of the narrative in both is the same, and not infrequently there is literal agreement. The principal differences seem to have been caused, either by a misunderstanding of the meaning of the text, or a desire for greater conciseness, clearness, and precision. Sometimes the original form is contracted; and sometimes, especially for the sake of explanation, enlarged. But the changes are always clearly recognizable as such, and, by a careful comparison, the reasons which might have suggested them generally discoverable. It is impossible to say how much younger the second text is than the first. The opinion of De Rossi [1] and some others, that it is the work of Theodotion, is quite untenable. It was, however, used by the translators of the Old Latin version. But it would be incorrect to assume that it did not originate much before that version. Langen [2] even attempts to show that Josephus in some instances followed it rather than A., and thinks that the style furnishes some evidence that it originated in the Macedonian period. His reasoning, however, is far from conclusive. Josephus seems to have been acquainted with other enlargements of the Book of Esther than those contained in either of our two texts, while the Macedonian coloring is a common feature of both of them.

With respect to the text A., it cannot now be determined with certainty whether it is in its original form, or is a more or less perfect reproduction of the same, at the hands of some reader.[3] The style is ornate, and even stilted; but, while naturally varying with the character of the matter, is essentially uniform. There is in the former respect a marked difference between it and that of B.; the same being much simpler, and written more in conformity with the principles of the Greek language.

From the LXX. the Additions passed over into the various translations that were made from it; namely, the Latin, Coptic, Æthiopic, Syriac, Armenian, Georgian, Arabic, and Slavonic, and held in them the same relative position. The translation of the Additions as found in the Vulgate seems not to have been made by Jerome,[4] but by an earlier hand. It is so free as to appear less like a translation than an original. The text of the Old Latin we have only in an incomplete and badly corrupted form. It was derived mostly from A., but contains also unmistakable marks of having been influenced by B. The form of the original is sometimes recast, while matter is both added and omitted. The Syriac and Arabic versions of the Additions have been published in connection with the London Polyglot. Of a Chaldaic version, on the basis of which a startling theory concerning the origin of the Book of Esther, inclusive of the Additions, has been founded, we shall speak particularly below. An old Italian translation mentioned by Fritzsche, made from the Vulgate,[5] contains but a single chapter of the Additions, and concludes with the following somewhat unexpected remark: "Immediately after what here appears comes other matter concerning Mardochæus, which, in effect, amounts to much the same thing. They are recorded by the [Greek] translator of the book, for he found them already existing in the Greek language. It is not in harmony with my plan to repeat them: it would be both superfluous and useless."

Origin of the Additions.

With respect to the origin of the Additions, critics range themselves in two distinct classes: (1) those who hold that they were composed as Additions, in the Greek language, at a time considerably subsequent to the composition of the Hebrew work; and (2) those who maintain that they are a translation from a Hebrew or Aramaic original, which antedated the canonical Esther itself. Unfortunately for the latter theory, it is supported, with scarcely an exception, by Roman Catholic writers alone, and that by no means with unanimity. Indeed, the suspicion is scarcely to be resisted, that the decision of the Council of Trent declaring the Additions canonical has had far too much influence, both in the matter of the origination of this theory by Bellarmin,[6] and its subsequent support, without special variation of opinion, by De Rossi, Scholz, Welte, Scheiner, Langen, Reusch, and others. In fact, Fritzsche does

1 *Specimen Variarum Lectionum Sacri Textus, ad loc.*
2 *Tüb. Quartalschrift*, 1860, 262 f.
3 See Reuss in Schenkel's *Bib. Lex.*, art. "Esther."
4 Cf. Jahn, *Einleit.*, iv. 889.
5 *Libri di Tobia, di Giuditta, e di Ester*, etc. Venezia, 1844.
6 *De Verbo Dei*, l. 7, § 10.

not hesitate to say:[1] "Since that time [the Council of Trent] it has been the disagreeable duty of [Roman] Catholic theologians to justify, as far as possible, this decision against the fundamental principles of criticism, both external and internal."

It is but just to mention, however, as an exception to this mortifying ecclesiastical division, although almost a solitary one on this side, that Julius Fürst[2] was also of the opinion that the Additions formed a part of the original Book of Esther. On the other hand, following the decided course of Jerome, together with Cardinal Hugo, Nicolaus Lyrensis, Dionysius Carthusianus, and others, the famous Roman Catholic writer, Sixtus of Siena (A. D. 1520–1569), under the patronage of Pope Pius V., wrote a work[3] for which subsequently another pope, Benedict XIV., became sponsor, — the same being dedicated to him without objection, — in which he maintained the apocryphal character of the Additions, even imputing their authorship to Josephus. Sixtus maintained that the Tridentine Council did not intend to give canonical authority to the Additions, but only to the work as it appears in the Palestinian canon. The added matter, however, he included, with 1 and 2 Esdras and 3 and 4 Maccabees, among apocryphal writings of the better class, concerning which the Fathers had not ventured to decide positively, and which therefore, while worthy of being read, ought not to be used for the support of any doctrine. Jahn seems to have regarded this fact concerning Sixtus as evidence that the Tridentine check on free opinion had been at least partially removed; for, while venturing no decided judgment himself on the subject of the Additions, he vigorously contests that of his ecclesiastical brethren, and declares that any one is at liberty to think what he pleases about it: "*Jeder mag hierüber denken, wie er es für gut findet.*"[4]

Since, now, these two conflicting opinions concerning the origin of the Additions are, as over against each other, so sharply defined, and the matter, moreover, is one of so great importance, it will perhaps reward our effort to look more in detail into the history of that which we have just been considering. The decree of the Council of Trent, after giving a list of the books of the Old Testament, including Esther, had declared: "If, however, any one does not receive the *entire books, with all their parts, as they are accustomed to be read in the Catholic church and in the old Latin Vulgate edition*, as sacred and canonical, and knowingly and wittingly despises the aforesaid traditions, let him be anathema." It will be noticed that, with respect to the book before us, the troublesome clause is that which declares that it is to be received in all its parts as read in the Catholic church and in the old Latin Vulgate edition. That is, the Additions to Esther to be found in the Vulgate, in the confused condition which we have above described, were to be held in equal estimation with the remainder of the book. No other inference could be justly drawn from the language. So Scheiner:[5] "The canonicity of these additions is through the judgment of the Catholic church (*Conc. Trident.*, *Sess.* iv., *De Canonicis Scripturis*) guaranteed, which properly supports itself on the united testimony of Christian antiquity [?], that recognized the canonical rank of the Book of Esther, with all its Additions as they had come over into the church through the text of the LXX."

But it was not long before it was discovered that something more than a conciliar enactment was needed to give to the Additions to Esther universal canonical acceptance. Jerome, who had placed them in the Vulgate, had, at the same time, in the most unequivocal manner, both by the position he had assigned them and his own unmistakable language, distinguished them from the remainder of the book: "*Librum Esther variis translatoribus constat esse vitiatum: quem ego de archivis Hebræorum relevans, verbum e verbo expressius transtuli. Quem librum editio vulgata laciniosis hinc inde verborum sinibus* [al., funibus] *trahit, addens ea quæ extempore dici poterant et audiri; sicut solitum est scholaribus disciplinis sumpto themate excogitare, quibus verbis uti potuit, qui injuriam passus est, vel qui injuriam fecit.*"[6] Hence we find Bellarmin († 1605) resorting, in his work *De Verbo Dei* (lib. i. 7, § 10), to the theory of two Hebrew originals for Esther, which were the sources respectively of the two recensions, — the one with and the other without the Additions. But it was this same Bellarmin to whose well-known diplomacy must be imputed the device by which the gross errors of the edition of the Vulgate, made under the patronage of Pope Sixtus V., were characterized as simple "printers' blunders," and who designated, on a second title-page, the following corrected and improved edition of Clement VIII. as "*jussu Sixti V. recognita atque edita.*"[7]

1 *Einleit.*, p. 74.
2 *Der Kan. d. A. T.*, p. 140.
3 *Bibliotheca Sancta*, etc.
4 *Einleit.*, iv., 890.
5 *Kirchen-Lex.*, art. "Esther."
6 *Præf. in L. Esther.*
7 Cf. Hefele in *Kirchen-Lex.*, art. "Bellarmin," who says that it was this fact that prevented this scholar from being made a saint.

To the distinguished critic De Rossi, however, is due the credit of the full development of this theory, although in a somewhat altered form, and of attempting to support it by manuscript authority. According to him, the Book of Esther was originally written by Mordecai, in the Chaldaic language, and in the general form in which it now appears in the LXX.; while what is known as the "Hebrew Book of Esther" is only an extract from the principal, original work. This opinion he sought to support by maintaining, first, that the work in its present Hebrew form is incomplete; second, by that passage (ix. 32) of the book where it is said: "And the decree of Esther confirmed these matters of Purim, and it was written in the book;" and, third, he appeals to certain Hebrew MSS. in which a part of the Additions to Esther appear in Chaldaic, and in the same order in which they are found in the LXX.; leading, as he supposes, to the conclusion that the original Chaldaic text was still extant when these MSS. were copied. On so precarious a foundation rests the bold hypothesis of this scholar; and yet it is accepted, with but minor differences of view, by Welte, Scholz, Langen, Reusch, and others of the more liberal and unprejudiced class of Roman Catholic scholars.

Let us now examine more closely the grounds on which the theory rests. (1.) With respect to the passage chap. ix. 32: It should by no means be assumed, on the basis of this verse, that the matter contained in the present Hebrew text of the Book of Esther might be expected to be found in a *fuller form elsewhere*. The author may have meant simply to refer to his own book, where, in fact, the whole matter, for substance, was to be found.[1] Or if it were to be conceded that some other book is meant, and some *particular* book, as the Hebrew word הַסֵּפֶר might be thought to imply, still the theory of De Rossi is the last one to be resorted to. It might, in that case, have been a special decree on the subject of the Purim feast, as Bertheau and Keil[2] suppose; or, still more likely, it might have been the "Book of the Chronicles of the Kings of Media and Persia," so often referred to by the author of Esther (ii. 23; vi. 1; x. 2).

(2.) With regard to a fancied lack of completeness in the Book of Esther without the Additions, it might justly be replied, that the Book of Esther is not alone in this respect. It is just as true of many other Old Testament books. And, in the case before us, it is an argument which proves too much. If the form of our book, as it appears in the LXX., is the original, in which nothing is suppressed, why are the two proclamations of Mordecai and Esther, respectively (ix. 20, 29), relating to the most important of all matters referred to in the work, — the establishment of the feast of Purim, — entirely omitted? And, further, how is it that we do not find the royal edict concerning the degradation of Queen Vashti (i. 19, 22), or the so-called "second letter of Purim" (ix. 29), or, as we might certainly have had reason to expect, something more definite with reference to the manner of celebrating the feast?

(3.) But what are the facts respecting the present existence of some part of the Additions in the Chaldaic language in connection with Hebrew MSS.? These Chaldaic fragments were first published by Stephan Evodius Assemani, who at one time, as successor to his uncle of the same name, was librarian at the Vatican.[3] It was not, however, until forty years afterwards that their presumed importance as witness for the original text of the Book of Esther was discovered by De Rossi. The Hebrew MSS. in which they are found are clearly of late origin.[4] The Additions found in them according to their titles are: "the Prayer of Mordecai," "the Prayer of Esther," and "the Dream of Mordecai." In "the Prayer of Esther" a peculiar epithet is applied to the Roman empire. It is called "Edom." According to Michaelis,[5] who finds also other traces of a comparatively recent origin in these Chaldaic fragments, this word was never so used until after Rome became the chief city of the Christian church. Further, it is maintained by Zunz that these Chaldaic fragments are products of the Gaonian period (A. D. 600–1000); and there would seem to be but little, if any, room for doubt that they are a translation, made with extreme literalness, from the first three chapters of the second book of a work ascribed to Jusipon ben Gorion, or that they were taken by him, together with some other additions to Esther, directly from the LXX. itself.[6]

1 So Bertholdt, *Einleit.*, p. 2461.
2 See their commentaries on this book, *ad loc.* Cf. Bertholdt, *l. c.*
3 *Catalogus Codicum MSS. Bibliotheca Vaticanæ.* Hefele says that he assisted his uncle in the work. *Kirchen-Lex.*, *ad voc.*
4 Cf. Zunz, p. 121.
5 *Orientalische Bib.*, Th. 21, p. 104, f.
6 Cf. Bertheau, *Com. zum B. Ester;* also, Schulz, in Lange's *Bibelwerk*, Introd. to this book, ii. 587.

But, again, the subscription to the book as found in the LXX. is urged, especially by Scholz,[1] as weighty evidence of a Hebrew or Aramaic origin. It reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and a Levite, and Ptolemy, his son, brought the present epistle of Phurim, which they said was the same [" of which they said it was extant," Michaelis; " which they gave out for it," De Wette]; and that Lysimachus, the son of Ptolemy, that was in Jerusalem, had interpreted it." Scholz thus reasons: "According to this evidence, the epistle concerning Purim was a translation. Now, as it is allowable in this case to infer of the whole what is said of a part, the remaining additions may also be regarded as a translation." But allowing to this subscription all the weight that is here claimed for it, although it does not appear in the Old Latin or in text B., still the word *ἐπιστολή* would be quite inapplicable to a part of the Additions. If, then, it relates to but a portion of the entire work, that is probably to chapter ix. of the Hebrew text. But, as a matter of fact, it is rather to be maintained that it does relate to the Greek translation of the main composition as it appears in the Hebrew. Whether it can be interpreted so as to include the Additions also is not clear. Fritzsche answers in the negative. Still, it would seem that the entire production as it appears in the LXX. might have been loosely — though incorrectly — characterized as a translation, since by far the greater part was actually such.[2]

It is also contended by Scholz that the language of the Additions shows that they are a translation. He does not attempt, however, to prove any instance of a false rendering, nor is he able to point out many examples of marked Hebraisms; still, as he thinks, the latter are sufficiently numerous to justify the conclusion he draws. He calls attention, for instance, to the fact that *αἰνεῖν* is used both with the dative and the accusative, like the Hebrew הִלֵּל, or הוֹדָה; that the same is also true of *προσκυνεῖν*. Moreover, the expression, *ῥῦσαι ἐν χειρί σου*, is found, and an exceedingly frequent use of the conjunction *καί*. But, as Fritzsche has remarked,[3] these examples of a Hebraizing tendency only serve to show that the author of the Additions was a Jew, by no manner of means that he translated from the Hebrew. Not only do the Additions show no signs of being a translation, but they are so written that in many passages it would be exceedingly difficult to clothe the thought in a tolerably literal Hebrew version.

Still further: it would seem to be decisive against the theory of a common Hebrew or Chaldaic original for both the Hebrew book and the LXX., with its Additions, as well as proof of the unauthentic character of the latter, that these Additions abound in contradictions of the history as contained in the Hebrew; have an entirely different religious tone; and betray, both in spirit and style, the characteristics of the Alexandrian Jews. The contradictions are such as these: According to the Additions, Mordecai became a great man at court in the second year of the king, but according to the Hebrew not till after the seventh year; in the Additions it is said that Mordecai himself, in the Hebrew that his ancestor Kish, was one of the prisoners that Nebuchadnezzar carried away with Jechoniah from Jerusalem; in the former the cause of Haman's dislike of the Jews is said to have been Mordecai's discovery of the conspiracy against the king, in the latter it is the refusal of Mordecai to do reverence to Haman. Other discrepancies relate to the time of the elevation of Haman to power; his nationality, where the Greek Additions are also in disagreement with themselves; the time when his sons were put to death; the date fixed for the massacre of the Jews; the fact that an edict of the Medes and Persians is said to have been recalled, etc. As it respects the religious tone of the Additions, there is the most marked contrast with the Hebrew book. It has even been made a ground of objection to the latter that the name of God does not once occur in it. But in the Additions it is freely used, and the Jewish ideas of religion are emphasized even to bigotry. And, finally, the whole form and spirit of the fragments proves their later, Alexandrian origin. Their style is bombastic, and the Greek in which they are written cannot date back to the time of the origin of the Hebrew book. There are not a few expressions, scattered here and there, which are quite out of harmony with their surroundings. In both of the letters of Ahasuerus, "the month Adar" is mentioned; Haman is made a Macedonian, and his object is said to be to transfer the kingdom to his own people; the enemies of the Jews were to "descend by violence into Hades;" Esther declares that she has never eaten "at the table of Haman," nor drunk

[1] *Einleit.*, ii. 537. [2] See Böhl, p. 41. [3] *Einleit.*, p. 71; cf. Keil, *Einleit.*, p. 731.

"the wine of libations;" Ahasuerus, on the other hand, is represented as calling himself her "brother," and as speaking of the Jews as the "elect nation." Indeed, a thorough comparison of the Greek Additions with the Hebrew original must serve to enhance one's sense of the immense superiority of the latter in every respect. With Baumgarten: "One learns, through the legendary design and wordiness of these Additions, properly to recognize and appreciate the modesty and objectivity of the canonical representation, which is as noble and pure as it well could be."[1]

The theory of the origin of these fragments, then, which has most to commend it is this: They are a later enlargement, in the Greek language, but by the hand of a Jew, of the canonical Esther. They were occasioned, in addition to the living interest taken by this everywhere oppressed people in the facts of their own history, and their acknowledged readiness, particularly at Alexandria, for work of this sort, especially by a desire to stamp the present book with a character more decidedly national and religious. In fact, there is sufficient evidence extant to prove that the compositions before us are but single examples, though perhaps the earliest, of many attempts of the same kind. In Josephus, for instance, as we have already seen, we meet with variations in the history which suggest textual sources not now at hand; while the same is true of the Old Latin Version, the two Targums, and the Midrash of Esther, and of several MSS.[2]

Date and Author.

The text named A. must have had, as we have shown, a different author from B. The question whether the former is the work of the translator of the original book is somewhat discussed. While there may not be enough difference in the mere style of the two, in view of the circumstance that one is to be considered as a translation, while the other is an original work, to prove that they had different authors, still the fact of numerous and obvious contradictions between them, and the total lack of evidence of the supervision of one mind throughout, seems decisive on the point. That Josephus used the Additions after the recension A. is universally acknowledged. How much previous to his time did they originate? In seeking to answer this question, the subscription appended to the book by a later hand should be allowed some weight, although there is danger of attaching too much importance to it. The possibility that it was written subsequent to the Additions, and with the intention of forming a sort of credential for the work in this form, together with its own extremely indefinite character, must detract not a little from its value as a witness. Keil does not hesitate to declare that it lacks genuineness. Dositheus "gave himself out" for a priest. He and his son brought to Egypt this epistle (?) of Phurim, "which they said was the same" (ἣν ἔφασαν εἶναι), and [which they said] Lysimachus of Jerusalem had translated. Dositheus was a common name in the history of this period. The one here mentioned can scarely be identified with the person of the same name spoken of by Josephus (*Contra Ap.*, ii. 5), as has been attempted by Scholz[3] and others. The Ptolemy meant is generally held to be Ptolemy Philometor, whose government (it is well known) was friendly to the Jews, and during whose reign (B. C. 181–145) a translation of the Book of Esther may indeed have been brought to Egypt. By far the most common opinion, in short, among those who maintain the apocryphal character of the Additions, is that they are the production of an Egyptian Jew skillful in the Greek language, and that he wrote about the time of the Ptolemies, or not long after.

Canonical Estimation.

In addition to what has been already said, little need to be added concerning the history of the Additions in the Christian church. They naturally obtained early and general circulation through the LXX., and such translations as were founded upon it, including (notwithstanding Jerome's well-meant efforts to resist it) the Vulgate itself. And they seem, as a general rule, to have been held in equal estimation with the rest of the book.[4] With respect to Origen, it has been maintained by not a few critics, in addition to Sixtus of Siena, that in his well-known letter to Africanus he meant to dispute the full canonical authority of our Additions, together with those found in the LXX. in connection with Daniel. And it would seem to give color to this view that Bellarmin thought it necessary to give a false rendering to this letter, in order to make it yield a meaning supposed to be more favorable to the

1 Herzog's *Real-Encyk.*, art. "Esther."
2 Cf. Herzfeld, *Geschichte*, i. 365 f.; and Fritzsche, *Einleit.*, *ad loc*
3 *Einleit.*, ii. 540.
4 Cf. Clement of Rome, *Ad Cor.*, i. 55; and Clement of Alexandria, *Strom.*, iv. 19.

decision of the Council of Trent. There seems to be little doubt, in fact, that *theoretically* this was the position of Origen, although as a matter of quotation and general use he acted usually out of harmony with it.[1] Further, it has been suggested as probable that the failure of Melito of Sardis and Athanasius to admit the Book of Esther into their catalogues of the books of Scripture was due, to a greater or less extent, to the presence of these Alexandrian accretions. At least, Jerome's protest did not remain wholly inoperative. Considering the comparatively low estimation in which the book as a whole was held, and its little use in the church, the objections to the Additions specifically were quite as numerous as could have been expected. The decree of the Council of Trent on the matter of the canon of Scripture, which was ratified by fifty-three prelates, of whom Westcott[2] says that "among them was not one German, not one scholar distinguished for historical learning, not one who was fitted by special study for the examination of a subject in which the truth could only be determined by the voice of antiquity," has naturally had its influence in increasing the estimation in which the Additions are held, but an influence which has been far from universal even in its own ecclesiastical circle, and happily is not increasing.

Luther spoke with mildness, but decision, of the Additions to Daniel and Esther as "corn-flowers," which he had taken out of the books in which they stood in the Latin text, but had afterwards placed in a separate bed that they might not wither, because there was much good in them. In the Reformed churches generally, including that of England, the Additions to Esther shared the fortunes of the other books usually reckoned among the Apocrypha.

1 Langen, *Deuterokan. Stücke*, etc., p. 4. 2 *Bib. in Ch.*, p. 257.

ADDITIONS TO THE

BOOK OF ESTHER.

Addition I. (in the Greek introducing the book).[1]

1 In the second year of the reign of Artaxerxes the great, on[2] the first *day* of
2 Nisan,[3] Mardochæus[4] the *son* of Jairus, *the son* of Semeias, *the son* of Kisæas, of
3 the tribe of Benjamin, a Jew, saw a vision; he dwelt[5] in the city of Susa, a
4 great man, being a servitor in the king's palace.[6] He was also[7] of the captivity,[8]
which Nabuchodonosor king[9] of Babylon carried from Jerusalem with Jechonias
5 the king of Judæa.[10] And this *was* his vision:[11] and behold voices and uproar, thun-
6 derings and earthquake and confusion on the earth.[12] And behold, two great dragons
7 came forth both ready to fight. And their mighty cry arose;[13] and at their cry every
8 nation prepared itself to battle, that *they* might fight the nation of righteous ones.[14]
And lo, a day of darkness and obscurity, tribulation and anguish, affliction and great
9 confusion,[15] upon the earth. And the whole righteous nation was troubled, fearing
their own evils, and prepared themselves for destruction;[16] and[17] they cried unto
10 God. And from their weeping,[18] as it were from a little fountain, sprang a great
11 river,[19] *even* much water. And light and the sun[20] rose up, and the lowly were ex-
12 alted, and devoured the glorious. And[21] Mardochæus, who had seen this vision,[22] and
what God had determined to do, awaking kept it in his heart, and until night was
13 desirous to comprehend it in every particular.[23] And Mardochæus slept in the pal-
ace with Gabatha and Tharra, the two eunuchs of the king, who watched in[24] the
14 palace. And he heard their devices, and searched out their anxieties,[25] and learned
that they were making ready[26] to lay hands upon Artaxerxes the king. And he in-
15 formed[27] the king of them. And[28] the king examined the two eunuchs, and having[29]
16 confessed they were punished.[30] And the king wrote a memorial of these things;
17 Mardochæus also[31] wrote thereof. And the king commanded Mardochæus to serve

[1] I have adopted, exceptionally, in view of the exceedingly confused arrangement of the Additions as found in the A. V., the order of chapters and verses as given in the Greek text edited by Fritzsche. At the beginning of each chapter of the Commentary, however, will be found a citation of the chapters and verses of the A. V. included in it.

Vers. 1, 2. — [2] A. V.: in. (Fritzsche strikes out *βασιλέως* after *μεγάλου*, as wanting in most MSS., including III. X. XI. It is found, however, in II.) [3] the month Nisan (so 19. — Adar N. — and Old Lat. by Cod. Corb.). [4] Mardocheus. (Hereafter I shall write as above, without further notice in the notes.)

Vers. 3, 4. — [5] A. V.: Semei . . . . Cisai . . . . had a dream; *who was* a Jew, and dwelt. [6] court (Gr., *αὐλῇ*. See *Com.*). [7] also *one*. [8] captives. [9] the king. [10] J. King of Judea. It does not seem needful to indicate further that I adopt throughout in the text the spelling Judæa, as above. The article is omitted before *βασιλέως* by 44. 52. 248. Co. Ald.

Vers. 5-8. — [11] A. V.: his dream (Gr., *ἐνύπνιον*, as in ver. 2). [12] behold a noise of a tumult, *with* thunder, and earthquakes, and uproar in the land. (The *καί* at the beginning is omitted by 19. For the following *καὶ θόρυβος*, III. 52. 64. 243. 248. Co. Ald. have *θόρυβου*, which is thus made to limit *φωναί*. Before *τάραχος* a *καί* is found in III. X. (by a corrector) and many other MSS. with the Old Lat. and Vulg. Co. Ald., and it is received into his text by Fritzsche). [13] their cry was great (Gr., *καὶ ἐγένετο αὐτῶν φωνὴ μεγάλη*). [14] cry all nations were prepared (Gr., *τῇ φωνῇ αὐτῶν ἡτοιμάσθη πᾶν ἔθνος*) . . . . against the righteous people. [15] uproar.

Vers. 9, 10. — [16] A. V.: were ready to perish (Gr., *ἡτοιμάσθησαν ἀπολέσθαι*). [17] Then. [18] and upon their cry (Gr., *ἀπὸ δὲ τῆς βοῆς αὐτῶν*. The context requires this rendering). [19] was made (Gr., *ἐγένετο*) . . . . flood.

Vers. 11, 12. — [20] A. V.: The light and the sun. (The *καί* found in the *text. rec.* before *φῶς* is omitted in II. as well as in X. 19. 93 b. 249. Vulg., and it might well be dropped.) [21] Now when. [22] dream. [23] was awake, he bare his dream in mind, and until night by all means was desirous to know it (Gr., *καὶ ἐν παντὶ λόγῳ ἤθελεν ἐπιγνῶναι αὐτὸ ἕως τῆς νυκτός*). Cod. II., with 55. 93 *b.* omits *ὁ* before *ἑωρακώς*. The Codd. III. 52. 64. 243. 248. Co. Ald. have for *αὐτό* after *εἶχεν*, *τὸ ἐνύπνιον τοῦτο*, and are followed, as will be noticed, by the A. V.

Vers. 13-15. — [24] A. V.: took his rest in the court . . . . and keepers of. [25] purposes (see *Com.*). [26] about (Gr. *ἑτοιμάζουσι*). [27] *so* he certified. [28] Then. [29] after that they had. [30] strangled (see *Com.*).

Ver. 16. — [31] A. V.: made a record . . . . and M. *also*.

18 in the palace;[1] and for this[2] he rewarded him. And Aman son[3] of Amadathus, a Bugæan,[4] was in great honor with the king, and[5] sought to injure[6] Mardochæus and his people because of the two eunuchs of the king.

Vers. 17, 18. — [1] So . . . . court. [2] Codd. XI. 44. 64. al. Co. Ald. have τούτου for τούτων (Vulg., *pro delatione*). The change may have been made in the interest of definiteness, the latter word having a possible reference to the eunuchs; but it probably refers to the report (λόγοι). [3] Howbeit Aman *the son*. [4] the Agagite (see *Com.*), who. [5] *omits* and. [6] molest (Gr., κακοποιῆσαι).

Addition I. (Chap. xi. 2–12, in the A. V.)

Ver. 1. **In the second year.** There is a discrepancy of five years between this date and that of the Hebrew, as we have already shown in our introduction to the present book. — **Artaxerxes.** The text B. has Ἀσύηρος, which is also the form of the word in the Hebrew. While there is a difference of opinion respecting the person intended, he is generally supposed to be Xerxes. See Eichhorn's *Repertorium*, 1784, xv. 1–38. — Τῇ μιᾷ. A Hebraistic use of a cardinal for an ordinal. Cf. Winer, p. 248. — **Mardochæus.** The word is of Persian origin (see ii. 5, in the Greek), and means "worshipper of Merodach." Cf. Rawlinson, *Ancient Mon.*, i. 134. That Mordecai had access to the harem shows that he was a eunuch. In 2 Macc. xv. 36, the 14th of Adar, when the Feast of Purim was celebrated, is called "Mardochæus' Day." If this Mardochæus be really one of the captives whom Nebuchadnezzar carried away from Jerusalem at the time stated in verse 4, he is much out of place here. It would make him, at least, one hundred and twenty-five years old. Cf. Esth. ii. 2; 2 Kings xxiv. 12; Neh. vii. 7. Fritzsche suggests that in verse 4 only the family of Mardochæus is meant. In any case the genealogy as here given is imperfect.

Ver. 3. **Susa** [*Shushan*]. It was the capital of the country known in Scripture as Elam, and one of the most important cities of the East. It was long the residence of the Persian kings, and maintained its grandeur up to the time of the Macedonian conquest, when Alexander is said to have carried away from it in treasures what would be equal to twelve million pounds sterling, besides the royal regalia. See Rawlinson, *Ancient Mon.*, ii. 209, 474; iii. 270, 317, 437. — **A great man.** This has reference simply to the estimation in which he was held at court. — **Servitor.** The same word is used in the A. V. at 2 Kings iv. 43. — **Court.** (A. V.) This was one of the meanings given to the Greek word αὐλή in the later times (οἱ περὶ τὴν αὐλήν, the courtiers); but here the palace seems to be clearly referred to.

Ver. 6. **Dragon.** According to Scripture usage, this term is applied to any great monster, whether belonging to the sea or land. Cf. Deut. xxxii. 33; Ps. xci. 13; Is. xxvii. 1.

Ver. 7. Δικαίων ἔθνος. The Jews are meant, as also in the 9th verse. It is noticeable that the article is omitted before the latter word. Cf. Winer, 119 ff.; and for other examples of such epithets as applied to the Jews, Wisd. ix. 4, 7; x. 15; xi. 1; xii. 19; xv. 2, 14.

Ver. 8. The similarity of sentiment to that of Joel ii. 2 will be observed. Cf. also the Greek. — **Tribulation and anguish.** The same Greek as at Rom. ii. 9; viii. 35.

Ver. 11. **Light and the sun.** The return of happy days is thus symbolically set forth.

Ver. 12. The Chaldaic fragment published by Assemani and De Rossi (see Introd.) adds to this verse that Mordecai told his dream only to Esther, to whom he also said: "Now is the dream come to fulfillment which I related to thee in thy youth [?]. This is the trouble concerning which I spoke to thee. Pray now to Jehovah, the God of our fathers," etc. Chap. xi. of the A. V. ends with this verse.

Ver. 13. **In the palace** (αὐλῇ). Probably the harem is meant, where also the king was. Cf. Rawlinson, *Ancient Mon.*, iii. 216. According to Esther ii. 21–23, it was Bigthan and Teresh who made the conspiracy. It is likely that these are only different forms of the same names that occur in the Additions. This is the first verse of chap. xii. in the A. V.

Ver. 14. Μερίμνας, **anxieties.** Their anxiety was with reference to the success of their plans.

Ver. 15. Ἀπήχθησαν, **were punished.** This word was used as a law term in Attic Greek, and meant *to bring before a magistrate and accuse*, and then, as a result of the process, *to lead away to punishment*. The A. V. seems to have read with Co. ἀπήγχθησαν. Cf. the Hebrew text, ii. 23. On the possible punishments inflicted by the Persians, see Rawlinson, *Ancient Mon.*, iii. 246 f.

Ver. 16. The custom which prevailed among the Persians of recording matters of this sort in the annals of the kingdom, is noticed by Thucydides (i. 129, 3): "So says the King Xerxes to Pausanias, — 'the sending back of the men whom thou hast saved for me from beyond the sea in Byzantium will be reckoned in thy favor as a good deed in our house, for ever.'"

Ver. 17. Περὶ τούτων. The neuter is used, referring to the whole matter of Mardochæus' conduct. Text B. makes no reference to the presents received by Mardochæus, but speaks more particularly of the service assigned to him.

Ver. 18. **Aman . . . . a Bugæan.** Cf. 1 Sam. xv. According to tradition, at the celebration of Purim the passages of Scripture relating to the Amalekites were read. See Ex. xvii. 14 ff.; Deut. xxv. 17 ff. The Greek word here, however, is Βουγαῖος. Is it to be regarded as meaning the same as the Hebrew הָאֲגָגִי of the Book of Esther (iii. 1)? So the A. V. seems to have thought. But Michaelis says that he is unable to explain the word. Grotius: "*proprie ita dicti eunuchi;*" and his opinion is accepted by Schleusner (*Lex., ad voc.*). In text B. the name is changed to Μακεδόνα, and at iii. 1 to Γωγαῖον. It is on the whole most probable, as Fritzsche supposes, that the word arose from a careless rendering of the Hebrew. No corresponding name of a family occurs to help us out of the difficulty; while to render, with Dereser (and Scholz) the word as an adjective, "the braggart," would scarcely be justified by the facts relating to Haman made known in the canonical Scriptures.

ADDITION II. (in the Greek after chap. iii. 13 of the Hebrew).

1 AND this is the copy of the letter:[1] The great king Artaxerxes writeth these *things* to the princes and toparchs[2] that are under *him* from India unto Ethiopia, in an hundred seven[3] and twenty provinces. 2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of *my* authority, but carrying *myself* always[4] with equity and mildness, I purposed to establish for my subjects continually a quiet life,[5] and making my kingdom habitable,[6] and open for passage to the utmost borders, to renew the[7] peace, which is desired of all men. 3 But on my asking the[8] counsellors how this might be brought to pass, Aman, that excelled in prudence among us, and was approved by[9] his constant good will and steadfast fidelity, and had obtained[10] the honor of the second place in the kingdom, 4 shewed us, that among all the races[11] throughout the world there was scattered a certain malevolent[12] people, that had laws contrary to every nation,[13] and continually despised the commandments of kings, so that our worthy aim to secure a stable government for the united kingdom was impossible.[14] 5 Seeing then we understand that this nation quite alone[15] is continually in opposition unto all men, differing in the strange manner of *their* laws, and evil disposed towards our affairs, bringing to pass the most shameful things, indeed, so that the kingdom cannot be firmly established:[16] 6 therefore have we commanded, that they that are indicated through letters unto you by Aman, who is appointed over affairs,[17] and is next unto us, shall all, with wives[18] and children, be utterly destroyed by the swords[19] of *their* enemies, without any[20] mercy and pity, the fourteenth *day* of the twelfth month Adar of the[21] present year; 7 that, they who of old and now *also are* malevolent,[22] may in one day with violence go into Hades, to the end that perpetually, in the future, our affairs may go on securely and peacefully.[23]

Ver. 1.—[1] A. V.: The copy . . . . letters was this. [2] governors (*σατράπαις* 19. 93*a*. 108*b*.; *satrapis*, Cod. Corb.). [3] and seven (III. 93*b*., one hundred twenty and seven; 93*a*., one hundred and twenty-seven; or, seven and twenty).

Vers. 2, 3.—[4] A. V.: alway. [5] to settle (Gr., *καταστῆσαι βίους*, etc.; 71. 76. 248. Co., *βίου*) . . . . in a quiet life. [6] peaceable (see *Com.*). [7] coasts, to renew. [8] Now when I asked (*πυθομένου δέ μου*; Codd. III. X. (from a corr.) 93*b*. read *πυνθανομένου δέ μου*) *my*. [9] wisdom among us . . . . for. [10] *omits* obtained (Gr., *ἀπενηνεγμένος*; *ἀπενεγκάμενος*, III. X. 19. 93. 108*b*.).

Ver. 4.—[11] A. V.: declared unto . . . . in all nations. [12] malicious. [13] contrary to all nations (Gr., *ἀντίθετον*—III. X. 93*b*., *ἀντίτυπον*—*πρὸς πᾶν ἔθνος*). [14] so as the uniting of our kingdoms, honourably intended by us, cannot go forward. See *Com.*

Ver. 5.—[15] A. V.: people alone (Gr., *μονώτατον*), etc. [16] affected to our state (Gr., *τοῖς ἡμετέροις πράγμασι*), working all the mischief they can (Gr., *τὰ χείριστα συντελοῦν*—*συντελοῦντας*, 71. 74. 76.—*κακά*, etc.), that (*καί*) *our* kingdom may not be firmly stablished. See *Com.*

Ver. 6.—[17] A. V.: *all* they . . . . signified in writing unto you . . . . ordained over the affairs. [18] *their* wives. [19] sword (plur. in the Gr.). [20] all (Gr., *παντός*). [21] *this*.

Ver. 7.—[22] A. V.: malicious (see ver. 4). [23] the grave (Gr., *εἰς τὸν ᾅδην*), and *so* ever hereafter cause our affairs to be well settled, and without trouble (Gr., *εἰς τὸν μετέπειτα χρόνον εὐσταθῆ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα*).

ADDITION II. (Chap. xiii. 1–7 of the A. V.)

Ver. 1. The occasion of this addition seems to have been the mention made of an edict by King Ahasuerus in Esth. iii. 14. The Persian method of carrying letters is described by Herodotus (viii. 98). Cf. also Rawlinson, *Ancient Mon.*, iii. 426 f.—In Dan. vi. 1, one hundred and twenty satrapies are spoken of. Michaelis thinks that here, at least, one too many is given; Egypt having fallen away from the government of Artaxerxes in the fifth year of his reign, while it is evident that the kingdom did not extend as far as Ethiopia. But, according to the style of ancient edicts, even lost provinces were reckoned as belonging to a kingdom, if there was hope of recovering them again. And, in this large number, probably sub-satrapies are included. Cf. *Bib. Com.* at Esth. i. 1, and Rawlinson, *Ancient Mon.*, iii. 417 f.—**The great king.** A common title of the Persian monarchs, given them even by the Greeks.

Ver. 2. **Ἐπιεικέστερον.** On the force of the comparative in such a connection, see Winer, p. 242 f. It is not infrequently used when the object with which the comparison is made is to be understood. See John xix. 11; Acts xviii. 20; 2 Cor. viii. 17. Here it is meant that the king ruled with more mildness than it was natural or usual to expect. The A. V. seems to have read (as III. XI. 52. 55. and others), with Co. Ald., *ἤρεμον*, "peaceable," instead of *ἥμερον*, "civilized," "habitable." Cf. Greek at 1 Tim. ii. 2. Text B. has *ἄχρι* for *μέχρι*.—The lordship over all nations here claimed by the Persian monarchs was only one of imagination. Still, on the basis of it they laid their commands on the peoples which owed them no allegiance. For instance, they forbade the Carthaginians to eat the flesh of dogs.

Ver. 3. **The second place in the kingdom,**

i. e., he was prime minister. The plural τῶν βασιλειῶν is used for the singular, the idea of the constituent parts of the kingdom being so expressed.

Ver. 4. Πρὸς τὸ μὴ κατατίθεσθαι τὴν ὑφ' ἡμῶν κατευθυνομένην ἀμέμπτως συναρχίαν. De Wette translates: "So that the government blamelessly managed by us cannot exist." Michaelis: "And do not submit themselves to the common government and constitution proposed by us." Bunsen's *Bibelwerk*: "So that the government blamelessly managed by us cannot attain to peace." We have adopted a somewhat free rendering above. Cf. Gr. at vi. 14.

Ver. 5. Ξενίζουσαν παραλλάσσον. Codd. X. (from the first hand) III. 93*b*. read παράλλαξιν (alternation). Fritzsche supposes that in place of this word there originally stood παραφυλάσσον, but still thinks that this would not be in harmony with the context. The difficulty would then be with the former word. It would be no longer needed. But on the basis of this change might we not translate: "keeping guard over (*i. e.*, maintaining) a manner of life alien to the laws." See Wahl's *Clavis*, *ad voc.* As the text now stands, it might be rendered: "changing their rules of living, making them strange." Or, taking ξενίζουσαν as intransitive (Polyb., iii. 114, 4): "changing the customs of life [so as] to become strange." De Wette renders: "live in accordance with strange laws." Michaelis: "have quite other and strange customs." Bunsen's *Bibelwerk*: "observe a strange mode of life."

Ver. 6. **Next unto us.** Lit., *our second father*. See Add. vi. 10; Judith ii. 4; 1 Macc. xi. 32. — **The fourteenth day of the twelfth month, Adar.** In the Hebrew text (Esth. iii. 13; viii. 12; ix. 1), as also elsewhere in the Additions (vi. 16) the *thirteenth* day of this month is given as the day appointed for the slaughter of the Jews. It is likely that the discrepancy arose from the fact that, while the thirteenth was commonly mentioned, the fourteenth and fifteenth were the days actually celebrated. And in later times the former date was often confounded with the latter. Josephus agrees with the date of the Additions.

Ver. 7. **Into Hades,** εἰς τὸν ᾅδην. On the use of this Greek word in the LXX., cf. Girdlestone, *O. T. Syn.*, p. 443; Cremer's *Lex.*, *ad voc.*; art. "Hades," by Güder in Herzog's *Real-Encyk.*; and a discussion of this and connected words in the *Stud. u. Kritik.*, 1858, pp. 248–298.

ADDITION III. (in the Greek found between chapters iv. 17 and v. of the Hebrew).

1 AND he thinking[1] upon all the works of the Lord, made[2] his prayer unto him, and
2 said,[3] O Lord, Lord, King Almighty, for the universe[4] is in thy power, and if thou
3 wilt[5] save Israel, there is no man that can gainsay thee, for thou madest the heaven
4 and the earth, and every wonderful thing[6] under the heaven.[7] And thou art
5 Lord of all,[8] and there is no man that can resist thee, the Lord.[9] Thou knowest all *things*; thou knowest,[10] Lord, that *it was* neither in insolence nor pride, nor
6 through[11] desire of glory, *that* I did not bow down to proud Aman; for I could
7 have been content for[12] the salvation of Israel to kiss the soles of his feet. But I did this, that I might not set[13] the glory of man above the glory of God. And I
8 will not[14] worship any but thee, my Lord,[15] and I will not[14] do it in pride. And now, O Lord God *and* King,[16] the God of Abraham,[17] spare thy people, for their eyes are upon us to bring us to nought; and[18] they desire to destroy the inheritance,
9 that hath been thine from the beginning. Overlook not thy portion,[19] which thou
10 hast redeemed out of Egypt for thyself.[20] Hear my prayer, and be merciful unto thine inheritance, and[21] turn our sorrow into joy, that we may live, O Lord, and
11 praise thy name; and destroy[22] not the mouths of them that praise thee.[23] And all Israel cried with all their strength,[24] because their death *was* before their eyes.

Vers. 1–3. — [1] A. V.: Then Mardocheus thought. (The reading Μαρδοχ. before ἐδεήθη is supported by III. X. (from a corr.) and Cod. Corb. of the Old Lat. See *Com.*) [2] and made. [3] Saying. [4] the king . . . . for the whole *world* (Gr., τὸ πᾶν). [5] hast appointed to (Gr., ἐν τῷ θέλειν σε). [6] hast made heaven and earth and all the wondrous *things*. [7] See *Com.*

Vers. 4–6. — [8] A. V.: Thou art Lord of all *things*. [9] *which art* the L. [10] *and* thou knowest (Cod. 249. has καί). [11] contempt . . . . for *any* (Gr., ἐν). [12] content with good will for (Gr., ηὐδόκουν, etc.; Jun., *grato animo vellem*; see *Com.*).

Vers. 7–11. — [13] A. V.: prefer (Gr., θῶ; ἵνα μηδένα προτάξω τῆς δόξης, etc., 19. 93*a*.). [14] neither will I. [15] but thee, O God (Co. and Jun omit μου; Old Lat. MS. Corb., *nisi te Domine Deus*). [16] God and King (these words are omitted by X. — from the first hand — XI. 19. 44. 55. 106.; III. 93*b*. add βασιλεῦ, as also X. by a corrector). [17] *omits* the God of Abraham (is omitted by 52. 64. 248. Co. Ald. Jun.). [18] yea. [19] Despise not the portion (*Noli avertere ea parte*, Old Lat., by MS. Corb.; *Ne despicias partem tuam*, Jun.). [20] delivered . . . . thine own self (see *Com.*). [21] *omits* and (so 52. 64. 243. Ald.). [22] (See *Com.*) [23] thee, O Lord (the *text. rec.* adds κύριε, but it is not found in II. X. XI. 44. 52. 64. 74. 76. 93. 106. 108*a*. 120. 236. 249., and Old Lat. by Cod. Corb.). [24] All Israel in like manner cried most earnestly (marg., mightily) unto the Lord. For ἐκέκραξεν Codd. II. 55. 74. 106. 120. 243. 248. with Co. have the plural; 108*a*., ἐξέκραξεν; ἔκραξεν, X.; cf. Matt. viii. 29. The form κεκράξομαι (? κράζω, Luke xix. 40), for the future, is found everywhere in the LXX. See Winer, pp. 87, 274, and 279, note; Buttmann, p. 61.

ADDITION III. (Ch. xiii. 8–18 of the A. V.)

Ver. 1. The word "Mardochæus" occurs in the last verse of the fourth chapter of Esther, which immediately precedes, but is not found in the Greek of the present verse. The Commentary

of Dereser and Scholz gives a translation of the prayer of Mordecai as it is found in the Chaldaic fragments.

Ver. 2. The word "Lord" is repeated on account of the deep earnestness of the petition.

Ver. 3. The reason is now given for the strong language of the preceding verse. **The whole world is in thy power, etc., because.** — Ἐν τῇ ὑπ' οὐρανόν. Some such word as γῇ or χώρᾳ is to be supplied after τῇ. Cf. Luke xvii. 24; the LXX. at Job xviii. 4; Prov. viii. 28; and Winer, p. 591.

Ver. 5. The reasoning of this and the two next following verses does not appear to be sound. It was a Jewish, as well as a Persian, custom to bow the knee before superiors, and more than a hundred instances of the kind may be found in the Bible. See Michaelis, *Anmerk.*, p. 107. Grotius says of the writer: "*Ad Græcum potius morem quam ad Iudaicum respexere.*" — Τὸ μὴ προσκυνεῖν. The infinitive is epexegetical. See Winer, pp. 318 f., 326.

Ver. 6. The custom of kissing the feet as a sign of submission was common in Persia. Cf. Xen., *Cyrop.*, vii. 5, 32, and art. "Kuss," in Schenkel's *Bib. Lex.* For the sake of emphasis, the *soles* of the feet are here mentioned. Cf. Is. xlix. 23. For the use of the imperfect tense here, compare Rom. ix. 3, and see Winer, p. 283. Paul says: "Ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ." Here the Greek is ὅτι ηὐδόκουν φιλεῖν πέλματα ποδῶν αὐτοῦ, etc.

Ver. 8. Ἐπιβλέπουσιν ἡμῖν εἰς καταφθοράν. The verb is followed by the dative, indicating the direction of the idea contained in the verb and its preposition. Cf. Mark vii. 32; Luke xxiii. 26. The verb has a hostile sense here. Schleusner: "*respicere animo maligno, mala cupere.*" See also Ecclus. xi. 30. For the force of εἰς, cf. note at Judith v. 11.

Ver. 9. Lit., *Out of the land of E.* (σεαυτῷ) *for thyself.* Cf. remarks at Tobit iv. 9; v. 3.

Ver. 10. Ἱλάσθητι. **be propitious.** Even in Homer the middle voice of this verb is used to denote a religious act: *to make* (the gods) *propitious, cause to be reconciled.* Cf. Cremer's *Lex.*, p. 290. — Εὐωχίαν. Lit., *banqueting.* By Polybius, it is used for a supply of provisions for the army. Cf. 3 Macc. vi. 30. Text B. has εὐφροσύνην. — Στόμα. The singular is used for the plural. Cf. 1 Cor. vi. 19. It expresses the object which belongs to each of the individuals addressed. **Destroy not the mouths** (marg. of A. V., *shut* or *stop not*). The Greek is, μὴ ἀφανίσῃς στόμα. The verb means *to make unseen, hide from sight*, or, in general, *to hide, conceal;* and hence, secondly, *to make away with.* In the following Addition, verse 7, we have in the A. V. the same rendering given to ἐμφράξαι στόμα as in the margin here, and with more propriety, that verb meaning *to bar a passage. stop up, block up.*

Ver. 11. Ἐν ὀφθαλμοῖς. This preposition in Biblical Greek is not infrequently used in the sense of "before." Cf. 1 Cor. ii. 6; vi. 2. This usage was also not uncommon with the classic orators. See Winer, p. 385.

Addition IV. (in the Greek follows Add. III.).

1 Queen Esther also, mortal extremity having befallen her, fled[1] unto the Lord, 2 and laid aside[2] her glorious apparel, and put on the garments of anguish and mourning; and instead of precious ointments, she covered her head with ashes and dung. And she humbled her body greatly, and every spot of her joyous ornamentation she filled with her dishevelled hair.[3] 3 And she prayed unto the Lord God of Israel, saying,

4 O my Lord, thou only art our King; help me, who am alone, and[4] have no 5 helper but thee; for my life[5] *is* in mine hand. From my birth up[6] I have 6 heard in the tribe of my family, that thou, O Lord, tookest Israel from all the nations, and our fathers from all their progenitors,[7] for a perpetual inheritance, and 7 thou hast performed whatsoever thou didst promise them. And now we have sinned before thee, and thou hast[8] given us into the hands of our enemies, because we worshipped their gods; O Lord, thou art righteous. And now[9] it satisfieth them not, that we are in bitter captivity, but they have stricken hands with their idols, to[10] abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouths of them that praise thee, and quench the glory of thy house, and thine altar,[11] and open the mouths of the heathen respect- 8 ing the virtues of idols,[12] and to magnify a fleshly king for ever. O Lord, give not thy sceptre unto them that are not,[13] and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun *this*

Vers. 1–3. — [1] A. V.: being in fear of death resorted (Gr., κατέφυγεν . . . . ἐν ἀγῶνι — see *Com.* — θανάτου κατειλημμένη). [2] away. [3] all the places of her joy . . . torn hair (see *Com.*). Fritzsche adopts from II. X. XI. 19. 52. 93. and others, ἔπλησε for ἐνέπλησε.

Vers. 4–6. — [4] A. V.: desolate *woman*, which (Gr., τῇ μόνῃ καί). [5] danger (literal, but it lacks clearness; see *Com.*). [6] from my youth up (Gr., ἐκ γενετῆς μου). [7] among all people . . . . predecessors (Gr., προγόνων).

Vers. 7, 8. — [8] A. V.: therefore hast thou. [9] Nevertheless (νῦν is omitted by 44. 106.). [10] that *they* will. [11] mouth . . . . of thine altar. (Fritzsche has received θυσιαστήριον, in place of the genitive of the same, from II. III. X. 52. 64. 93*b*.) [12] to *set forth* the praises of the idols (see *Com.*). [13] be nothing (Gr., μὴ οὖσι; Jun., *nihil sunt*).

9 against us. Remember, O Lord, make thyself known in time of our affliction, and
10 give me boldness, O King of the gods, and Ruler of every government.[1] Put[2] eloquent speech in my mouth before the lion, and[3] turn his heart to hate him that fighteth against us, that there may be an end of him, and of them[4] that are like-
11 minded with[5] him. But deliver us with thine hand, and help me who am alone and
12 have no other, O Lord,[6] but thee. Thou knowest all *things*, and knowest[7] that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of
13 every alien.[8] Thou knowest my necessity, that[9] I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself; I abhor[10] it as
14 a menstruous rag, and I wear[11] it not in the days of my rest.[12] And thy servant[13] hath not eaten *at* Aman's table; and I[14] have not lauded[15] the king's feast,
15 nor drunk the wine of drink offerings.[16] Neither has[17] thy servant taken[18] joy since the day that I was brought hither to this present, but in thee, O Lord God of
16 Abraham. O God who art the Mighty One above all,[19] hear the voice of the forlorn, and deliver us out of the hand of the evil doers,[20] and deliver me out of my fear.

Vers. 9, 10.—[1] A. V.: of the nations (so 74. 76. 120. 236. 243. 248. Co. Jun.), and Lord of all power (Gr., *πάσης ἀρχῆς ἐπικρατῶν*). [2] Give *me* (the context seems to require the rendering "Put," for δός here). [3] *omits* and. [4] *all.* [5] to.

Vers. 11-13.—[6] A. V.: *that am* desolate (see ver. 4), and which have no other helper. Κύριε is connected with what follows (as in the A. V.) by XI. 52. 76. 93*b*. 106. 108*a*. 120. 236. 248. 249. Co. Cod. II. has a full stop after σε, which is at the end of a line, so that κύριε seems to begin a new verse. But after κύριε there is considerable space, hence it would appear that the first hand connected it with what goes before, and that the period was placed where it is by a second hand. [7] O Lord, thou knowest (see preceding note). [8] all the heathen (Gr., παντὸς ἀλλοτρίου; 19. 93*a*., π. ἀλλογενοῦς). [9] for. [10] *and that* I abhor. [11] *that* I wear. [12] when I am private by myself (marg., *quiet*, or *private*).

Vers. 14-16.—[13] A. V.: *that* thine handmaid. [14] *that* I. [15] greatly esteemed. [16] the drink offerings. [17] had. [18] thine handmaid any. [19] O thou mighty God above all. [20] hands of the mischievous.

Addition IV. (Chap. xiv. 1-19 of the A. V.)

Ver. 1. *Ἐν ἀγῶνι θανάτου.* The version of Aquila has: *ἐν ἀγωνίᾳ* (so 71. 74. 76. 93*a*. 106. 120. 236.) *θανάτου*. Cf. 2 Macc. iii. 14, 16; xv. 19. The former word is found in Polyb., iv. 56, 4; Iren., i. 2, 2.

Ver. 2. **Glorious apparel,** *i. e.*, her royal robes. —**Humbled her body greatly.** This seems to refer to what had just been said. She deprived her body of its usual ornamentation. —**Πάντα τόπον κόσμου ἀγαλλιάματος αὐτῆς.** The second genitive may be used adjectively. Cf. 2 Cor. iv. 4; Winer, p. 190; and Buttmann, p. 161. In what follows, the luxuriance of Esther's hair, as well as the evidence of her self-humiliation, is skillfully indicated. The text of B. gives better sense: "And every sign of her ornamentation and joy on her braided hair she filled with humiliation." It seems to be in closer harmony with the context to suppose that in text A., also, the words *πάντα τόπον* refer to the head of Esther, and the upper part of her body, where she ordinarily wore ornaments. I have translated accordingly.

Ver. 4. **In mine hand.** "*In manibus dicitur esse id quod facile elabi potest.*" Grotius. Cf. Ps. cxix. 109. By metonymy, "danger" (A. V.) is used for "life."

Ver. 5. **Heard in the tribe of my family.** Instead of this, text B. has the remarkable expression: *ἐγὼ δὲ ἤκουσα πατρικῆς μου βίβλου.*

Ver. 7. **Ἀνθ' ὧν = ἀντὶ τούτων ὅτι, because of these things that, or because.** Cf. Luke i. 20, xix. 44; Xen., *Anab.*, v. 5, 14; Winer, p. 364.—**Εἰς ἀρετὰς ματαίων.** The preposition is used tropically to indicate the direction of the feelings: *with respect to, in behalf of.* Cf. iii. 8, and Judith v. 11. The word *ἀρετάς* may here, perhaps, be used in its primary sense, in allusion to the victory which they would achieve in the circumstances supposed. Cf. 1 Pet. ii. 9, where the same word is translated "praises." The A. V. renders the last word by "idols," as the word *εἰδώλων* in the same verse, just before. Doubtless idols are meant; but a distinction which exists in the original would in that case be overlooked. The margin of the A. V. has, "Gr., *vain things*."

Ver. 8. **Make him an example.** Cf. the LXX. at Numb. xxv. 4; Jer. xiii. 22. The Greek here is: (*τὸν δὲ ἀρξάμενον ἐφ' ἡμᾶς*) *παραδειγμάτισον*. See also Matt. i. 19 (*παραδειγματίσαι*; or, according to another reading, *δειγματίσαι*). At Heb. vi. 6, the same word (*παραδειγματίζοντας*) is rendered in the A. V. *put to an open shame.*—According to Michaelis, the word *σκῆπτρον* might be a false translation from the Hebrew (*i. e.*, for שֵׁבֶט): *thy people to them who are nothing.* The thought, however, is correct enough as it is.

Ver. 10. **Before the lion.** So at 2 Tim. iv. 17: "And I was delivered out of the mouth of the lion." The expression seems to have been proverbial. Cf. Prov. xix. 12; Jer. xlix. 19; Rev. v. 5.

Ver. 12. The plural is used, although the king only is meant, because the fact is of wider application. Cf. Winer, p. 175. At the time of Christ, marriages between heathen and Jews were not infrequent. Cf. Acts xvi. 3; 2 Tim. i. 5; and art. "Ehe," in Winer's *Realwörterb.*

Ver. 13. **Wherein I shew myself.** Lit., *of my appearance, ὀπτασίας*. The word is used of the appearance of the sun in Ecclus. xliii. 2, but generally relates to visions.

Ver. 14. The fact mentioned is not noticed in the canonical Scriptures.

Ver. 15. **Since the day that I was brought hither,** *μεταβολῆς μου*. Lit., *my change, transfer*, i. e., to the Persian court. If one might paraphrase, "day of my exaltation" might be better.

Ver. 16. **Above all,** *ἐπὶ πάντας*. Cf. Jos., *Antiq.*, xii. 2, § 1; Rev. xiii. 7: *ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν*. — *Ἀπηλπισμένων*, **the forlorn.** This word is seldom used in the active. Cf., however, the LXX. at Is. xxix. 19; Judith ix. 11.

Addition V (in the Greek follows Add. iv.).

1 And it came to pass on [1] the third day, when she had ended her prayer, she laid aside the garments in which she had worshipped,[2] and put on her glorious *apparel*. 2 And being splendidly [3] adorned, after she had called upon God, who is the beholder and saviour of all,[4] she called up the two maids of honor; [5] and upon the one she 3 leaned, like a delicate person; but [6] the other followed, bearing up her train. And she herself blushed in [7] the perfection of her beauty, and her countenance was joyous as one that awakens love; [8] but her heart *was* in anguish from [9] fear. And [10] having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his splendid robes, covered over [11] with gold 7 and precious stones; and he was very dreadful. And [12] lifting up his countenance blazing with glory,[13] he looked in the height of anger [14] *upon her*. And the queen fell down, and became pale through faintness.[15] And she bowed herself [16] upon 8 the head of the maid that went before her. And [17] God changed the spirit of the king into mildness; and in fear he [18] leaped from his throne, and took her in his arms till she came to herself *again*. And he [19] comforted her with loving words, and said 9, 10 unto her, Esther, what is *the matter?* I am thy brother, be of good cheer; thou 11 shalt not die, for our commandment is mutual; [20] come near. And he lifted up the golden scepter, and laid *it* upon her neck, and embraced her, and said, Tell it to 12 me. And she said [21] unto him, I saw thee, *my* lord, as an angel of God, and my heart was troubled from [22] fear of thy majesty. For wonderful art thou, lord, and 13 thy countenance *is* full of grace. But [23] as she was speaking, she fell from [24] faint-14 ness. And [25] the king was troubled, and all his servants comforted her.

Vers. 1-8. — [1] A. V.: And upon. [2] away *her* mourning garments (*text. rec.*, *τὰ ἱμάτια τῆς θεραπείας*; 108*a*. . . . . *τῆς ἀπορίας*; 248. Co. . . . . *τοῦ πένθους*). [3] gloriously. [4] all *things*. [5] took two maids with *her* (lit., *took to her*. The article is wanting before *δύο ἅβρας* in X. 19. 93*b*. 108*b*.; 19. 108*b*. have *μεθ' ἑαυτῆς*). [6] as carrying herself daintily (Gr., *ὡς τρυφερευομένη*); and. [7] she *was* ruddy through. [8] *was* cheerful and very amiable (Gr., *ἱλαρὸν ὡς προσφιλές*). [9] for (Gr., *ἀπό*).

Vers. 6-10. — [10] A. V.: Then. [11] robes of majesty, all *glittering* (Gr., *στολὴν τῆς ἐπιφανείας . . . . ὅλος*, etc.; 52. 93*b*., *ὅλως*). [12] Then. [13] that shone with majesty. [14] very fiercely *upon her* (Gr., *ἐν ἀκμῇ θυμοῦ ἔβλεψεν*). [15] was pale and fainted (lit., changed her color through faintness). [16] and bowed *herself* (see *Com.*). [17] Then. [18] who in a fear. [19] *omits* he. [20] though our . . . general.

Vers. 11-14. — [21] A. V.: *so* he held up his . . . . Speak unto me (Gr., *λάλησόν μοι*). Then said she. [22] for. [23] And. [24] *down* for (Fritzsche receives *αὐτῆς* after *ἐκλύσεως* from X. XI. 52. 55. and many others, with Co. and Ald., but it is scarcely translatable). [25] Then.

Addition V. (Chap. xv. of the A. V.)

Ver. 1. *Τῆς θεραπείας*. The word *θεραπεία* means: (1) such service as is paid by the servants of a king; or refers (2) to the nurture of soul or body; or (3), as here, to anything done to gain the favor of God or man. Cf. Thucyd., i. 55; or (4) to the care of the sick. Cf. LXX. at Gen. xlv. 16; 2 Kings x. 20; and see Matt. xxiv. 45, Luke ix. 11, for illustrations of the different uses of the word. — **Put on.** The reading *περιεβάλετο* (*text. rec.*, *περιεβάλλετο*) is supported, not only by 52. 108*a*. 249. 74. (cited in Fritzsche's *Apparatus*), but by II. III. X. 93*a*. 106. 120. Co. Ald., and hence has the better claim to recognition.

Ver. 2. *Τὰς δύο ἅβρας*. The article is used, perhaps to distinguish these two attendants from the remaining five of the seven that had been assigned to the queen. See Esth. ii. 9. The word *ἅβρα*, — Lat., *delicata*, — *a favorite slave*, is usually derived from *ἁβρός*, *delicate*, *gentle*; but there is a difference of opinion respecting it. It was a common epithet with the Asiatics.

Ver. 6. *Εἰσελθοῦσα πάσας τὰς θύρας*. This verb, in Greek prose, is usually construed with the preposition *εἰς*, when used in a local signification; and with *τινά τινι*, with reference to desires, thoughts. As here used it is seldom found, except in the poets. See Winer, p. 427, note. — **Before the King,** *ἐνώπιον τοῦ βασιλέως*. Cod. X., by a corrector, has the stronger *κατενώπιον* (right opposite); so also 93*b*. — *Διὰ χρυσοῦ*. A somewhat loose employment of this preposition. The idea would have been more accurately expressed by *ἐκ*. But cf. 1 Esd. vi. 9.

Ver. 7. **Very fiercely.** Text B. has *ὡς ταῦρος*, which is more striking than elegant. Michaelis

remarks that it is difficult to say why the king should put on such a look of rage; but that pretty much all that is done by this Ahasuerus or Artaxerxes, whatever he may be called, is wanting in common sense. — Κατεπέκυψεν, — compounded of κατά and ἐπικύπτω, — **bowed herself.** The word is said to be found nowhere else.

Ver. 8. **In fear,** ἀγωνιάσας (marg. of A. V., *in an agony*). The meaning of the verb is (1) *to be in an* ἀγών (= ἀγωνίζομαι); (2) *to be distressed, anxious.* Cf. Add. iv. 1; Polyb., v. 34, 9. — Ἀνεπήδησεν ἀπὸ τοῦ θρόνου αὐτοῦ. Cf. Tob. vi. 2, for a similar construction. Verbs compounded with ἀνά, in a local sense, are usually construed with εἰς, πρός, or ἐπί. See Winer, p. 428. After the grandiloquence of the preceding verses, the present one seems almost like an anti-climax. The Vulgate translates: *Quid habes?* Michaelis, De Wette, and Bunsen's *Bibelwerk:* "*Was ist dir, Esther?*" — **Thy brother.** "*Quasi frater. Ita te amo quasi sanguine essem proximus.*" Grotius. Cf. Songs of Sol. viii. 1.

Ver. 10. **For our commandment is mutual** (A. V. marg., *as well mine as thine*). Michaelis thinks that something has been lost from the text like: "Still, it does not concern thee!" Josephus so renders or paraphrases the passage. The Vulgate and Luther similarly: "*Non enim pro te, sed pro omnibus lex hæc constituta est.*" Grotius paraphrases thus: "*Omnia nobis sunt communia etiam dicta quæ facio, quasi tua habenda sunt, non ut in te scripta.*" Bunsen's *Bibelwerk:* "For from both of us goes forth our command." Text B. has: "For our matter is a common one and the threatening is not against thee."

Ver. 12. **As an angel of the Lord.** This is not so extravagant an expression as it might seem to our Western ears. It is used with reference to the quality of goodness at 1 Sam. xxix. 9; of wisdom, at 2 Sam. xiv. 17; of power, 2 Sam. xix. 27; and here, of majesty. Text B. has omitted this flattery, and for the phrase, "for the fear of thy majesty," has ἀπὸ τῆς δόξης τοῦ θυμοῦ.

Ver. 13. The text B. has: "and upon her countenance was μέτρον ἱδρῶτος," *much perspiration,* μέτρον seeming to be used figuratively, like τέλος in similar cases. Cf. Hom., *Il.*, xi. 255, μέτρον ἥβης, i. e., *prime, fullness of youth.* — **Fell from faintness.** Lit., *her faintness,* ἀπὸ ἐκλύσεως αὐτῆς. At ver. 7 we have: καὶ μετέβαλε τὸ χρῶμα αὐτῆς ἐν ἐκλύσει. Lit., *and changed her color through faintness.*

ADDITION VI. (in the Greek placed after chap. viii. 12 of the Hebrew).

1 THE great king Artaxerxes unto the governors of an hundred and twenty-seven *provinces* from India unto Ethiopia, unto the *other* rulers of the lands and to *all* who attend to our affairs,[1] greeting. 2 Many, the more often[2] they are honored with the too[3] great bounty of their benefactors, the more ambitious have they become,[4] 3 and endeavor not alone to hurt our subjects: — also, because they are not able[5] to bear abundance, they even undertake to conspire against their own benefactors.[6] 4 And not only do they take thankfulness[7] away from among men, but also lifted up with the glorying of persons unacquainted with goodness,[8] they think to escape the justice of a sin-hating God, who always seeth all *things*.[9] 5 And[10] oftentimes also fair speech of those, that have been[11] put in trust to manage *their* friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped *them* in remediless calamities, 6 beguiling with the falsehood and deceit of their wicked disposition the innocence and indulgence[12] of princes. 7 And one[13] may see *this,* as we have declared,[14] not so much by ancient histories, as by taking note of[15] what hath been wickedly done right here[16] through the unworthy behaviour of them that are placed in authority.[17] 8 And *we* must take care for the time to come, so[18] that *our* kingdom may be quiet and peaceable for all men, by making use of changes and by always judging *things* that are before our eyes with more suitableness of response.[19]

Vers. 1–8. — [1] A. V.: the princes and governors (Fritzsche, σατράπαις (*text. rec.* II. X. — by a corrector — 93*b*., σατραπείαις) with X. Co. Ald. Old Lat.) .... hundred and seven and twenty provinces .... Ethiopia, *and* unto *all* our faithful subjects (see *Com.*). [2] often (see *Com.*). [3] *omits* too. [4] gracious princes (Gr., εὐεργετούντων) the more proud they are waxen (Gr., μεῖζ. ἐφρόνησαν; Old Lat. — Cod. Corb. — *male sperantes*). [5] to hurt not our subjects only, but not being able (see *Com.*). [6] do take in hand to practice (see *Com.*) also against those that do them good.

Vers. 4–7. — [7] A. V.: take not only thankfulness. [8] glorious words of lewd *persons* that were never good. [9] of God that seeth all *things and* hateth evil. [10] *omits* And. [11] (are see *Com.*). [12] *their* lewd disposition (see *Com.*) the innocency and goodness (εὐγνωμοσύνην). [13] Now ye. [14] See *Com.* [15] A. V.: ye may, if ye search [16] of late (Gr., παρὰ πόδας). [17] pestilent behaviour of them that are unworthily placed in authority (Jun., "*eorum qui indignè dominatum obtinent pestilentia;*" cf. *Com.*).

Ver. 8. — [18] A. V.: *omits* so (Fritzsche has received ὥστε for εἰς τό of the *text. rec.* from 52. 64. 243. 248. Co. Ald., since otherwise there would be required for the form of the following verb παρέχειν (as 93*b*.) or παρέξειν (108*a*.) instead of παρεξόμεθα). [19] both by changing *our* purpose and always judging *things* that are evident with more equal proceeding. A corrector in X. has placed οὐ before χρώμενοι, which would so far bring it into agreement with III. 19. 93*b*. 108*a*. 249. Codd. 19. 93. 108*a*. substitute for ταῖς μεταβολαῖς, ταῖς διαβολαῖς. See *Com.*

9 For so[1] Aman, a Macedonian, son of Amadathus, truly an alien[2] from the Persian blood, and widely removed[3] from our goodness, having been hospitably re-
10 ceived by[4] us, had so far forth obtained the favor that we shew toward every nation, as that he was called our father, and was continually honored of all *men*, *as* the next
11 person unto the king. But he, not bearing his elevation,[5] went about to deprive
12 us of *our* kingdom and life, having by manifold and cunning artifices[6] sought[7] the destruction, as well of Mardochæus, our rescuer and continual benefactor, as of
13 the blameless[8] Esther, sharer of our[9] kingdom, with their whole nation. For by these means he thought, taking us in our destitution, to have transferred[10] the king-
14 dom of the Persians to the Macedonians. But we find that the Jews, whom the threefold wicked wretch had[11] delivered to utter destruction, are no evil-doers, but live by most just laws; and that they are children of the most high and greatest[12] living God, who hath arranged the kingdom both for us and our progenitors in the
15 most excellent order.[13] Wherefore ye will do well to make no further use of[14] the letters sent *unto you* by Aman, *the son* of Amadathus. For he, that was the worker of these *things*, has been crucified[15] at the gates of Susa with all *his* family; the God,[16] who ruleth all *things*, speedily rendering retribution[17] to him according to *his* deserts.
16 And ye[18] shall publish the copy of this letter boldly in every place, to the effect that the Jews are to be permitted to[19] live after their own usages;[20] and that they be aided that[21] the same day, *being* the thirteenth *day* of the twelfth month Adar, they
17 may ward off[22] them, who in time of affliction set upon them. For the Almighty[23] God hath turned to joy unto them this *day*, wherein the chosen race were to[24]
18 have perished. And ye shall therefore among your solemn feasts keep *it* as a[25] high day with every festivity,[26] that both now and hereafter there may be safety to you,[27] and the well disposed[28] Persians, but to those who[29] conspire against us
19 a memorial of destruction. But every city or country as a whole,[30] which shall not do according to these *things*, shall be destroyed wrathfully[31] with fire and sword, and shall be made not only impassable[32] for men, but also most hateful[33] to wild beasts and fowls in all time to come.[34] And let these copies be posted up before all eyes in the entire realm, and all the Jews be ready on the said day to fight against their enemies.[35]

Vers. 9-11. — [1] For (19. 93*a*. 108*b*. omit ὡς). [2] *the son* of Amadatha, being indeed a stranger. [3] far distant. [4] and as a stranger received of. [5] *his* great dignity (Jun., *tantam præstantiam*).

Vers. 12-14. — [6] A. V.: deceits (see *Com.*). [7] sought *of us*. [8] who saved our life and continually procured our good as *also* of blameless. [9] partaker of *our*. [10] finding us destitute *of friends* to have translated (instead of λαβών, Cod. X. — from a corrector — has λαβεῖν, and supplies τε after τὴν (τῶν Περσῶν) which is also supported by III. 93*b*.) [11] *this* wicked wretch (Gr., τρισαλιτηρίου) hath. [12] they be .... *and* most mighty (Gr., μεγίστου). [13] ordered the k..... unto us ... to our .... manner (see *Com.*).

Vers. 15-16. — [14] A. V.: shall do well not to put in execution. [15] Amadatha .... is hanged. [16] God. [17] vengeance. [18] Therefore *ye*. [19] letter (see *Com.*) in all places that the Jews may freely (Jun., *liberè*; the words μετὰ παῤῥησίας are to be joined with ἐκθέντες; they are omitted by 19. 93*a*. and the Old Lat. by MS. Corb.). [20] laws (so III. X. 52. 64. 93*b*. 243. 248. Co. Ald.). [21] *ye* shall aid them, that *even*. [22] be avenged on (Gr., ἀμύνωνται). [23] the time of *their* affliction shall set .... For Almighty.

Vers. 17-19. — [24] A. V.: the *day* .... people should. [25] You shall .... keep *it* a. [26] all feasting. [27] to us (ἢ is wanting before ὑμῖν in II. X. 249. 52.; for the latter word is written ἡμῖν in III. X. (by the first hand) 74. and the same is adopted by Fritzsche). [28] affected. [29] which do. [30] Therefore every city and (Gr., ἢ) country whatsoever (Gr., τὸ σύνολον; but these words are omitted by 19. 249., the former having in place of them ἥτις). [31] without mercy (Gr., μετ' ὀργῆς). [32] unpassable. [33] Codd. III. X. (from a corrector) 93*b*. read ἔσχιστος (*i. e.*, αἴσχιστος), instead of ἔχθιστος of the *text. rec.* [34] A. V.: forever (Gr., εἰς τὸν ἅπαντα χρόνον). [35] This entire sentence, from "And let," etc., is omitted in the A. V. as in 19. 93*a*., the Old Lat. Vulg. and Junius.

Addition VI. (Chap. xvi. of the A. V., except the conclusion ("And let," etc.), which is not found in it.)

Ver. 1. Michaelis calls attention to the peculiar Greek of this section. He says, moreover, that the edict is more like such a production as we might expect from Mordecai than from the king of Persia. (See *Anmerk.*, p. 117.) It is instructive to compare the present edict with that issued under Haman's advice, in the second of the Additions. — Τοῖς τὰ ἡμέτερα φρονοῦσι. This was meant to include all who were not implicated in the conspiracy of Haman.

Ver. 2. Πυκνότερον. Lit., *thicker* and so *more often*. It might also be rendered, as by Fritzsche and Bunsen's *Bibelwerk*, *too much*. Cf. ii. 2.

Ver. 3. The A. V. does not follow the grammatical construction of the Greek. No "but also" really follows the "not only."—Μηχανᾶσθαι, *to conspire*. In Homer especially, as here, it is used in a bad sense. *Od.*, iii. 207; xvii. 499; xxii. 432.

Ver. 5. Fritzsche would change φίλων to φιλοτίμως, or better, φιλοφρόνως, believing from its position that the word was originally an adverb: "*Oftentimes, also, fair speech of those put in trust to*

manage affairs kindly," i. e., in a friendly spirit. Grotius renders like the A. V.: "*Quibus credita sunt amicorum negotia.*" So also De Wette: "*Die Angelegenheiten ihrer Freunde zu besorgen,*" "to look after the affairs of their friends." Michaelis: "Oftentimes, also, flattery and persuasion of the friends of kings who are in high office, and to whom business is intrusted," etc.

Ver. 6. **Wicked** (A. V., lewd) **disposition.** Cf. Rom. i. 29, where the same Greek word, *κακοήθεια*, is found, and rendered in the A. V. "malignity." See also 3 Macc. iii. 22, vii. 3; Jos., *Antiq.*, xvi. 3, 1; Polyb., v. 50, 5; Xen., *Ven.*, xiii. 16. The etymological idea is, *something evil in manners* (ἦθος).

Ver. 7. The text appears to be corrupt. If ὡς (XI., ὧν) παρεδώκαμεν is to stand, the A. V. ("as we have declared") is correct. Fritzsche conjectures that the reading originally was ὧν παρέδωκαν. Grotius renders: "*Id scire licet non modo ex veteribus historiis quas traditas accepimus;*" and adds: "*Solent enim Græci formare passiva etiam eo sensu quem activa cum dativo habent.*" Further, we should expect to find ὅσον to correspond to the previous οὐ τοσοῦτον. This was probably the original form of the text. In his Commentary Fritzsche adopts ὅσον τὰ παρά for ὅσα ἐστὶ παρά, but does not receive it into his more recent edition of the text. Cod. X. reads (from the first hand): οσον εστιν παρα μερος υμιν εκζητουν; but a corrector has changed all except the first word. — **Τῇ τῶν ἀναξίᾳ δυναστευόντων λοιμότητι.** Unless ἀναξίως is to be substituted for ἀναξίᾳ (X. 93*b*., ἀξίᾳ), for which there is but little support in the MSS. (248.), the latter word should have a different position either before τῶν or after δυναστευόντων, and the translation of the A. V. be changed to read: *through the unworthy plague of those in authority*, or as above. The word λοιμότης is found nowhere else in Biblical Greek; but cf. Sophocles's *Lex.*, *ad voc.*

Ver. 8. Fritzsche would insert οὐ before χρώμενοι, which is the reading of text B., which also adds ταῖς διαβολαῖς. Cf. Text. Notes. So also Michaelis: "Give no attention to slanders." And Josephus: "So that it is not fit to attend any longer to calumnies and accusations." The Old Latin has: *Non utentes varietatibus.*

Ver. 9. **Ταῖς ἀληθείαις.** Cf. 2 Macc. iii. 9, vii. 6; ἐν ἀληθείᾳ, Matt. xxii. 16, 2 Cor. vii. 14; ἐπ' ἀληθείας, Mark xii. 14, 32, Luke xx. 21. — **Αἷμα.** Like Lat. *sanguis, blood relationship, kin.* Cf. Hom., *Od.*, viii. 583 f.; Cremer's *Lex.*, *ad voc.*

Ver. 10. Sitting next to any one was equivalent to sitting with him.

Ver. 11. **And life,** πνεῦμα. The word is often used in the classics in a physiological, but not in a psychological sense. Cf. 2 Macc. vii. 22, 23; Cremer's *Lex.*, *ad voc.*; and Trench, *N. T. Syn.*, Pt. 2, p. 116 ff.

Ver. 12. **Μεθόδων.** As plural, *deceits, artifices.* Cf. 2 Macc. xiii. 18; Eph. iv. 14, vi. 11.

Ver. 13. **Ἡμᾶς ἐρήμους.** Naturally some such word as φίλων is to be supplied. Fritzsche calls attention to the fact that at the time when this book purports to have been written the Macedonian kingdom was of little significance, and that consequently the writer is guilty of an anachronism. Indeed, the passage seems to show that the author of the Additions lived at a period subsequent to the transfer of the Persian kingdom to the Macedonians. The explanation that nothing more is here meant than a change of dynasty, is excluded by the words, εἰς τοὺς Μακεδόνας. Cf. Rawlinson, *Ancient Mon.*, iii., chap. vii.

Ver. 14. **Οὐ κακούργους, no evil-doers.** For remarks on the force of this negative with participles and adjectives, see Winer, p. 485. It negatives without qualification, and hence is especially found with predicates relating to definite persons. — **Children . . . . of God.** See Wisd. ii. 18. In text B. God is called the "alone" and "true" God. — **Arranged the kingdom.** The Greek is τοῦ κατευθύνοντος ἡμῖν . . . . τὴν βασιλείαν. In the margin, the A. V. renders the participle by "prospered." At Add. ii. 4, we have the same verb rendered in the A. V. by "go forward" (marg., "be settled"). It means, as the etymology shows (1), *to make straight, set right;* then (2), as intransitive, *to go straight for*, or, metaphorically, *to go right.*

Ver. 15. Here, also, is an evident anachronism. Cf the following verse, and Esth. iv. 19. The word πανοικία is somewhat rare, though used once by Philo. The dative, employed adverbially, is more frequent. Josephus has μετὰ τῆς γενεᾶς. Cf. Herod., vii. 39, viii. 106; and the LXX. at Gen. l. 22. It was a Persian custom to visit, not only the guilty person, but also his whole family, with punishments. Cf. Dan. vi. 24.

Ver. 16. The connection of thought is made very loose by the employment of ἐκθέντες. Text B. substitutes ἐκτεθήτω. — **The thirteenth day.** Cf., above, ii. 6.

Ver. 18. **Ἐν ταῖς ἐπωνύμοις ὑμῶν ἑορταῖς.** Authorities differ with respect to the meaning of this phrase. Grotius, with whom Fritzsche agrees, says: "*Puto scriptum fuisse olim* ἐν ταῖς ἐπωνύμοις κλήρων ἑορταῖς, *id est, in festo quod a fortibus Purim nominatur.*" So also Bunsen's *Bibelwerk:* "*At your Purim feast.*" — If, with Fritzsche, ὑμῖν be read instead of ἡμῖν, which should scarcely be the case (see authorities), it would follow that the edict was not meant for the whole Persian empire. But, even with such a concession, the entire production shows the hand of a Jewish writer who was not sagacious enough to conform his work to the natural requirements of subject and circumstances. — **There may be safety.** While the common rule — "The subject of a proposition may be known from its having the article" — is not always safe to follow, still the correspondence apparently required in the two parts of the present verse would seem to leave but little room for doubt in this case. Hence the translation given above.

Ver. 19. **Ὀφθαλμοφανῶς.** This word as adverb appears for the most part only in the LXX. and other Greek translations of the Scriptures. See the LXX. at Esth. viii. 13, and the version of Symmachus at Is. lii. 8. Cf., also, Sophocles' *Lex.*, *ad voc.*

Addition VII. (found in the Greek as conclusion for the entire book).

1, 2 And [1] Mardochæus said: God hath done these *things*. For I recalled the vision [2] which I saw concerning these matters. For [3] nothing thereof hath failed. The [4]
3 little fountain which [5] became a river, and there was light and sun and much water:
4 the [6] river is Esther, whom the king married, and made queen; and the two dragons
5 are I and Aman. And the nations: those [7] that were assembled to destroy the
6 name of the Jews. And my nation, — that is Israel,[8] which cried to God and were saved. And [9] the Lord saved [10] his people; and the Lord delivered [11] us from all these [12] evils. And God wrought the signs [13] and the great [14] wonders which
7 had not taken place before among the nations. Therefore he made two lots, one
8 for the people of God, and another for all the nations.[15] And these two lots came at [or, And the two came at the lot and at] the hour, and time and day of judg-
9 ment, before God among all nations.[16] And [17] God remembered his people, and
10 justified his inheritance. And [18] those days shall be unto them in the month Adar, the fourteenth and fifteenth [19] of the same [20] month, with an assembly and joy and *with* gladness before God from generation to generation [21] forever, among his people Israel.[22]

In the fourth year of the reign of Ptolemæus [23] and Cleopatra, Dositheus, who said *he* was a priest and Levite, and Ptolemæus [24] his son, brought the present [25] epistle of Phruræ, which they said it was,[26] and that Lysimachus, son of Ptolemæus,[27] that was in [or, who were of [28]] Jerusalem, had translated [29] it.

Vers. 1-5. — [1] A. V.: Then. [2] remember a dream (lit., concerning the vision, περὶ τοῦ ἐνυπνίου; see *Com.*; περί is omitted by 19. 93*a*.; 19. 68. 93*a*., read ἐμνήσθε). [3] and. [4] A. [5] *omits* which. [6] the sun .... *this*. [7] *were* those.

Vers. 6-8. — [8] A. V.: is this Israel (the last word has the article in III. 52. 64. 68. 248. Co. Ald.). [9] for. [10] hath saved. [11] hath delivered. [12] those (Gr., τούτων). [13] hath wrought signs. [14] and great. [15] have not been done among the Gentiles. Therefore hath .... Gentiles. [16] This verse is not in the text of II., but supplied in the margin. For κλῆροι οὗτος εἰς II. III. X. 93*b*. 108*a*. read καὶ κλῆρον καὶ εἰς (cf. alternative rendering). See *Com.*

Vers. 9, 10. — [17] A. V.: So. [18] Therefore. [19] fifteenth *day*. (These words are added by another hand in X.) [20] Fritzsche receives αὐτοῦ before μηνός from X. XI. 19. 44. 64. 68. 71. 93*b*. 108*a*. 249. and others with Co. and Ald. This is also the reading of II. [21] according to the generations. [22] *omits* Israel (so 52. 64. 68. 243. Co. Ald.). [23] Ptolemeus. [24] Ptolemeus. [25] this. [26] Phurim .... was *the same*. [27] Ptolemeus. [28] For τὸν ἐν 'Ιερ. III. X. XI. and others (viz. 64. 68. 71. 243. Ald.) according to Frizsche read τῶν ἐν 'Ιερ. So also II. [29] A. V.: interpreted.

Addition VII. (in the A. V. vers. 4–13 of chap. x., and ver. 1 of chap. xi.).

Ver. 2. Ἐμνήσθην γὰρ περί, etc. This verb, in the sense here used, is usually followed by the genitive or accusative directly. Fritzsche thinks that περί is employed in such a case only here, and that possibly it is a corruption. Λόγος, like ῥῆμα, is sometimes used for the thing spoken of, the subject of the λόγος.

Ver. 3. The Vulgate translates: "*Et in lucem solemque conversus est, et in aquas plurimas redundavit.*"

Ver. 5. The thought is naturally compressed and abrupt; and it does not seem necessary to supply anything, as suggested by Michaelis, and as is done in the A. V. Moreover, this unnecessary commentary of Mardochæus on his foolish dream, characterizes the low literary as well as moral plane on which the whole composition moves.

Ver. 6. Τὰ σημεῖα, καὶ τὰ τέρατα. These two substantives are often found in connection in the New Testament (cf. John iv. 48; Acts ii. 22, iv. 30; 2 Cor. xii. 12), and still more frequently in the LXX. The latter word indicates the miracle as a startling prodigy, much like the Latin *monstrum*, while in the former the ethical purpose comes more into view. Cf. Trench, *N. T. Syn.*, Pt. ii., p. 189 ff.; *Stud. u. Kritik*, 1846, 5, 560, 563; and Fritzsche, *Ad Rom. Epist.*, iii. 270 f.

Ver. 7. The explanation given goes beyond the substance of the vision as recorded in Addition i.

Ver. 8. The καί before πᾶσι τοῖς ἔθνεσι is epexegetical. Fritzsche conjectures, however, that τῷ λαῷ αὐτοῦ may have originally stood before it. The preposition εἰς, as referring to time, marks a term or limit. It is omitted by 44. 106. Co. before ἡμέραν. Cf. Acts xiii. 42; Phil. i. 10, ii. 16; 2 Pet. iii. 7. Codd. 44. 55. 108*a*. and others, with Co. Ald., supply ἐν before πᾶσι; 243. 249. omit καί.

Ver. 9. Justified, ἐδικαίωσε. The principal meaning of this word is *to settle, adjudge the right*. In ecclesiastical Greek it was often used of the decrees of councils. Cf. Cremer's and Sophocles' *Lexicons, ad voc.*

Ver. 10. Cf. 2 Macc. xv. 36. — Τῶν φρουραί. This is incorrectly given for פורים. Text B. has φουρδία (X., φρουρίμ), and Josephus φρουραίους. The epithet "epistle" seems to be used as a designation for the entire book (cf. Esth. ix. 20), *i.e.*, the translation of the Book of Esther, with or without the Additions. See remarks in Introduction.

ADDITIONS TO ESTHER.[1]

ADDITION I.

1 In the second year of the reign of Asuerus the Great, on the first day of the month
2 Adar-Nisan, that is Dystrus-Xanthicus,[2] Mardochæus, the son of Jairus, the son of
3, 4 Semeias, the son of Kisæas, of the tribe of Benjamin, saw a vision. He was a great man, [and] of the captivity which Nabuchodonosor the king of Babylon carried captive with Jechonias the king of Judæa. And this was the vision: —
5 And lo! a voice and noise of a tumult, thunderings and earthquake, confusion upon the
6, 7 earth. And lo! two dragons, and both came forward to fight. And their cry arose,
8 and all things were moved by reason of the noise of this cry. Against all the peoples there witnessed[3] a day of darkness and gloom,[4] and confusion of battle; and every nation
9 made ready to fight. And we called upon the Lord by reason of the noise of their cry.[5]
10, 11 And there arose from a little fountain much water, a great river. Light, the sun
12 rose up, and the rivers were swollen and engulphed those of high repute. And Mardochæus, on rising from his sleep, pondered anxiously what his vision might mean, and
13 what the Mighty One was making ready to do. And he hid his vision in his heart and at every opportunity was studying it out, until the day on which Mardochæus slept in the
14 court of the king with Astagus and Thedeutus, the two eunuchs of the king. And he heard their words, and their calumnies: how they were planning to lay hands on Asuerus to put him to death. And having well considered it,[6] Mardochæus reported concerning
15 them. And the king examined the two eunuchs and found the words of Mardochæus
16 [true]. And the eunuchs having made confession were executed. And Asuerus the king made a record of these matters; and Mardochæus' name was recorded in the book
17 of the king for the sake of recalling to mind these things. And the king gave an order concerning Mardochæus that he was to serve in the court of the king and to have an eye
18 on every door.[7] And he made him presents because of these things. And Aman, a Macedonian, son of Amadathus, stood before the king.[8] And Aman sought to do evil to Mardochæus and all his people on account of his having spoken to the king about the eunuchs, because that they had been put to death.

ADDITION II.

1 And he gave his signature to the subjoined edict: I, the great king Artaxerxes, write as follows to the rulers and governors of a hundred and twenty-seven lands from India
2 unto Ethiopia. Although I became ruler of many nations and master of all the world, I had no wish to exalt myself in the over-confidence of authority, but always to carry myself very indulgently and with mildness so as to establish for all time peaceful lives for my subjects, and, while rendering the kingdom habitable and traversable to the frontiers,
3 to renew the peace desired of all men. But when I inquired of the councillors how this was to be brought to pass, Aman, who had distinguished himself with us by prudence, an unchangeable good-will and steadfast fidelity, and had won the second rank
4 in the kingdom, informed us, that among all the races[9] throughout the world there was

[1] I give here a translation of the Additions according to the text found in Codd. 19. 93a. 108b. and published in Fritzsche's *Libri Apocryphi V. T.* Cf. *ibid.* Præfat., p. xii., and my Introd. to the Additions under "Text."

[2] Fritzsche thinks this peculiar name may have been applied to the month which was sometimes intercalated at the close of the Jewish year. Cf. Jos., *Antiq.*, I. 11, §§ 6, 18.

[3] Μαρτυρουμένη. Cf. Judith vii. 28. Fritzsche conjectures that the word was originally ἐπερχομένη, or some similar word.

[4] Cf. Joel ii. 2.

[5] Lit., cry of their noise. Cf. ver. 7.

[6] Fritzsche would prefer to render: "Since M., however, was well-intentioned."

[7] Καὶ πᾶσαν θύραν ἐπιφανῶς τηρεῖν. For ἐπιφανῶς others suggest ἀσφαλῶς (Fritzsche) and ἐπιμελῶς (Kreyssig).

[8] The text is corrupt (καὶ ἔδωκεν αὐτῷ περὶ τούτων Ἀμὰν Ἀ. Μακ. κατὰ πρόσωπον τοῦ βασιλέως), and I have rendered according to a natural conjecture of Fritzsche.

[9] Φυλαῖς, but here clearly used in a wider sense.

mixed up as strangers a certain malevolent people, on the one hand, by their customs[1] opposing themselves to every nation, and, on the other hand, persistently disregarding the 5 commandments of kings, so that the kingdom never reaches a stable condition. On considering now, that this nation, quite alone, stands in a hostile attitude towards every human being by reason of the strange perversity of their customs, and is ill-disposed towards our commands, always bringing to pass the worst evils, so that the government 6 administered by us can never be firmly established: we have therefore ordered you to destroy those indicated to you in the letters of Aman — who is set over affairs and is our second father — root and branch,[2] with wives and children, by the sword of their enemies, without any pity or sparing, on the fourteenth day of the twelfth month, that is the month Adar, which is Dystrus — to kill all the Jews and make a spoil of their chil-7 dren, in order that those who of old have been disaffected, and are so still, in one day may go together into Hades, and thereafter keep quiet, and not give us trouble to the last.

Addition III.

1, 2 And he prayed to the Lord, being mindful of his works, and said: O Lord Almighty, in whose power are all things and whom none could resist shouldest thou choose to save 3 the house of Israel; for thou madest the heaven and the earth, and every wonderful thing 4, 5 under heaven.[3] And thou art Lord of all. For thou knowest all things, and the race of Israel thou knowest, and that I acted not in insolence nor love of glory in not bowing 6 down to the uncircumcised Aman; since, for Israel's sake, I would gladly have kissed the 7 soles of his feet. But I did it that I might set none before thy glory, O Lord; and I will 8 bow down to none except to thee, the true *Lord;* yea, I will not do it in temptation. And now, O Lord, who didst make a covenant with Abraham, spare thy people; for they lay hands on us for our destruction, and they set their heart to blot out and destroy thy 9 inheritance from the beginning. Do not overlook thy portion which thou didst redeem 10 out of the land of Egypt. Hear our prayer and be merciful unto thy inheritance, and turn our sorrow into gladness, that, living, we may praise thee; yea, destroy not the mouth of them that praise thee, O Lord.

Addition IV.

1, 2 And Esther, the queen, seized with mortal agony, fled to the Lord. And she put off the garments of her glory and every token of her public position,[4] and put on anguish and grief; and instead of proud ointments she covered her head with ashes and dung; and she humbled her body greatly, and every token of her adornment and delight on 3, 4 her braided hair she covered with humiliation. And she prayed to the Lord and said: O Lord, King, thou art the only helper! Help me, who am brought low and have no 5 other helper except thee; for my life is in my hand. But I have heard from the book of my fathers[5] that thou didst redeem Israel from all the heathen, and their fathers from all their ancestors, bestowing upon them — Israel[6] — an everlasting inheritance; and thou didst do for them what thou didst promise them, and didst provide what they asked 7 for. We have sinned against thee, and thou didst deliver us into the hands of our enemies because[7] we did honor to their gods. Thou art just, O Lord. And now, they were not satisfied with the bitterness of our soul; but they have stricken hands with their idols to establish[8] the decree of their mouth, to destroy thy inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house and of thy altar, and to open the mouth of the enemy unto the excellences of idols, and to cause a king of flesh to 8 be admired for ever. Do not now, O Lord, deliver up thy sceptre to them that hate thee, thy enemies, and let them not rejoice over our fall. Turn their plots against themselves, and make an example of him who has made a beginning for evil against us. 9 Manifest thyself to us, O Lord, and make thyself known to us in the time of our afflic-10 tion, and break us not in pieces. Give me eloquent speech in my mouth, and make my words pleasing before the lion, and turn about his heart into hatred of him that warreth 11 against us, that there may be a full end of him and of those who are his like. But rescue 12 us by thy mighty hand and help us. For thou hast knowledge of all things, and knowest

[1] Νόμοις. The general conduct of their lives is doubtless referred to. Cf. Add. vi. 14.
[2] Lit., from the root.
[3] Lit., in the [land] under heaven.
[4] Ἐπιφανείας. The phrase refers to the clothing and ornamentation she wore as queen.
[5] Lit., I heard my fathers' book.
[6] Fritzsche would strike out this word. It is a probable gloss.
[7] Εἰ. If we did it, *i. e.*, whenever we did it.
[8] I adopt the suggestion of Fritzsche that στῆσαι should be substituted for ἐξᾶραι. Cf. text A. in the corresponding passage.

that I abhor the bed of an uncircumcised person, and hate the glory of a heathen[1] and
13 of every alien. Thou, Lord, knowest my necessity, that I abhor the token of pride which
is upon my head, and that I wear it not save on the day when I appear in public, yea,
14 abhor it as a rag of her that sitteth apart. And thy servant did not eat at their tables
along with them; and I honored not the king's feasts, and drank not the wine of libation.
15, 16 And thy servant rejoiced not in my days of exaltation,[2] except in thee, O Lord. And
now, thou who art mighty over all, give ear to the cry of the despairing, and rescue us
from the hand of them who do evil against us, and deliver me, O Lord, out of the hand
of my fear.

Addition V.

1 And it came to pass on the third day as Esther ceased praying, she took off the garments
2 of her worship, and put on the garments of her glory. And on making her appearance
she called on God, who knows and saves all, took along with her two maids of honor, and
while she supported herself on the first, as one delicately nurtured, the second followed
3 after and bore up her train. And she blushed in the flower of her beauty, and her face
6 was like that of one who awakens love,[3] but her heart was in anguish from fear. And
having passed through all the doors, she stood before the king. And the king sat upon
his royal throne, and had on all his robes of state; he was all in gold; and precious
7 stones were upon him, and he was very dreadful. And lifting his face ablaze with glory
he looked upon her like a bull in the height of his rage. And the queen was terrified, and
her face was changed from faintness; and she bowed herself upon the head of the maid
8 that went before her. And God changed the spirit of the king, and turned his rage to
mildness. And in anxiety the king leaped down from his throne, and took her in his
9 arms. And he comforted her and said, What is it, Esther? I am thy brother. Take
10 heart — thou shalt not die; for our business is mutual, and the threatening was not for
11 thee. Behold the sceptre is in thy hand. And lifting up the sceptre he laid it on her
12 neck and caressed her, and said, Tell it to me. And she said to him, I saw thee as an
13 angel of God, and my heart was melted by the glory of thy rage, my lord. And her face
was covered with[4] sweat. And the king was moved, and all his attendants, and they
comforted her.

Addition VI.

1 And he wrote the subjoined edict. The great king Asuerus to the rulers and governors
of the hundred and twenty-seven lands from India to Ethiopia, who mind our affairs,
2 greeting. Many, the more they are honored by the exceeding kindness of their bene-
3 factors, the more ambitious have they become, and seek not simply to do harm to our
subjects — they also, unable to bear their fullness, even undertake to plot against their
4 own benefactors, and not only take away thankfulness from among men, but also unite
in[5] the boastful words of those unused to suffering, imagining that they will escape the
5 evil-hating retribution of a just Judge, who has power over all things. Many times, being
put over offices to manage the affairs of friends who confide in them, they have raised to
authority those who have caused the shedding of innocent blood and encompassed them
6 with remediless evils, they having beguiled through their deceit and faithlessness the
7 pure good-will of their sovereigns. But one may see from what the histories have handed
8 down to us, and even by observing what lies at our feet, the necessity, for the future, of
giving due heed to the cruelty of those having power, and of rendering the kingdom
tranquil for all the nations, by making no use of calumnies, but by dealing fairly by what-
9 ever comes under our eye. For Aman, son of Amadathus, a Bugæan, having been
10 entertained by us as a stranger — in fact, a stranger to the spirit of the Persians, and
widely at variance with our kindness — to such an extent won the good-will which we
show to every nation, as to be publicly proclaimed our father, and to be honored with
11 homage by all, and to win the second place on the royal throne. But not bearing his
elevation he set his heart on taking away our kingdom and life, while appointing to
12 destruction, through wily plots, our perpetual deliverer, Mardochæus, and Esther his[6]
13 blameless partner of the kingdom, with their whole nation. For by these means he
thought to alienate from us the dominion of the Persians, so as to transfer it to the
14 Macedonians. Now we find that the Jews given up to you by this threefold wicked

[1] Ἀνόμου, *i. e.*, one not yielding himself to the precepts of the Mosaic Code.
[2] Lit., change, transfer.
[3] Ὡς προσφιλές, usually, *beloved*, or *kindly affectioned*.
[4] Μέτρον. Fritzsche would change to μεστόν, and striking out the previous ἐπί write ἦν in its place.
[5] Παρελθόντες, *coming alongside of*. Fritzsche suspects a failure in transcription, and would substitute ἐπαρθέντες of text A. or προσελθόντες.
[6] Τούτου. It should be stricken out, or made to agree with βασιλείας. Cf. text A

wretch are not evil doers, but regulate their lives in accordance with the most righteous customs,[1] and also that they are sons of the only and true God, who until now has arranged our kingdom in the most excellent order. 15 You will do well, therefore, not to take notice of the letters sent out to you by Aman, because of the crucifixion before the gates of Susa of the very one who wrought such things, there having been paid back to him the quite deserved retribution of the Judge, who always sees to the bottom of all things. 16 And post up the copy of this edict in every place, — also, to let the Jews observe their own customs and to defend them, in order that they may ward off those who in the day of their affliction set upon them. 18 And it has been decided by the Jews throughout the kingdom to keep the fourteenth day of the month, that is Adar, and to celebrate by a festival the fifteenth, because in them the Almighty wrought for them deliverance and joy, and that now and hereafter [it may be a memorial of] deliverance to the well-doing Persians, but a memorial of destruction for them who lay plots. 19 And whatever city, or country, will not do according to these things shall be destroyed wrathfully with fire and sword,[2] and be impassable not only for men, but shall be made unfit[3] also for beasts and flying fowl.

Addition VII.

1, 2 And Mardochæus said, These things took place from God. For he recalled the vision 3, 4 which he saw, and it was fulfilled, and he said: The little fountain is Esther; and the 5 two dragons are I and Aman. The river is the nations[4] that were assembled to destroy 6 the Jews. The sun and light which appeared to the Jews are a manifestation of God. This was the judgment. And God did these signs and wonders as they had not taken 7 place before[5] among the nations. And he made two lots: one for the people of God 8 and one for the nations. And these two lots fell out at the hour, according to the time 9 and on the day of the rule of the Eternal, among all the nations. And God remembered his people and justified his inheritance. And all the people cried out with a loud voice and said, Blessed art thou, O Lord, who wast mindful of thy covenants with our fathers. 10 Amen. And these days shall be to them in the month Adar, on the fourteenth and the fifteenth day of the month, with the assembly, and with joy and gladness before God, from generation to generation forever among his people, Israel. Amen.

[1] Νόμοις. Cf. ii. 4, with note.
[2] Lit., spear and fire.
[3] Ἐσταθήσεται, which Fritzsche would write for ἐκταθήσεται of the MSS.
[4] Contra, i. 10.
[5] Lit., which had not taken place.

THE BOOK OF WISDOM.

INTRODUCTION.

THE name which the present book bore in the earliest times was *The Wisdom of Solomon*, Σοφία Σαλωμών, or Σοφία Σολομῶντος, various forms being given to the latter word. Codex Alexandrinus and Ephraemi Syri, for instance, have Σοφια Σολομωντος; the Sinaitic Codex, Σοφια Σαλομωντος; the Vatican MS. (II.), Σοφία Σαλωμωνος. As long as Solomon continued to be looked upon as the author, this designation was the prevalent one. After the time of Jerome, who, specially influenced by its Greek title and style ("*Et ipse stylus Græcam eloquentiam redolet.*" *Præf. ll. Sol.*), pronounced the work pseudepigraphal, it took the name of *The Book of Wisdom*, which title passed over into the Vulgate and the different versions that from time to time were made from it. In some exceptional instances, as by Athanasius and Epiphanius, it was called, like Ecclesiasticus, Πανάρετος Σοφία, which fact naturally gave rise to some confusion. It was also called ἡ Σοφία simply.

Contents.

This book opens (i. 1–5) with an admonition directed to the rulers of the earth to love and practice righteousness; for only thus could they become possessors of true wisdom, which proceeds from God, and unites itself alone with pure and uncorrupted souls. It then proceeds to speak of wisdom in general: the first five chapters being devoted to a recommendation of it as the only way of securing a blessed immortality; chapters vi.–ix. treating of it in its nature and results; and chapters x.–xix. showing its benefits particularly as illustrated in the early Israelitish history.

"As in the older literature touching wisdom, so here, the idea divides itself into two parts: the objective or divine, and the subjective or human, wisdom. Human wisdom is either theoretical or practical. As theoretical, it includes all human wisdom, all branches of human learning, — insight into the coherence of the structure of the universe, chronology, physics, astronomy, zoölogy, pneumatology, psychology, botany, pharmacy (vii. 17–21), history, art, the making of apothegms and parables and their interpretation, as well as riddles and their solutions (viii. 8), the gift of prophecy; in one word, it knows the seen and the unseen (vii. 21) as τῶν ὄντων γνῶσις ἀψευδής (vii. 17). As practical, it includes within itself insight into the external relations of life, the weighing and using of them to one's own advantage (vii. 16; viii. 6, 18), as also skill in preparing works of art (xiv. 2); while in moral and religious respects it comprehends the knowledge of God and the supernatural world (i. 2 ff., ix. 17; x. 16, cf. ii. 13), perception of the divine will (ix. 13, 17 f.), and its holy counsels in the leading of single, pious persons (ii. 22; x. 1–15), as of the entire sacred folk (x. 15 f., xi. 1 ff.; xvi.–xix.). It also embraces a way of thinking and acting corresponding to this knowledge, and so is represented as source and essence of the four cardinal virtues (viii. 7) enlarged to the general ideas of religiousness, piety, and virtue (vi. 17; viii. 7; ix. 11 f.), while σόφος (iv. 17) is made to alternate with δίκαιος (iv. 7, 16) in the representative ideal character. According to which view, the notion of human wisdom is so comprehensive that we may apply to it without hesitation the definition of the Stoics adopted in 4 Macc. (i. 16): γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτιῶν . . . . But human wisdom has its ground and source in the divine, original wisdom (Prov. ii. 6; Ecclus. i. 1), in that the spirit of divine wisdom pervades all pure, finite spirits (vii. 23); hence while in Proverbs (iii. 13–20; viii.) the recommendation of human wisdom sometimes runs into enthusiastic praise of the divine, in our book the idea of human and divine wisdom are not seldom intermingled (cf. vii. 12; viii.

6). As human wisdom is nothing else than the substance of all the higher intellectual and moral qualities of man, so in the conception of the divine wisdom concentre all perfections of God which in his relation to the world — in its creation, preservation, and government — he brought into operation and still employs. It is the intelligent might and activity of God, an emanation from Him, in which the divine being is reflected without admixture, according to his efficiency and goodness (vii. 25 f.), and is furnished with divine attributes (vii. 22 f.); it is most intimately related to God (viii. 3), was at his side in the creation of the world as artificer of all (vii. 21; viii. 6; ix. 9), extends itself throughout the universe (vii. 27), imparting to it firmness and support (i. 7), and is universal ruler (viii. 1); it is initiated into the divine thought, and by its means God forms his plans; and so it is the principle by which the Almighty creates and rules both in the physical and moral world. . . . . It glorifies itself in the guidance of the good, especially of the Israelitish people, as a pious people (x.–xii.; xvi.–xviii.), and in this respect is one with Providence. As might and efficiency of God in the physical and moral world, it is identical with the Spirit of God (i. 4 f. 7, vii. 7, 22; ix. 17; xii. 1)." See Grimm, *Einleit.*, pp. 3, 4.

Unity and Integrity.

Until within little more than a hundred years, no one had ever raised a question concerning the unity of the Book of Wisdom. The first to do so was Houbigant, a priest of the oratory (*Prolegomena in Scripturam*, ii. 160 ff., and *Notæ Criticæ*, pp. 216, 221), who divided it into two parts, — the first ending with the ninth chapter, which he maintained had been originally written in Hebrew, with Solomon for its author; while the second part, including the remainder of the book, was supposed to have been composed by some later Jewish writer, possibly the translator of the first part. Subsequently Eichhorn (*Einleit. in die Apok. Schrift.*, pp. 142–148) likewise advocated the opinion that the book was composed of two distinct parts, but (unlike Houbigant) held that the point of division was at the close of the second verse of the eleventh chapter. His reasons were: (1) that, from this point in the eleventh chapter onwards, Solomon was no longer represented as speaking, and wisdom no more praised and recommended; (2) that the second portion was directed against idolatry, to which Solomon in his later life had been addicted, and hence it was out of harmony with the first; (3) that the latter part also differed from the first in ideas and style; and (4) that the fragmentary character of the latter part, especially at its close, could be thus better explained.

Bertholdt, moreover (*Einleit.*, p. 2261), came to the support of these arguments of Eichhorn, but with the modification that they did not prove that the book was to be divided at xi. 2, but at the close of the twelfth chapter. Bretschneider (*De Libri Sapientiæ, part. pri.*), on the other hand, divided the book into four parts: of which i.–vi. 8 was held to be a fragment of a greater apologetic work, which had been written in Hebrew at the time of Antiochus Epiphanes; vi. 9–x. 21 was the product of a cultivated Jew living at the time of Christ; while xii. 1 to the end was the composition of an ordinary, less cultivated Jew, living also at the beginning of the Christian era, who, moreover, in order to give a semblance of unity to the other parts, inserted chapter xi. to bind them together. Finally, Nachtigal saw in the book a sort of anthology of various compositions on wisdom, having, as he reckoned, not less than seventy-nine different authors.

Without attempting to notice, in detail, each of these theories, it will be sufficient to give the positive grounds on which the opinion that our work is one unbroken composition can be properly and confidently based. (1.) It is not made up of heterogeneous materials, which only with difficulty can be brought into connection with one another, but of similar matter on one unvarying subject, naturally and closely connected both in tendency and form, and making together a well-ordered whole. There is no one of the many separate sections into which it may be divided in which the way is not prepared for saying what is subsequently said, and the following thought, as it were, foreshadowed. Cf., for instance, ii. 24, last clause; iv. 20; ix. 18. The last case is the more remarkable because it is just here where Houbigant decided that the division must be made between the first and second parts, while the following καὶ οὕτως clearly point to what had just gone before. Cf. also the preparatory thought at xii. 23–27, and the following γάρ in xiii. 1, which Bertholdt seems to have overlooked in deciding for a division of the book at that place. The claim that the ostensible writer must be made alike prominent throughout the work, that there must be no new aspects — as, for instance, a historical in place of a more abstract and philosophical — under which

the one subject is to be presented, and that a composition must avoid all antitheses, — like speaking of skepticism and atheism on the one hand, and superstition and idolatry on the other, as over against true wisdom, in order to be free from the charge of a lack of unity, cannot for a moment be admitted. (2.) The difference in the material treated in the several portions being duly considered, there is throughout the entire work a remarkable similarity in language and style, — a language and style, moreover, which are characteristic of it, consisting of compound nouns and adjectives, of examples of playing on words, assonance, and the like, especially certain favorite expressions of the author, all of which occur to a greater or less extent in every part of the book. This will fully appear in what is remarked under the following head. We would call attention here only to the parallelisms of the later chapters, in which respect they agree with the earlier (vi. 10–17, 22, 24; vii. 7–16; viii. 9–18; ix. 1 ff.; x. 18–21; xii. 12, 18; xiii. 1, 3, 18; xiv. 2, 12; xv. 11; xvi. 28); and to the like frequent occurrence everywhere of ὅτι and γάρ, — a fact denied by Bretschneider, — by means of which a thought is made dependent on what precedes (vi. 15–18; vii. 16, 22, 26, 28–30; ix. 13–15; xi. 9, 12–14; xii. 11–13; xiv. 8–15; xv. 2–4).

The integrity of the book has also been denied, but, generally speaking, only by those who have doubted its unity. Houbigant, for instance, affirmed that it contained weighty prophecies; and, since no prophecy of the Old Testament had come down to us anonymously, declared that therefore there must have been, originally at least, a title to the book in which the name of the writer was given. But, in the first place, it is very little to say against the integrity of a book to affirm that it lacks a proper title; and, secondly, the grounds on which this affirmation is based in the present case are false. There are Old Testament writings — if not entire books, like the Proverbs — which are at least *quasi* prophetic, and still have no title; the second Psalm, for example. Others — as Grotius, Calmet, Eichhorn, Hasse, and Heydenreich — have maintained that the work was incomplete at its close. The principal reason urged for this view has been that the illustrations from Israelitish history do not extend beyond the escape from Egypt, and a part of the period in the wilderness. But it may well be asked if this is not sufficient. The book has certainly an orderly conclusion in the words: "For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them, but didst assist them in every place." What had already been proved with respect to a part of the history is thus, in the way of summary, declared to have been true of the whole.

Grotius and Graetz have found here and there, as they think, traces of additions from Christian hands. The latter lays these supposed additions to the charge of copyists who have thereby sought to introduce their own doctrinal views. (*Geschichte*, iii. 443 ff.) The passages he mentions are ii. 24; iii. 13; iv. 1; xiv. 7. Of these, two (iii. 13; iv. 1), could only by a great stretch of the imagination be supposed to have any reference to Christian doctrine, while of the remaining two, one (xiv. 7) evidently refers to Noah's ark, and not, as it is supposed, to the cross, and the other (ii. 24), which represents that death came into the world through the envy of the devil, was also a Jewish, and not distinctively a Christian, doctrine. (Cf. *Com.*, *ad loc.*) Hence we conclude that if the work be not entire, and in the main uncorrupted, exception can only be taken to minor deficiencies and the loss of a clause or two, here and there, as at i. 15; ii. 8.

Language and Style.

The entire book was, without doubt, originally written in the Greek language. The author was a Jew versed in the Old Testament Scriptures, and hence his composition contains, to some extent, Hebraistic expressions (cf., for instance, i. 1: ἁπλότης καρδίας; iv. 13, πληροῦν χρόνον; ix. 6, τέλειος ἐν υἱοῖς; and ver. 9, ἀρεστὸν ἐν ὀφθαλμοῖς τινος), and a general Hebraistic coloring, particularly in the employment of parallelisms, and the quite general use of such connectives as καί, δέ, διὰ τοῦτο, γάρ, and ὅτι. He was a Jew, as is clearly enough evinced by the fact that he illustrates wisdom only from Jewish history, and confines its possession to Jews. But along with this there is shown such a thorough knowledge of Greek, and such skill, versatility, and cleverness in its use, that his work ranks in this respect at the head of the apocryphal literature, 2 and 4 Maccabees being alone comparable with it. We have usually indicated in the commentary below any marked peculiarities occurring in its language, and need not therefore here give more than a few examples of the abundant materials that are at command to prove its remarkable and interesting character. The vocabulary is exceed-

ingly rich. The author, as we have already seen, betrays a peculiar liking for compound words, particularly adjectives, like *πολυχρόνιος*, ii. 10; *πρωτόπλαστος*, vii. 1; *ὁμοιοπαθής*, vii. 3; *ἀδελφοκτόνος*, x. 3; *κακότεχνος*, xv. 4; *δυσδιήγητος*, xvii. 1. His composition is much embellished, figurative, and rhetorical, sometimes even to the extent of fantastic exaggeration, in which respect he seems to have adopted the methods, while contesting the positions of his sophistical opponents who represented the atheistical philosophy of his time. (Cf., for instance, his manner of representing the Egyptian plagues from chap. xii. on.) There are, however, some passages of great elegance and beauty. (Cf. ii. 1 f., v. 15 ff., and particularly the description of wisdom contained in chap. vii.)

Numerous examples of a play upon words, paronomasia, onomatopœia, and oxymoron, occur (as in the very first verse, *ἀγαπήσατε — φρονήσατε — ζητήσατε*; *ἐν ἀγαθότητι — ἐν ἁπλότητι*, *οὖς — θροῦς*, i. 10; *παροδεύσω — συνοδεύσω*, vi. 22; *ἀδόλως — ἀφθόνως*, vii. 13; *νοσούσης — ἐνόσουν*, xvii. 8; *τηκτὸν — εὔτηκτον*, xix. 21). Sometimes the words are even counted off in order to give the thoughts every supposed advantage of art or cabalistic combination, as at vii. 22, 23, where the spirit that is in wisdom is characterized by just 3 × 7 predicates. (Cf., however, Bruch, p. 344.) There are also a multitude of instances where a purely Greek type of expression has been adopted, to which no Hebrew original would have naturally led the way, and which certainly no translator would have been likely to make use of, at least to such an extent. (Cf. i. 11, *φείδεσθαί τινος*; ii. 6, *ἀπολαύειν τῶν ὄντων ἀγαθῶν*; iv. 2, *ἀγῶνα νικᾶν*; x. 12, *ἀγῶνα βραβεύειν*). The author employs, too, current philosophical terms of his time to give expression to philosophical ideas. (Cf. i. 4, *ἐν σώματι κατάχρεῳ ἁμαρτίας*; ii. 2, *αὐτοσχεδίως ἐγεννήθημεν*; so iv. 12; vii. 22, *πνεῦμα νοερόν*; xi. 17, *ὕλη ἄμορφος*; xiv. 3, *πρόνοια*). For these reasons, taken in connection with the general structure and arrangement of the work, its lightness of movement, its philosophical cast, its many marks of Hellenistic culture, of which we shall soon speak more fully, the theory of an ancient Hebrew original, or of any other original than Greek, is wholly excluded. In fact, it is a point which at the present day is scarcely called in question, which at no time has been thought to require any special defense on the part of critics, and would never have been raised had it not been for the false theory of authorship to which some have been led by the traditional title. The acquaintance that is shown by the writer with the LXX. in general (as at vi. 7; xi. 4; xii. 8; xvi. 22; xix. 21), adduced by some as confirming the view of a Greek original, has little bearing on the subject, since a translator might have been equally under the influence of this version. There are, however, a few passages (as ii. 11, cf. Is. iii. 10; and xv. 10, cf. Is. xliv. 20), which show that the Hebrew original could not well have been before the writer, as the thought in the Hebrew differs essentially from the LXX., and would not have been at all applicable as employed by him.

Author, Time, and Place of Composition.

From what has already been said, it is clear that Solomon could not have written the work before us. With all his wisdom, he could scarcely have been capable of writing in Greek, and that the later Greek, much less have made references to the LXX. before it was known, used philosophical terms which did not come into existence till some centuries after his death, or have made the historical allusions that are found at ii. 1–6, 8; xv. 4. In fact, no author is actually named in the book itself, although it is clearly enough intimated at ix. 7, 8 (cf. vii. 1 ff.; viii. 10 ff.) that it is Solomon who speaks. In such an idealizing of the person and character of the wise king, the author adopted a well-known custom of his time. The value of a work was thought to be increased, and the importance of its teachings enhanced by connecting it with the name of some distinguished person who was considered the best representative of the principles advocated. There may have been no original intention of deceiving in the present case. The author may have sought in this way simply to give his work a more dramatically interesting and weighty character than would have been possible if he had spoken only from and for himself. Such an idealizing of Solomon, especially as the highest representative of earthly wisdom, was no uncommon thing among the Jews, even at a comparatively early period. (Cf. Eccles., *passim*). There is, moreover, just as little ground, and for the same reason, for supposing with some others that Zerubbabel — through his restoration of the temple being recognized as a sort of second Solomon — was the author of the Book of Wisdom. Besides, the circumstances of the case do not admit of the theory of any such second Solomon. (Cf. viii. 14; ix. 1–12.) So, too, Augustine's opinion (*Doct*

Christ., ii. 8), which he afterwards himself retracted (*Retract.*, ii. 4, 2), that the son of Sirach, the author of Ecclesiasticus, composed Wisdom also, is disproved by the totally dissimilar character of the two works in every respect except that of having a similar theme.

The author was evidently a Jew, living at Alexandria, some time during the first two or three centuries before Christ. At this period, as is well known, learned Israelites gave their attention largely in that city, and elsewhere, where they came most in contact with Greek culture, but particularly there, to the study of philosophy, seeking to bring it into harmony with the Mosaic religion, and this tendency culminated in a distinct Jewish-Alexandrian system of the philosophy of religion, whose most distinguished representative was Philo. Definite and most pronounced traces of this Jewish-Alexandrian philosophical tendency are undeniably found in the Book of Wisdom, and it may be possible through them in connection with certain historical references that we find, to determine with a sufficient degree of definiteness the date of the composition.

First, the abstract philosophical method of presenting truth which our author adopts offers one clear test for recognizing his Alexandrian training. No pure Hebrew, for example, uninfluenced by the Greek philosophy, would ever have called God the "Originator of beauty" (κάλλους γενεσιάρχης, xiii. 3), or have applied to the Divine Providence the term πρόνοια (xiv. 3, xvii. 2; cf. also vii. 22, λεπτόν, and πνεῦμα νοερόν). Such an one, moreover, would never have spoken of wisdom as a "reflection of the eternal light" (ἀπαύγασμα φωτὸς ἀϊδίου), "the unspotted mirror of the divine activity" and the "image of his goodness" (cf. vii. 26). There might be mentioned, also, still further in the way of example, the wholly speculative manner in which the narrative of the brazen serpent is treated (xvi. 6 f.) and the grounds given for the condemnation of the heathen (xiii. 1 ff.). Just as little, in the next place, could any one but a cultivated Hellenist have appropriated to his use terms, expressions, and ideas that originated in the philosophical schools of the Greeks, and are still recognized as characteristic of them. We learn, for example, that "the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind" (ix. 15), which idea is purely Platonic, at least in this extreme form of it. At another place (viii. 19; cf. vii. 1), as will appear from any just exegesis of the passage, the doctrine of the preëxistence of the soul is plainly recognized; at another, that the world was constructed from "formless material" (ὕλη ἄμορφος, xi. 17), both of which notions are derived from the school of Plato. So, too, the cardinal virtues are represented (viii. 7) as four, after the manner of Aristotle, and the image of Lethe is used for forgetfulness (xvi. 11), and the manna of the wilderness is represented as a sort of Jewish ambrosia (γένος ἀμβροσίας τροφῆς, xix. 21).

It is, further, a thought in which a mild reproduction of the Stoical philosophy is easily recognizable, when our author speaks of wisdom as stretching itself from one end of the world to the other, and of the Spirit of God as filling the universe, and so as being a kind of "soul of the world" (cf. i. 7; vii. 24; viii. 1). At least, such a representation is quite unlike the purely Jewish, in that the personality of God is thereby much too little emphasized. The epithets given to wisdom also, in a number of places, are at once seen to be technical and of a sort that often appears in the philosophical writings of the Greeks. It is said (vii. 22 ff.) to have a πνεῦμα νοερόν, to be μονογενές, πολυμερές, λεπτόν, εὐκίνητον, and to possess other characteristics to the number of twenty-one. In such a heaping up of adjectives, our author resembles Philo, without, however, going to the same extreme with him. The latter, in one instance, applies no less than a hundred and fifty different epithets to a person in order to characterize his licentiousness. (Cf. Langen, *Judenthum*, p. 31, note.) Moreover, the entire conception and handling of the idea of wisdom in the book is one that would have been impossible in the days of king Solomon, and if not in actual conflict with that presented in the Book of Proverbs, certainly shows in some important respects a considerable advance upon it, and approaches, to say the least, the hypostasizing of Philo in his λόγος ἐνδιάθετος and προφορικός. In addition to these various reasons for predicating an Egyptian and Alexandrian origin for our work, the local coloring appearing in the last part of it is also to be particularly noticed. Certain Egyptian forms of idolatry are clearly described (xv. 18), and the hatred that is manifested towards the Egyptians betrays itself as being against contemporaries and those with whom intimate relations were sustained. On these grounds, therefore, we are forced to the conclusion that the Book of Wisdom came from the pen of a Hellenist living at Alexandria some time during the first three centuries before Christ, since only in Alexandria and its neighborhood at this period could any such combination of Biblical

teaching with Grecian philosophical speculations and the other external circumstances described have been historically possible.

But may not the date be more definitely fixed? It has been said that the work represents Jewish-philosophical tendencies which culminated in Philo. Was not Philo himself its author? This opinion has been entertained by not a few distinguished scholars, especially in the last century. Philo was once sent, with two other representatives of the Jewish community at Alexandria, as commissioner to Rome, to make an appeal to the emperor Caligula respecting certain alleged grievances of his countrymen. The delegation was not well received, and it has been thought that this circumstance may have been the occasion for Philo's writing the present book. But, while the work in some of its features might well fit in to this historical niche, there are certain other facts which make such a theory impossible. First, it would be at least very strange, if Philo were the author of the Book of Wisdom, that it is not mentioned in the apparently full list of Philo's writings given by Eusebius (*H. E.*, ii. 18) and by Jerome (*Catal. Script. Eccl.*), respectively. And in the next place, our book, while agreeing in some particulars with Philo's philosophical views, in others differs from them most essentially, though, generally speaking, standing in the relation to them of a system imperfect and crude to one fully developed and complete. Our author appears more as one who had taken up current philosophical ideas and expressions for incidental use, without having thoroughly worked them over in the laboratory of his own mind. He philosophizes, but without having any fixed philosophical system of his own. In Philo, for instance, we find Plato's idea of the human constitution as threefold fully adopted; while the pseudo-Solomon never recognizes it, although he has good opportunity for doing so (cf. i. 1; viii. 19 f.; ix. 15, ψυχή and νοῦς; and xv. 11, ψυχὴν ἐνεργοῦσαν and πνεῦμα ζωτικόν, with the remarks in the Commentary in connection with the last passage). Again, at ii. 24, it is said that death came into the world through the envy of the devil; while the doctrine of evil spirits was unknown in the school of Philo, and death was understood to be the necessary result of the union of soul and body. Indeed, one of Philo's fundamental dogmas was that the body is the seat and source of evil, — a dogma which he brings out with great sharpness and clearness, and one which exerts a controlling influence on his whole speculative system, while our author makes only a bare allusion to it, as though it were something to which he assented, but without understanding the full consequences of such assent (i. 4; viii. 19 f.). Further, at iii. 7, 18, if by the "day of visitation" spoken of, the judgment at the end of the world is meant, as many suppose, it would be an idea also quite foreign to the works of Philo. But a chief objection to the theory of such an authorship for the Book of Wisdom is that, while wisdom is its principal theme, this σοφία is nowhere represented as sustaining such a relation to the λόγος as is everywhere made prominent in Philo. With him they were, in fact, identical, and represented a personal being. How, then, would it have been possible for him to have kept this thought out of sight (as at ix. 1, 2; xvi. 12; xviii. 15), if he had been the author of the present book? It is to be admitted that the idea of σοφία as presented in the Book of Wisdom bears a striking resemblance to that of the λόγος in Philo; but it is used in a far less comprehensive sense, and is never actually hypostasized. For these reasons, then, to say nothing of difference of style and minor discrepancies between the writings of Philo and this work of the pseudo-Solomon, — such as concerning the length of the period of pregnancy (vii. 2), the condition of souls in a previous existence (viii. 19 f.), and the punishment of the Egyptians through serpents (xi. 15), — the theory that the former wrote the Book of Wisdom cannot for a moment be entertained. Josephus (*Contra Ap.*, i. 23) speaks of another Philo as having written about Jewish affairs. "However, Demetrius Phalereus, and the elder Philo, with Eupolemus, have not greatly missed the truth about our affairs, whose minor mistakes ought therefore to be forgiven them." And, inasmuch as it seemed necessary to some (Drusius, *De Henocho*, cap. xi.) to have a Philo for the writer of our work, and the later one does not answer to the conditions required, they have declared that it must have been this elder one. But in the first place he was, according to Josephus, a heathen, and could not so have written of Jewish affairs to Jews; and, secondly, we know for a certainty nothing further about him than what is found in the Jewish historian just mentioned.

Besides the name of Philo, that of Aristobulus has been mentioned as the possible author of the Book of Wisdom. He was a teacher (διδάσκαλος) of King Ptolemy VI. Philometor (B. C. 180), to whom also he dedicated an allegorical exposition of the Pentateuch. He is

mentioned in 2 Maccabees (i. 10) as having sprung from a priestly family, and as having been addressed in a letter of Judas Maccabæus to the Egyptian Jews, as being their most distinguished representative at that time. The letter is indeed without date; but there can be little doubt that the well-known peripatetic Aristobulus of Alexandria, living at the time of Ptolemy VI., is meant. He was the most noted forerunner of Philo in allegorizing the Old Testament, and by means of interpolations and substitutions even attempted to make old Greek writers like Homer speak in the interests of the Jewish religion. Fragments of his writings have been preserved by Eusebius and Clement of Alexandria. But there is nothing in them that would lead one to identify him with the author of the Book of Wisdom. Moreover, his position at the Egyptian court was such that, even if he had desired it, he could not with safety have written of kings as our author has done. But he would not have wished or been prompted to write in this manner, since during the reign of Ptolemy VI. the condition of the Jews in Egypt was most favorable, while from such passages as xi. 5 ff., xii. 23 ff., and chaps. xvi. and xix., it is evident that the present book was composed at a time when the Israelites were oppressed by their enemies. In addition to these two leading tendencies of modern criticism as it respects the authorship of the Book of Wisdom, there may be mentioned the theory of Eichhorn (*Einleit.*, p. 134), which is adopted also by Gfrörer (p. 265 ff.), Dähne (p. 170), and Jost (*Geschichte*, p. 378), that the author was one of the sect of Therapeutæ. The opinion is based on such passages as iii. 13 ff.; iv. 8 f.; viii. 21; xv. 28. A Jewish sect of this sort, corresponding to the Essenes of Palestine, as has been generally maintained, existed in Egypt before the beginning of the Christian era, who were enthusiastic admirers of the teachings of Plato, held the body in great subordination, were celibates, and carried self-denial in very many respects to a foolish and wicked extreme. But the passages referred to, when properly interpreted, do not encourage the views of this supposed sect; and there is, moreover, nothing in the book that would lead us to the opinion that the author believed in, taught, or practiced the hard asceticism which was held to be its most prominent characteristic.

But let us now examine more closely some of the historical allusions which appear on the face of the work itself, in the hope that some one of them, or all together, may help us to a sufficiently accurate settlement of the question of its date. The situation of things, as presented in the very opening chapters, at once attracts attention. They were evil times upon which the author had fallen: "Without were fightings, within were fears." Skepticism had developed itself in some degree when Ecclesiastes and the Book of Job were written, but by no means to the extent that it manifests itself in the hard, coarse, reckless materialism of the apostate Jews in Alexandria, who are allowed to speak in our book (ii. 10, 12, 15). We say "apostate Jews," for it was on their account, against them and their influence, that our book was undoubtedly written. On any other supposition the work could hardly be understood, either as it respects its contents or form. These materialists denied the immortality of the soul (ii. 1–5), shrank not from the boldest blasphemy (i. 6–11), sought happiness in the wildest libertinism (ii. 6–11), and ridiculed and persecuted the God-fearing of their own countrymen (ii. 12–20). The type of unbelief which here shows itself is far more pronounced and bitter even than that of which we read in the first two books of Maccabees (1 Macc. i. 11–15, 41–61; 2 Macc. iv. 10–15), as having marked the time of Antiochus Epiphanes. Jewish apostates are there represented as giving up indeed the religion of their fathers for heathenish rites and ceremonies, but never, as in the present case, as denying all religion both practically and theoretically. But we know from other sources that many such degenerate Israelites lived in Alexandria not long before the Christian era. Philo has given a description of them (*De Confusione Linguarum*, sec. 2, *De Tribus Virtutibus*, sec. 2), saying that they not only scornfully forsook the faith of their fathers, but heaped contempt upon it, and gave themselves up to a life of sensualism.

But, if our book thus in its earlier chapters, by presenting one of the marked developments of Judaism just previous to the Christian era, gives us an intimation respecting the time of its composition, no less does it do so in the chapters where the external ground and occasion of such Jewish apostasy are impliedly set forth. It was the glaring discrepancy between the glorious promise of the Jewish system and its meagre results, when compared with the apparent success of heathenism. This ground is indeed hinted at in the first part of the book (ii. 21 f.; iii. 1–5; iv. 2, 5 ff.), but more fully noticed from the tenth chapter on. It is shown how the Divine Providence had ruled from the time of Adam till Moses (x.–xii.); what, on

the other hand, idolatry was in its origin; what it had become in its highest and lowest forms; how foolish, how immoral in its tendency it had ever been, and how it had sooner or later plunged all those in misery who had been addicted to it (xiii.–xv.). Especially was all this the case with the degrading worship of brute beasts, as practiced in the land of Egypt (xii. 24; cf. xi. 15, and xv. 18 ff.). From this point of view the transition was natural to the condition of Israel at that time. Under the veil of an exaggerated narrative, the events which took place on the deliverance of Israel from Egypt, in which the contrasted experiences of the two peoples are vividly portrayed, the writer utters his words of warning alike to apostate Israel and her oppressors, while to the God-fearing and faithful he makes promise of speedy deliverance and enlargement.

Now such a state of political affairs in Egypt as the book implies we should not look for earlier than the period (B. C. 284–246) given as the date of the LXX. translation, on which our book shows clear, if limited, traces of dependence. Moreover, we should not look for them during the reign of the earlier Ptolemies, who, as it is well known, treated the Jews in Egypt with great favor and liberality. On the other hand, we may not, for reasons already given, especially the relation it sustains to Philo's system, that is, as holding an intermediary position between it and the more objective philosophy of the earlier Judaism, give our work a date too near the Christian era, much less, for the same and many other reasons, a still later one. Hence, we are shut up to the conclusion that it must have been composed by an Alexandrian Jew some time, but not too long, after the beginning of the later persecutions of the Jews in Egypt, that is, during the reign of Ptolemy VII. Physcon (B. C. 145–117), or his nearest successors. To attempt to fix the date more exactly would seem to be as futile as it is unnecessary.

Doctrinal Teaching.

A number of points by means of which the doctrinal teaching of our book might be characterized have been already noticed under the previous head, such, for instance, as that of a personal evil spirit (ii. 13 ff.), who is identified with the tempter of our first parents; the overmastering influence of the body upon the soul (ix. 15); the preëxistence of the latter (viii. 20; cf. vii. 1); and the creation of the whole world from a previously existing formless material (ἐξ ἀμόρφου ὕλης, xi. 17), in all of which particulars, except the first, the author stands not only outside the teaching of the Bible, among the philosophers of his time, but, consciously or unconsciously, takes an attitude in a certain degree antagonistic to the Bible.

The general aim of his work, however, is undoubtedly a good one. It is to show, alike from philosophy and history, as against the materialists of his day, that the proper goal of life was not mere existence, however long, or pleasure of any sort, but something nobly intellectual and moral, and that the pious Israelite was in the surest path to its attainment. The author teaches concerning God that He is a spirit, that He is almighty, omniscient, omnipresent, and in other respects that He possesses the attributes which are imputed to Him in the Old Testament. The divine holiness is indeed but little emphasized (xii. 16), but still it is implied in the recognition of other absolute attributes (xii. 3, 15; xiv. 9; xvi. 24). The idea is, in fact, included in the σοφία that is ascribed to Him, which is not something merely intellectual, but has also a moral significance. (Cf. vii. 22, σοφία = εἰκὼν τῆς ἀγαθότητος θεοῦ). Sometimes Jehovah is apparently made to act from an exclusively Jewish point of view (iii. 16–18; iv. 3–5, *et passim*), and hence with too great severity, and perhaps a shade of injustice, towards certain classes. But, in general, the representation of him is Biblical. The divine personality is made less of than would have been the case if the book had originated at an earlier period and under different circumstances, but it is not pantheistic in its teaching. Where this might seem to be the case (cf. φωτὸς ἀϊδίου, vii. 26, *et passim*), it is to be ascribed to the peculiar coloring given to the thought by the Alexandrian philosophy. God is a father, a God of mercy, exercises a providence over men (xiv. 3), and hears their prayers (vii. 7; viii. 21 ff.). According to Nägelsbach (Herzog's *Real-Encyk.*, *s. v.*), the idea of the Trinity even is objectively adumbrated in what our book has to say of the σοφία; λόγος, and the πνεῦμα, the last being represented as one with σοφία without being the same as it (i. 7; ix. 17). But it would seem rather that such a conjunction of words was in this case simply accidental, and it is certain, as Nägelsbach also admits, that our author himself had no tangible idea in his mind of the later doctrine of the Trinity, or of the incarnation. (Cf. Hasse, p. 249, and Bruch, p. 345 f.)

In its anthropology, the teachings of the Book of Wisdom are especially noticeable, and perhaps most open to objection. The chief end of man, the *summum bonum* of his strivings and hopes, is represented to be the possession of wisdom. It was that which constituted the image of God in which man was at first created (ii. 23), and his fall was a loss of the same. The author recognizes the fact of our fallen condition, but (as we have said) essentially only as a fall from knowledge (ii. 22, οὐκ ἔγνωσαν μυστήρια Θεοῦ), and so really no fall at all; since the having or not having knowledge is not a matter which is necessarily dependent on free choice. Wisdom is indeed regarded as something that includes a knowledge of God, which even by the Master is made synonymous with eternal life; but with our author it is the *knowledge* that is insisted on (ἐπίστασθαι, εἰδότες, xv. 2 f.), and knowledge, as it should seem, in quite another sense than is indicated by the word γινώσκω as employed at John xvii. 3. Man may know God, and still not glorify Him as God, which is the very chief sin of all (Rom. i. 21, 25). The Scriptural order is here in fact reversed, and man is exhorted first *to know*, rather than *to submit*. (Cf. John vii. 17, and 1 Cor. ii. 14–16.) A struggle of the will, a conflict between the "law in the members" and a higher law of right, to which assent must be given, is only dimly recognized (xiii. 1; xvii. 10). So Kübel:[1] "[Pseudo] Solomon finds the highest good (in the sense of a good and of the absolute good), not in single virtues, not in 'outward works of the Law;' moreover, also, not in a primary sense in the 'inner cleansing of the heart,' but in nothing else than in σοφία, which man makes his own by reason of his constitution (as a ψυχή, νοῦς, *denken*), in his thought, — yes, even in his knowledge. The perception, knowledge of God (of God and wisdom objectively considered) is the highest good. From their possession follows necessarily — so it is declared — the single virtues, holiness. Should we characterize the σοφία on its objective and subjective side as the 'truth,' so is the truth according to [pseudo] Solomon the highest principle of morality."

Now, it might indeed be possible to give to the idea of wisdom so much depth and breadth of meaning, in its relations to man subjectively considered, that it would be a fair representation of the Scriptural doctrine concerning him, his original endowment, his present need, and his future destiny. But that is just what our author does not do. Wisdom is represented in its relation to man's striving, in the main, as the object of his understanding, his reason, something that he makes his own through the operations of his thinking powers. Righteousness itself (as we have said) is but a product of the σοφία regarded as a knowing, and "love, the care of education." (Cf. i. 5; vi. 17.) There is, in short, neither in man's fall nor in his recovery a sufficient recognition of the corrupt human will as choice, disposition, — in short, character, and as being the principal thing over against the divine character and claims. Man is indeed blamed for not taking the right attitude towards wisdom. But the author's false conception of wisdom in its essential character as highest good renders man's choosing or not choosing it, after all, morally speaking, a comparatively indifferent thing. His sin is rather a misfortune than a crime. A stamp of predetermination is thereby, in fact, given to all one's relations to God, and his own duty even, to the extent that it becomes a fatal exaggeration of the Biblical teaching concerning the "determinate counsel and foreknowledge of God." In the Book of Proverbs much is also made of wisdom; but its true relation to the heart, the moral attitude of man, is never overlooked or obscured. The "fear of the Lord" is made its beginning (Prov. i. 7; cf. Ps. cxi. 10), while here its beginning is said to be the "desire of instruction" (vi. 17: cf. also Prov. iv. 23; xv. 11; xvi. 2; xvii. 3). In the pseudo-Solomon, indeed, the conception of wisdom corresponds in a remarkable degree to the false modern idea of "culture" as the highest good. There may indeed be some difference with respect to what is supposed to constitute the proper objects of knowledge; but in this particular — the principal one — the philosophy of the Alexandrian pseudo-Solomon and that of the would-be Solomons of to-day are one and the same, — that to know is the acme of human attainment.

This fundamental error of our author becomes the source of many minor ones, and gives a false and mischievous direction to his entire work. It is on this ground, for instance, that such an abnormal position is assigned to the Israelitish people as a whole. Such epithets as παῖδες θεοῦ, ὅσιος λαός, αὐτῷ λελογισμένοι, σπέρμα ἄμεμπτον, are applied to them, and their land is called τιμιωτάτη γῆ, ἁγία γῆ, etc. (See ix. 4, 7; x. 15; xi. 1; xii. 19; xv. 2 f., 14; xviii. 1.) It is quite a different language which is used in the canonical books of the Old Testament

1 *Stud. u. Krit.*, 1865, 703 ff.

2 Kübel, *Idem*, p. 704.

concerning them (cf. Deut. ix. 4 ff. 27, xxxiii. 9; Ezek. xx. 8 ff., xxiii. 3 ff.; Neh. ix. 16 ff.). But if the highest good is a wisdom that can be grasped by the intellect, and righteousness an external knowledge of God (ἐπίστασθαι Θεόν, xv. 3), then the writer is consistent, since he looks upon the Israelites as possessors of such knowledge. In fact, as Kübel has well remarked, it does not appear, under the circumstances, how the Israelites could well have sinned at all (xv. 2; xviii. 20). The same inconsistency would be involved in such a conception as in that of the supposed fall of Adam, whose original righteousness consisted, not in love and obedience to God, but in an inborn knowledge of him (ἐπίγνωσις Θεοῦ).

The teaching of the book on the subject of eschatology has been to a considerable extent indicated in the Commentary at i. 13. We will here only add, that the assertion of Keerl (*Apok. Frage*, 1852, p. 42), that pseudo-Solomon teaches the doctrine of the final annihilation of the wicked, seems not to be borne out by the facts. The wicked, on the contrary, are represented as suffering pain after death (ἔσονται ἐν ὀδύνῃ, iv. 19), while having a knowledge of the happy condition of the righteous (v. 1 f.). The expressions used to characterize the final condition of the lost are indeed strong (i. 11, 12, 16; ii. 24; iii. 11, 18; iv. 19; v. 14; xv. 6, 10; xvii. 21), but perhaps no stronger than are used in the canonical Scriptures for the same purpose. In fact, the word θάνατος seems to have been employed in much the same sense in our book as at Rev. ii. 11, xxi. 8, that is, as referring to the second death. It is noticeable that in the Book of Wisdom is found the first intimation, among all the Biblical writings, that heaven is the dwelling-place of the righteous (iii. 14; cf. Is. lvi. 4, 5); or, in other words, that the common abode of the dead, Hades, is divided into two parts, assigned to the evil and to the good respectively (iii. 7; iv. 2; v. 15 ff.). The passage at Tob. iii. 6, which Frisch (Eichhorn's *Allg. Bib. der bib. Lit.*, iv., p. 667) cites as conveying the same thought, has probably another meaning. A final judgment, also, seems to be dimly foreshadowed (iii. 18, ἐν ἡμέρᾳ διαγνώσεως), although critics are not agreed whether it is referred to this world or to the next, or whether it may not even be used in a general sense for any visitation of God upon the sins of men (cf. iii. 7, 13; iv. 20). But there can scarcely be a doubt that iv. 20 ("At the reckoning up of their sins," ἐν συλλογισμῷ ἁμαρτημάτων αὐτῶν), taken in connection with what immediately succeeds, refers to a judgment which follows death and precedes the entrance upon one's final destiny (cf. Bretschneider, *Systemat. Darstell.*, p. 311). It is to be remarked, however, that there fails, in the doctrine of immortality as taught in the Book of Wisdom, that which is one of its most prominent characteristics in the New Testament, — namely, any distinct allusion to the resurrection of the body.

Our author, moreover, knows nothing of redemption through a personal Redeemer to come. Such a thought was indeed foreign to the whole drift of his work. According to it, no other Redeemer was either possible or desirable than the σοφία. Such passages as xiv. 13, xviii. 4, that are understood by Grimm as implying a future Messianic realm, have simply a general reference. The clearly expressed predictions of the prophets from Genesis to Malachi, concerning one who should appear as prophet, priest, and king, and should "restore the kingdom to Israel," finds not the slightest echo in the work of our thoroughly Hellenized Israelite of Alexandria. "Salvation is with him but a purely subjective process, made possible indeed by a divine act, but this divine act not a new one to be hoped for at a later period, but an old one, the first, the act of creation. In it the σοφία has entered into the ὕλη and formed the κόσμος. He who recognizes this is saved." Cf. Kübel, *l. c.*, p. 722.

External History.

No traces of the Book of Wisdom have as yet been found in any other extant works which originated previous to the Christian era. The use of it by New Testament writers, although asserted by some critics (Nachtigal, p. 13; Stier, *Die Apokryphen*, p. 18 ff.) cannot be proved, and is improbable. The three or four passages giving most color to the opinion (Luke xi. 49 ff., cf. Wisd. ii. 12–20; Rom. i. 20 ff., cf. Wisd. xiii. 1 ff.; Rom. ix. 21, cf. Wisd. xv. 7; Eph. vi. 13 ff., cf. Wisd. v. 17 ff.), have all important differences, either in form or matter, and their similarity, as far as it exists, is to be ascribed to the fact that a common fund of information was open to both, in the Old Testament and in tradition, while to the writers, as being alike Jews, the materials as well as methods of education could not have been wholly dissimilar. In Clement of Rome (1 Cor. xxvii., cf. Wisd. xi. 22; xii. 12), there is a possible allusion to our book, although the passage might have been taken from the LXX. at Job ix. 12. According to the testimony of Eusebius (*H. E.*, v. 26), Irenæus composed a work in

which he made use of it, as also of the Epistle to the Hebrews, and we find, too, in his treatise *Adv. Hær.* (iv. 38, cf. Wisd. vi. 19), an undoubted reference to the Book of Wisdom.

The supposed enumeration of it among Old Testament canonical books in the canon of Melito is disproved by a more careful exegesis, and the well-known passage in the canon of Muratori, in which it would at first sight appear that our book is referred to in connection with otherwise exclusively Christian writings, admits of and requires another rendering. The fragment as preserved reads: "*Et sapientia Salomonis ab amicis Salomonis in honorem ipsius scripta.*" But there can be little doubt that with the later critics (Wieseler, *Stud. u. Krit.*, 1847, iv., p. 846 f.; Credner, p. 153 ff.; Hilgenfeld, *Der Kanon und die Kritik des N. T.*, p. 40 ff.), for *et* should be read *ut*, by which simply a comparison would be instituted between the epistles of Paul mentioned, and the *sapientia Salomonis.* And it even admits of doubt whether by the last expression the Book of Wisdom is really meant at all, and not rather the Proverbs of Solomon, which in the early church were also sometimes so designated.

After the time of Clement of Alexandria, the leading Christian fathers may be divided into two classes with respect to their estimation of our book. The first, which included with Clement, among others, Hippolytus, Cyprian, and Ambrose, holding it for a work of Solomon, and hence, as a matter of course, for a divinely-inspired production. The second, which embraced such names as Origen, Eusebius, and Augustine, although denying the authorship of Solomon, still looked upon the book as inspired, and treated it with much the same respect as the canonical. It is, however, to be borne in mind that great confusion existed regarding all the supposed works of Solomon at this time, in consequence of which our book, doubtless, not infrequently received credit properly belonging only to those with which it was ordinarily associated. It bore, in common with Ecclesiasticus, for instance, as one of its names, ἡ Σοφία. Jerome also cites the former book (*C. Pelag.*, i. 33), under the title *Liber Sapientiæ.* Augustine (*Ep.* cxl. 75) cites Prov. i. 26, with the words *in quodam libro Sapientiæ.* In fact, it was no uncommon thing for the Latin fathers to include the three canonical books usually ascribed to Solomon, together with Ecclesiasticus and Wisdom, under one title, and cite from any one of them indifferently as *apud Salomonem.* (Cf. Cyp., *Test.*, iii. 6, 12; Hieron., *in Ez.* xxxiii. 1.) This usage has, moreover, been retained in old Roman missals, these five books ("*libri Sapientiales*") being severally designated *liber Sapientiæ.*[1] Hence Schmid and others go quite too far in claiming all the fathers who cite our work under the formula, "Solomon says," as actually maintaining the authorship of Solomon. What the real opinion of Jerome, for example, was, notwithstanding his adoption of the prevailing loose habit of quotation, is evident from what he says in his preface to the books of Solomon, where he speaks of the *liber ψευδεπίγραφος, qui Sap. Sal. inscribitur.* And Augustine also says (*De Civ. Dei*, xvii. 20), after enumerating the three canonical books of Solomon: "*Alii vero duo, quorum unus Sap., alter Eccli. dicitur, propter eloquii nonnullam similitudinem ut Salomonis dicantur obtinuit consuetudo; non autem esse ipsius non dubitant doctiores* (cf. also *Doct. Chr.*, ii. 8). Athanasius, as also Ruffinus, distinctly assigns the work to a secondary rank. The Book of Wisdom was, however, received along with other apocryphal works among the canonical at the Council of Carthage (c. A. D. 397), and shares in general the treatment of the latter in the subsequent history.

The Text.

The Greek text, as we have already shown, is the original. It is preserved complete in the three great MSS., Vatican (II.), Sinaitic (X.), and Alexandrine (III.), and in part in the Codex Ephraemi (C.). In addition to the various readings collected in the Holmes and Parsons edition of the LXX. from the MSS. 23. 55. 68. 106. 155. 157. 248. 253. 254. 261. 296. — for a particular description of which, with others, see General Introduction — there have been also collated at Paris by J. C. Thilo, the following codices of our book: A. *Aa.* (a fragment found in connection with the first named) B. C. D. E. F. G. H. I. The same critic also gave specimens of these variations in a work published at Halle in 1825 (*Specimen Exerc. Critt. in Sapient. Sal.*) The commentary of Grimm on the Book of Wisdom contains many valuable criticisms of the text, to most of which attention has been called in the present book. An edition of the Book of Wisdom in Greek, by Reusch (Freiburg, 1858), gives the usual text according to the Sixtine edition, with readings from Holmes and Parsons, Bendtsen, Thilo, and Grimm, together with patristic citations collected by himself, and the

[1] Cf. Reusch, *Einleit. in das A. T.*, p. 148.

variations of the Armenian version. In 1861, at the same place, this critic also published *Observationes Criticæ in Librum Sapientiæ*. All of these works have been duly made use of by Fritzsche in his *Libri Apocryphi Veteris Testamenti Græce* (Lips., 1871), and important critical remarks made in addition. According to this critic, the best text is to be found in II. and 68. and the next best in X. and C. The remainder are less pure, and this is especially true of 248. which is followed by the Complutensian Polyglot.

The Book of Wisdom is extant also in Latin, Syriac, Armenian, and Arabic versions. Of these the Latin, which originated before the time of Jerome and was left for the most part untouched by him, is by far the most important. It generally agrees with the Vatican Codex, and renders the Greek text with unusual literalness. The differences consist mostly in short additions in the Latin, made, as it would seem, for the sake of clearness or other like reasons, none of them being of much weight. Of the three remaining versions the Armenian is much the most trustworthy. It originated about the middle of the fifth century, follows the Greek generally word for word, even to imitating most skillfully its play on words, and in other respects is a most important aid in the critical study of our book.

THE

WISDOM OF SOLOMON.

CHAPTER I.

1 LOVE righteousness, ye that be judges of the earth; think of the Lord in up-
2 rightness,[1] and in simplicity of heart seek him; for he will be found of them that
3 tempt him not, and sheweth himself unto such as do not distrust[2] him. For froward thoughts separate from God, and *his* power, when it is tempted,[3] reproveth[4]
4 the unwise. For into a malicious soul wisdom will[5] not enter; nor dwell in a
5 body[6] *that is* subject unto sin. For the holy spirit of discipline[7] will flee deceit, and remove from thoughts *that are* without understanding, and will be frightened away[8] when unrighteousness approaches.[9]

6 For wisdom *is* a philanthropic[10] spirit; and will not acquit a blasphemer of his words; for God *is* witness of his reins, and a true beholder of his heart, and a hearer
7 of the[11] tongue. For the Spirit of the Lord filleth the world; and that which
8 holdeth together the All[12] hath knowledge of the voice. Therefore he that speaketh unrighteous *things* cannot be hid; neither shall Justice,[13] when it punisheth,
9 pass by him. For there shall be inquisition[14] into the counsels of the ungodly; and the knowledge[15] of his words shall come unto the Lord for the punishment[16]
10 of his wicked deeds. For the ear of jealousy heareth all *things;* and the noise of
11 murmurings is not hid. Therefore beware of unprofitable murmuring;[17] and refrain *your* tongue from backbiting; for secret speech shall not go unpunished;[18] and a mouth[19] that belieth slayeth the soul.

12 Strive not after death through the false direction[20] of your life; and draw[21] not
13 upon yourselves destruction through[22] the works of your hands; for God made not
14 death; neither hath he pleasure in the destruction[23] of the living. For he created all *things*, that *they* might exist;[24] and the productions[25] of the world are[26] healthful; and there is no poison of destruction in them, nor is[27] the kingdom of death
15, 16 upon earth.[28] For righteousness is immortal; but injustice is an inheritance

Vers. 1-4. — [1] A. V.: with a good heart (Gr., ἐν ἀγαθότητι; Jun., *bonitate* (*et simplicitate cordis*). [2] For μὴ ἀπιστοῦσιν III. has μὴ πιστεύουσιν. The former reading is supported by citations of Didymus, Origen, Jerome, and the Ar. and Armen. versions. Cod. 261. has πιστεύουσι, as also the Vulg. and Syr., but it may have been meant simply as an interpretation of the common text, *i. e.*, not disbelieving = believing. [3] A. V.: tried (see *Com.*). [4] marg., *maketh manifest* (see *Com.*). [5] shall. [6] the body.

Vers. 5-8. — [7] A. V.: For παιδείας (*text. rec.*, with II. 23. and others) III. 248. Aa. C. E. I. with a number of the fathers read σοφίας. But the latter is probably not genuine, having been introduced from ver. 6 as a gloss. [8] A. V.: not abide (marg., *is rebuked*, or *sheweth itself;* Gr., ἐλεγχθήσεται: *verscheucht werden*, Grimm and Bunsen's *Bibelwerk*, which meaning best suits the context; see *Com.*). [9] cometh in (Gr., ἐπελθούσης). [10] loving ("loving" in the sense that it cares for men; at vii. 23 in A. V. rendered, *kind to man*). For πνεῦμα σοφία of the Vulg. (with II.) Codd. III. 23. 106. 261. 296. B. Old Lat. Syr. Ar. Armen. read πνεῦμα σοφίας, which would make the two words subject, instead of the latter alone. That σοφία is without the article need not, however, decide the matter. Cf. vii. 24, x. 9. [11] A. V.: his (so III.). [12] containeth all things (marg., *upholdeth*, which is more nearly correct; see *Com.*). [13] vengeance (Gr., ἡ δίκη). Fritzsche, with Grimm, has received οὐδὲ μή for οὐδὲ μήν from III. X. 23. 106. 155. 248. al. Cf. LXX. at Job xxviii. 13.

Vers. 9-11. — [14] A. V.: For inquisition shall be made (the verb is ἔσται; on διαβουλίοις, see *Com.*). [15] sound (Gr., ἀκοή, here *message*, *knowledge*, *i. e.*, that which is heard). [16] manifestation (marg., *reproving*). [17] murmuring, *which is* unprofitable. [18] there is no word *so* secret, *that* shall go for nought (see *Com.*). [19] the mouth.

Vers. 12-15. — [20] A. V.: Seek not (μὴ ζηλοῦτε) death in the error (ἐν πλάνῃ). [21] pull (ἐπισπᾶσθε) . . . . upon yourselves. [22] with (ἐν). Fritzsche receives this preposition from III. 55. 106. 155. 157. al. Co. [23] Cod. III. reads ἐπ' ἀγγελείᾳ for ἐπ' ἀπωλείᾳ; Ald. has ἐν for ἐπί. [24] A. V.: have their being. [25] generations (see *Com.*). [26] *were*. [27] omits is. [28] the earth. For οὔτε ᾅδου III. 55. 296. Co. have οὐδὲ ᾅ.

of death; and[1] ungodly *men* by[2] *their* works and words called it to *them;* in that they held it for a[3] friend, they consumed to nought, and made a covenant with it, because they are worthy to have[4] part with it.

Ver. 16. — [1] The words *injustice is an inheritance of death; and* we supply with Fritzsche from the Old Lat. It seems necessary to complete the parallelism. Cf. Grimm, and *Com.* below. [2] A. V.: with. [3] *for* when they thought *to have it their.* [4] take.

Chapter I.

Ver. 1. **Judges.** Rulers in general are meant, to whom, according to Oriental ideas, the right of judgment also appertained. Cf. vi. 4; ix. 7. They are here addressed naturally from the point of view of the writer, who is represented as such himself.

Ver. 2. **Tempt him not.** The meaning is: God will be found of such as do not by unrighteous dealing show that they doubt whether there be a righteous God, and so in effect challenge him to do his worst against them. Cf. Deut. vi. 16; Acts v. 9, xv. 10; 1 Cor. x. 9. — Ἀπιστεῖν. This word is only found here, at x. 7; xii. 17; xviii. 1, 3; and 2 Macc. viii. 13, in the Old Testament Greek. But cf. Mark xvi. 16, and Sophocles' *Lex., ad voc.*

Ver. 3. Σκολιοί means *crooked, bent,* and as here applied to thoughts refers to those which do not take the right direction, *i. e.,* towards God. — Ἐλέγχει, *convinces, convicts,* through correction. — Δοκιμαζομένη is used, as it would seem, in the same sense as πειράζουσιν in the preceding verse. Cf. ii. 17, 19, iii. 5 f., xi. 9 f.; 2 Cor. xiii. 5; Heb. iii. 9,— where these words are also employed as essentially synonymous.

Ver. 4. **Malicious,** κακότεχνον. Lit., *using evil arts.* Cf. xv. 4 f.; Hom., *Il.,* xv. 14. — Κατάχρεος, **involved in debt.** The word is used by Polybius to denote what is pawned, mortgaged. Cf. also Sophocles' *Lex., ad voc.* The idea seems to be that the body has come wholly into the power of sin; is "sold" under sin, as πεπραμένος is rendered at Rom. vii. 14. The entire being of man is doubtless here meant to be comprehended, according to the usage of the Old Testament, in the expressions "soul" and "body." Cf. also 2 Macc. vii. 37; xiv. 38; xv. 30. Grimm sees in these statements a recognition of one of the fundamental dogmas of Philo, that the body is the source and seat of moral evil, although it does not seem to us necessarily to follow from the language used. Moreover, such an idea would appear to be opposed to what the author teaches just below, verse 14, and at viii. 20; xi. 18 f. The κατάχρεος ἁμαρτίας might refer to the body as now found, rather than as originally created.

Ver. 5. Ἅγιον . . . . πνεῦμα. This expression first occurs here and at ix. 17 in the Greek Bible. It often lacks the article, also, in the New Testament, as well as πνεῦμα Θεοῦ, the latter more seldom. — **Of discipline,** *i. e.,* of education. The Holy Spirit is represented as the Spirit that educates man in the highest sense, although the idea of chastisement may be also included. Grotius falsely understands by πνεῦμα here the human spirit: "*ipsa constitutio animi, quæ sapientia dicitur.*" — **Will be frightened away.** This meaning of the word ἐλεγχθήσεται, which according to Grimm is historically well supported, seems to be at this place more appropriate than the one given in the A. V., inasmuch as the parallelism with the preceding φεύξεται, ἀπαναστήσεται is thereby more clearly brought out. In the preceding verses the author, like Philo (cf. Dähne, i. 42 ff., 368 ff.), lays it down as a fundamental principle that moral purity is a necessary subjective condition to the attainment of a knowledge of the divine.

Ver. 6. Γάρ seems to refer to the entire preceding section. The very fact that wisdom is a philanthropic spirit would make it impossible for it to leave sin unnoticed and unpunished in the man that seeks it; and because it is such a spirit, therefore it would not be so difficult as one might suppose to attain to it.

Ver. 7. **Filleth the world.** The perfect tense (III. 157. have the aorist) denotes an existing state of things. Cf. Winer, 272 f. — Οἰκουμένη. Properly, the inhabited earth; then the earth in general. Here the word is used antithetically to the τὰ πάντα of the following clause. The same idea of the spirit of the universe is found in Plato. Grimm cites parallel passages, also, from Aristeas and Philo. Gutberlet, on the other hand (*Com., ad loc.*), remarks that the omnipresence, all-pervading omniscience of God is so clearly set forth in the Old Testament (Ps. cxxxix.), that it is strange that so many see in this verse the Stoic or Platonic doctrine of the soul of the world. But the truth as taught in the Old Testament never takes on this precise and characteristic form, which plainly shows that it had already passed out of the domain of revelation into that of philosophy. What is here said of the Spirit of God is also said elsewhere (iii. 24; viii. 1) of wisdom, which would make them, according to the teaching of our book, identical. Cf. also verse 2 with vi. 12, 16, and Prov. viii. 17. — **Holdeth together the All,** *i. e.,* sustains it, keeps it from going to pieces. This thought, which is the primary one of the verb συνέχειν, is not uncommon in its present application in classical and ecclesiastical Greek. Cf. Xen., *Anab.,* vii. 2, 8; Plato, *Gorg.,* 508 A; Iren., v. 2, 3. — Ἡ δίκη. It denotes right as established usage or custom, and personified by the Greeks, is daughter of Zeus and Themis. See Acts xxviii. 4, where this personification seems to be referred to, as also in the present passage. See Schmidt, *Syn. d. Griech. Sprache,* i. p. 352.

Ver. 9. Διαβούλιον. A late Greek word, in use only since the Macedonian period. Cf. LXX. at Ps. ix. 23; Hos. iv. 9; Polyb. ii. 26, 3, iii. 9.

Ver. 10. **A noise of murmurings.** Θροῦς γογγυσμῶν, for γογγυσμός. A case of onomatopœia. One of these words would have been enough to express the idea, and the former was probably suggested by the word οὖς occurring just before.

Ver. 11. Καταλαλιά. A word only found in Bib. and eccles. Greek. Cf. 2 Cor. xii. 20; 1 Pet. ii. 1; and Clem. of Rome, i. 30. — Πορεύσεται. As the usual meaning attached to this word in this place by commentators, *go away, escape,* is not otherwise found, Grimm would refer it to utterance, — what goes out of the mouth. — Κενόν, **without result.** Here without evil result, *i. e., punishment.* — **Slay-**

eth the soul. In what the slaying of the soul consists is shown in verses 4–6, 8, above. Schmid (*Das Buch d. Weisheit*, p. 134) holds that here is to be found a justification (?) of the expression "mortal sin," "*peccatum mortale*," in use among Roman Catholics. But cf. Ecclus. xxi. 2.

Ver. 13. Grimm has brought together at this point our author's teaching on the subject of death. (1.) God is not its author, verses 13, 14; he made man immortal, ii. 23; death came into the world through the envy of Satan, ii. 24; through virtue and wisdom death may be escaped, i. 15; ii. 22; vi. 18; viii. 17; xv. 3; and a blessed life with God in heaven attained, iii. 1, 14; iv. 2, 7, 10; v. 2, 15; vi. 19: only the godless are visited with the punishment of death, i. 12, 16; ii. 24; they have no hope, iii. 11, 18; v. 14; xv. 6, 10; thick darkness will cover them, xvii. 21; yes, they will be utterly destroyed by God, iv. 19, and their souls perish, i. 11. Still, they are represented as suffering pain after death (*ἔσονται ἐν ὀδύνῃ*, iv. 19), while having a knowledge of the blessed condition of the good, v. 1 f. The apparent inconsistency of representing death as utter and yet speaking of lost souls as being in torment, some critics formerly explained by supposing that the writer held to an intermediate state, in which (if not all) the souls of the godless remained until the day of final judgment, when they were annihilated. This view has, however, according to Grimm, been generally abandoned; since it is scarcely possible to suppose that, if the author held it, he would not have more directly taught it, that is, otherwise than by simple implication. Such a view was never held by the Jews, and the author could not have left his readers, therefore, to infer that such was his teaching in the present case. It is probable, therefore, that he did not use the word *θάνατος* as meaning total annihilation, but much as it is used in Apoc. ii. 11, xxi. 8, as referring to the second death; that is, negatively, the loss of heavenly blessedness, and, positively, the everlasting and painful consciousness of guilt. It was an essential tenet of Alexandrian Judaism, according to Grimm, brought about (as he supposes) by the influence of Platonism, that immediately after the death of the body the soul entered upon its retribution in the future world.

Ver. 14. **Αἱ γενέσεις, the productions.** The word has been used in this sense since the time of Plato. Cf. xvi. 26; xix. 11; and xiii. 3, 5,— where God is called *γενεσιάρχης* and *γενεσιουργός*.

Ver. 15. Fritzsche supplies (as above with Grimm) from the Vulgate the part of verse 15 (the second clause) which has apparently been lost. That the verse is incomplete seems plain from the construction. The usual parallelism is wanting, and there is otherwise nothing to which *αὐτόν* in verse 16 could properly refer.

Ver. 16. **Made a covenant with it.** Cf. Is. xxviii. 15, and Ecclus. xiv. 12.

CHAPTER II.

1 FOR they [1] said among themselves, reasoning [2] not aright, Our life is short and sad,[3] and in the death of a man there is no deliverance; [4] and there has not been
2 known one who returned from Hades.[5] For we were [6] born accidentally; [7] and we shall be hereafter as though we had never been; for the breath in our nostrils is [8] smoke, and thinking a spark *produced* by the beating of our heart; [9] which being
3 extinguished, the [10] body will [11] be turned into ashes, and the [12] spirit will [13] vanish
4 as thin [14] air, and our name will [15] be forgotten in time, and no *man* will [16] have our works in remembrance; and our life will [17] pass away as the trace of a cloud, and be [18] dispersed as a mist, that is driven *away* by [19] the beams of the sun, and over-
5 come by [20] the heat thereof. For our time [21] is the passing by of a shadow; [22] and of [23] our end there is no repetition; [24] for it is fast sealed, and [25] no *man* cometh
6 again. Come on, therefore, and [26] let us enjoy the good *things* that are present;
7 and let us diligently enjoy the world [27] as in youth. Let us fill ourselves with
8 costly wine and ointments, and let no flower of the spring [28] pass by us; let us crown
9 ourselves with rosebuds, before *they* be withered; and let there be no meadow untrod

Vers. 1-3.—[1] A. V.: *the ungodly*. [2] reasoning with themselves, *but* (the phrase ἐν ἑαυτοῖς is obviously to be joined to εἶπον). The preposition Fritzsche receives from III. X. 23. 55. 106. Co. Ald. Old Lat. Syr. Ar. Arm. It is also found in II. [3] A. V.: tedious (λυπηρός; Jun., *molesta*). [4] remedy (ἴασις; Jun., *remedia*). [5] neither was there any *man* known to have .... the grave (see *Com.*). [6] are. [7] at all adventure. [8] *is as*. [9] a little spark in the moving of our heart (ὁ λόγος—C. and the Greek Bible of 1597 (Frankfort) as a reading, ὀλίγος as A. V.—σπινθὴρ ἐν κινήσει καρδίας ἡμῶν; see *Com.*). [10] *our*. [11] shall. [12] our (23. 157. 248. 253. Co. add ἡμῶν). [13] shall. [14] the soft (χαῦνος; Jun., *mollis*).

Vers. 4-6.—[15] A. V.: shall. [16] shall. [17] shall. [18] shall be. [19] with. [20] with. [21] Fritzsche, Grimm, Reusch, and others adopt καιρός for βίος from II. (by a second hand) III. (first hand) X. 68. 106. 261. Co. Ald. Old Lat. The latter word was probably written by mistake through the influence of vers. 2, 4. [22] *is a very* shadow that passeth away (Luther: "Unsere Zeit ist, wie ein Schatten dahin fährt"; Jun., "ut umbræ transitus est tempus nostrum.") [23] after. [24] returning. [25] so that. [26] *omits* and (so III., by first hand, 155. and Jun.). [27] speedily (marg., *earnestly*) use the creatures like. Instead of κτίσει (supported by II. and most other MSS. with Vulg. Syr. Ar. Arm.) Codd. III. 157. A. C. D. E. F. G. H. I. with Co. read κτήσει. These words are often interchanged in the MSS. Fritzsche receives ὡς νεότητος from III. X. A. C. D. E. F. H. (*text. rec.*, ὡς νεότητι). Reusch and Grimm prefer ὡς ἐν νεότητι (as 157. 248. 253. Co. G. Old Lat.). Cf. Rom. xiii. 13.

Vers. 7, 8.—[28] Fritzsche with Reusch read ἔαρος for ἀέρος (as III. 55. 106. 157. 261. 296.). Cod. X. with the *text. rec.* support the latter.

by our luxury,[1] let none of us go without having part in[2] our voluptuousness; let us leave tokens of *our* joyfulness in every place; for this *is* our portion, and our lot
10 *is* this. Let us oppress the poor righteous *man*, let us not spare the widow, nor
11 reverence the venerable[3] gray hairs of the aged. And let our strength be the law
12 of justice; for *that which is* feeble proves itself to be worthless.[4] Let us lie in wait for the righteous, because he is an annoyance to us and sets himself against our doings; and[5] he upbraideth us with offenses against[6] the law, and lays to our
13 charge our sins against discipline.[7] He professeth to have a[8] knowledge of God,
14 and he calleth himself a[9] child of the Lord. He came to be to us a rebuke
15 of our opinions.[10] He is grievous unto us even to behold; for his life *is* not like
16 other *men's*, his ways are strange.[11] We are esteemed by him as counterfeits; and[12] he abstaineth from our ways as from filthiness; he pronounceth the end of the just
17 to be blessed, and maketh his boast that God *is his* father. Let us see if his words *be*
18 true; and let us prove what shall happen at his end.[13] For if the just *man* be a[14]
19 son of God, he will help him, and deliver him from the hand of *his* enemies. Let us examine him with despitefulness and torture, that we may know his meekness,
20 and prove his patience. Let us condemn him to[15] a shameful death; for according to his words[16] he will[17] be respected.

21 These things[18] they did imagine, and were deceived; for their wickedness
22 blinded[19] them, and[20] as for the mysteries of God, they knew them not; neither hoped they for the wages of piety, nor discerned a reward for blameless souls.
23 For God created man for immortality,[21] and made him *to be* an image of his own
24 being;[22] but[23] through envy of the devil came death into the world, and they that are of his class experience it.[24]

Vers. 9, 10.—[1] This sentence does not appear in the Greek, but is adopted from the Old Lat. by Fritzsche, Grimm, and others. There is evidence that it originally stood in the text in the fact that in a glossary of words occurring in the Book of Wisdom found in connection with Cod. Coisl. n. 394, the word *λειμών* is found, and it does not occur in the present text of the book. [2] A. V.: his part of. (The Greek of this member is, *μηδεὶς ἡμῶν* (MSS. 106. 155. 261., *ὑμῶν*) *ἄμοιρος ἔστω* (X., *εστε* = *ἔσται*) *τῆς ἡμετέρας ἀγερωχίας*). [3] ancient.

Vers. 11–14.—[4] A. V.: is found *to be* nothing worth (*ἄχρηστον ἐλέγχεται*). Therefore (*δέ* is omitted by III. X. 106. 155. 157. 248. 261. 296., and stricken out by Fritzsche). [5] *omits* and (so Jun.). [6] *our* offending. [7] objecteth to our infamy the transgressions of our education (Jun., *infamiam irrogat nobis peccatorum vitæ institutæ nostræ*). [8] the. [9] the. [10] was made to reprove our thoughts (*ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν*; Jun., *Factus est nobis ad redarguendum cogitationes nostras*).

Vers. 15–17.—[11] A. V.: *are* of another fashion (*ἐξηλλαγμέναι*, "*aussergewöhnlich, sonderbar;* in dieser Bedeutung seit Aristoteles häufig bei den Classikern." Grimm, *Com. in loc.*). [12] of . . . . counterfeits: he. [13] in the end of him. The Vulg. adds: *et sciemus quæ erunt novissima illius*. Bauermeister thought it should be received into the text, but not so Grimm, Reusch, Fritzsche. [14] A. V.: the.

Vers. 20–24.—[15] A. V.: with (Jun., in). [16] by his own saying (*ἐκ λόγων αὐτοῦ*; the context influenced our rendering; otherwise it would be, *as his words* (*deserve*); cf. Matt. xii. 37). [17] shall. [18] Such *things* (*ταῦτα*). [19] own wickedness hath blinded (aorist). [20] *omits* and. [21] wages of righteousness . . . . to be immortal (*ἐπ' ἀφθαρσίᾳ* — *ἐν ἀφ.*, 55. 254.) [22] eternity. Instead of *ἰδιότητος* of the *text. rec.*, supported by II. III. 23. A. C. D., Vulg., Ar., Clem. of Alex., Codd. 106. 261. Aa. B. with Old Lat. Syr. read *ὁμοιότητος*; 248. 253. E. F. G. H., Athanas., Method., and other fathers, *ἀϊδιότητος*. Grimm, with Bretschneider, Reusch, and Fritzsche, decides for the first (see *Com.*). [23] A. V.: Nevertheless. [24] do hold of his side, do find it (see *Com.*).

Chapter II.

Ver. 1. The course of thought is closely connected by *γάρ* with what immediately goes before. On the last clause, cf. xvi. 14, and Eccles. viii. 8. It is an advance on the idea expressed in the preceding clause in that the one looks forward, while the other is regarded as a matter of experience. The latter thought would also, on that account, be properly expressed by the aorist *ἐγνώσθη*.

Ver. 2. **Αὐτοσχεδίως, ex tempore.** That is, without previous thought, and so without aim, by mere accident. The word occurs as adverb only here. The doctrine agrees in general with that of the Epicureans. Cf. Schwegler's *History of Philos.*, p. 148.—*Καὶ ὁ λόγος.* The inner spiritual life makes itself manifest through thought and speech. The materialists of Alexandria, however, held that thought itself was simply a material product of the beating heart. Our A. V. followed the reading *ὀλίγος*, which, however, as will be seen, has little MS. authority (Cod. C.), and gives a sense which does not agree so well with the context as the one proposed. The common reading, moreover, has the support of a passage in the *Letter of Isidore* of Pelusium (iv. 146): *Οἱ γὰρ ἀσεβεῖς σπινθῆρα νομίσαντες εἶναι τὴν ψυχήν*, etc.

Ver. 3. The representation of these free thinkers was that the principle of life was simply, as it were, a fire in the heart, from which sparks (that is, thought and speech) and smoke (or the breath) ascended. As when the smoke and sparks cease it is a sign that the fire is out, so, they reasoned, when the breathing and thinking cease the man is wholly dead, body and soul.

Ver. 4. **Will have our works in remembrance, *μνημονεύσει τῶν ἔργων ἡμῶν*.** This verb also sometimes governs the accusative, in the sense of *having present in the mind* (Matt. xvi. 9;

1 Thess. ii. 9; Rev. xviii. 5). Cf. Winer, p. 205. Great weight was laid in the later Jewish writings on living in the memories of men. Cf. Ecclus. xxxvii. 26; xxxix. 11; xli. 12; xliv. 7-15. — Οὐθείς. This form of the word, which is not Attic, is found only in the New Testament, the LXX., and some of the Fathers. Cf. Sophocles's *Lex.*, *sub voce.*

Vers. 7, 8. The reference is to the custom at feasts of anointing the body, and crowning one's self with garlands. It was practiced also among the Israelites. Cf. Ps. xxiii. 5; Amos vi. 6; Luke vii. 46.

Ver. 9. Ἀγερωχία (from ἀγέρωχος) was used by Homer and Pindar in a good sense as *brave*, *high-minded*. It took on later the idea of *haughtiness*, *fierceness*. Cf. 2 Macc. ix. 7, and 3 Macc. i. 25.

Ver. 10. Some suppose that by the "poor, righteous man" the Jews in general are meant, while the free-thinkers are their heathen oppressors. It is doubtful, however, if the author would be so understood. Among these free-thinkers there were probably apostate Jews as well. The later periods of Jewish history furnished at least not a few examples of this kind.

Ver. 12. This verse seems to make it still clearer that apostate Jews are meant, against whom alone such arguments would have any particular force.

Ver. 13. Ἐπαγγέλλεται, **he professeth.** This word meant originally *to proclaim* (Lat., *edicere*), and was employed for public announcements (Xen., *Cyrop.*, vii. 4, 2). In the New Testament, however, it is used generally in the middle voice, with the meaning: *to offer one's self, one's services*, or *to announce one's self as about to do something, to promise.* At 1 Tim. ii. 10, it has the sense of "professing to be something," — "professing godliness," — after the analogy of the sophists, who offered to teach something. So also in our passage. — **Knowledge of God.** That is, God's will concerning man, what He requires, what He approves, and what He will punish. The whole spirit of the book, however, is against our supposing, with Gutberlet (*Com.*, *ad loc.*), that it means much more than this, and approaches in idea the word γινώσκειν as used in John's Gospel, ii. 24; v. 42; xvii. 3. — Παῖδα κυρίου. The words are doubtless used simply in a general sense, as elsewhere in the present book. Cf. ix. 4, 7; xii. 19-21; xix. 6. The Syriac has: "He says, 'I am son of God.'" The Armenian: "He calls his person son of the Lord."

Ver. 14. **A rebuke of our opinions.** He became that in so far as men contrasted the sentiments of the two, and their results to the disadvantage of the free-thinkers.

Ver. 16. Εἰς κίβδηλον ἐλογίσθημεν αὐτῷ, **we are esteemed by him as counterfeits.** Cf. further iii. 17, ix. 6 f.; Acts xix. 27. The importance of this verb in a theological sense is well known. "That is transferred to the person, and imputed to him, which in and for itself does not belong to him; the expression λογίζεσθαι τί τινι εἰς τι denotes that something is imputed to the person *per substitutionem.*" Cremer's *Lex.*, *sub voce.*

Ver. 17. Ἐν ἐκβάσει. The meaning *outgoing*, i. e., *end*, this word has only in the later Greek. Cf. Heb. xiii. 7.

Ver. 20. **Be respected.** That is, from the side of God. They meant to put the matter to the test whether God would really take any notice of him in his distress. Roman Catholics generally, following the lead of several of the Fathers (cf. Tertull., *Contra Marc.*, iii. 22; August., *Contra Faust.*, xii. 44; Lactant., iv. 16), find in this and a few previous verses a prophecy relating to the sufferings of Christ; and so, too, among Protestants, Calovius, while Stier (*Die Apok.*, pp. 18, 46) holds it for a representation which "borders on" such prophecy. But it is evident that no one person, but a class, is meant by τὸν δίκαιον in verse 12, since it is used elsewhere in the plural where the same class is obviously referred to. Cf. iii. 1 ff. with iv. 7 ff. Moreover, what is here said of the relations between the pious and the worldly-minded has always been true, and the similarity of the language used to that used by the Jews against Christ arises solely from a natural similarity of circumstances.

Ver. 22. **Mysteries of God.** Secret counsels, in accordance with which he disciplines his people here in preparation for a better hereafter. These mysteries are clear only to faith. — **Discerned a reward,** ἔκριναν γέρας. The A. V. has in the margin *preferred* or *esteemed the reward.* But it seems better to supply εἶναι before the latter word: *they judged* (*not*) *that there was a reward.*

Ver. 23. The A. V. followed the reading of some MSS., ἀϊδιότητος, which was also the form in which the passage was cited by some of the church Fathers. For the usual reading, however, the LXX. at Gen. i. 26 seems decisive. The former reading probably crept in as a gloss, although the exchange of ἀΐδιος for ἴδιος would not be difficult, and is not without example in the MSS.

Ver. 24. Cf. Rom. v. 12. — Διαβόλου is here without the article, as also at Acts xiii. 10, and 1 Pet. v. 8. Cf. Winer, p. 124. According to Dähne, the personal evil spirit, Satan, is not meant, but the serpent of Genesis, that was represented by Philo as an image of the seducing pleasure which separated man from God. The serpent of Paradise is no doubt referred to; but there is no evidence that our author did not identify him with Satan, in accordance with the general belief of his day concerning demons and the demoniac world. Cf. the LXX. at Num. xxii. 32; Esth. vii. 4, viii. 1. This, indeed, would represent our author as differing from Philo, who held that matter alone was evil. But, on the other hand, we are not to expect in the present book the views of Philo to be alone reflected, much less represented in their completeness, unless we are to suppose him to have been the author of the work, which we cannot do. The envy of the devil was envy against man on account of his immortality. This idea was a common one among the Jews. Cf. Jos., *Antiq.*, i. 1, § 4. — **Experience** (πειράζουσι) **it.** The use of this Greek word in such a sense, according to Grimm, is not found in the classics. But cf. xii. 26, Ecclus. xxxix. 4, and Liddell and Scott's *Lex.*, under πειράω.

CHAPTER III.

1 BUT the souls of the righteous *are* in the hand of God, and there shall no tor-
2 ment touch them. In the sight of the unwise they seemed to be dead;[1] and their
3 departure was[2] taken for a misfortune,[3] and *their* going from us annihilation;[4] but
4 they are in peace. For though they shall have experienced punishment ac-
5 cording to the judgment[5] of men, *yet is* their hope full of immortality. And hav-
ing been a little chastised, they shall be greatly rewarded; for God proved them,
6 and found them worthy of[6] himself. As gold in a furnace he[7] tried them, and
7 received them as a burnt offering. And in the time of their visitation they
8 shall blaze forth,[8] and run to and fro like sparks among the stubble. They shall
judge nations,[9] and have dominion over peoples,[10] and their king shall be the Lord[11]
9 for ever. They that put their trust in him shall understand the truth; and *such as
be* faithful in love shall abide with him; for grace and mercy shall be[12] to his saints,
10 and he will have[13] care for his elect. But the ungodly shall be punished according
to[14] their own imaginations, who have despised[15] the righteous, and forsaken the
Lord.

11 For he who[16] despiseth wisdom and nurture, is[17] miserable, and their hope *is*
12 vain, and[18] *their* labors unfruitful, and their works unprofitable. Their wives *are*
13 foolish,[19] and their children wicked; their offspring *is* cursed; for blessed[20] *is* the
barren *that is* undefiled, who hath not known a[21] sinful bed, she shall have fruit
14 in the visitation of souls. And *blessed is* the eunuch, who[22] with *his* hands hath
wrought no iniquity, nor planned wicked *things* against the Lord; for unto him shall
be given a[23] special gift of faith, and a more desirable inheritance[24] in the temple
15 of the Lord.[25] For glorious *is* the fruit of good labors; and the root of wisdom
16 shall never die out.[26] But the children of adulterers shall[27] not come to perfec-
17 tion,[28] and the seed of an unrighteous bed shall disappear.[29] For though they also
live long, they shall be held for nothing;[30] and their age at last be[31] without honor.
18 Or, if they die early,[32] they shall have no hope, neither comfort in the day of de-
19 cision;[33] for miserable is[34] the end of the unrighteous generation.

Vers. 1-4. — [1] A. V.: to die (τεθνάναι, *to have died*, or *to be dead*). [2] is. [3] misery (κάκωσις = Unglück. Wahl's *Clavis*, s. v.). [4] *to be* utter destruction (σύντριμμα). It seemed best to use the synonym "annihilation" on account of its use in modern theological discussions. [5] A. V.: be punished in the sight of ("nicht *si puniuntur* — Heydenr., Wahl — sondern nach bekannten Gebrauch des ἐάν mit aorist, Winer, p. 298 ff., *si puniti fuerint*, wenn sie Strafen erfahren haben werden." Grimm, *Com. in loc.*).

Vers. 5-9. — [6] A. V.: for. [7] the furnace hath he. [8] shine (ἀναλάμψουσι; in II. this word begins a new line). [9] the nations. [10] the people (155. λαόν). [11] and their Lord shall reign. The context, as well as grammatical considerations, is against making αὐτῶν limit κύριος. [12] A. V.: *is*. [13] *he hath*. The last two clauses are read in a great variety of ways. Codd. II. (*text. rec.*) 296. A. E. G. and Old Lat. read: ὅτι χάρις καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ. Other codd. have ὅτι χάρις καὶ ἔλεος ἐν (the preposition is omitted in X. 23. 253. Aa.) τοῖς ὁσίοις (III. 155. 157. C. D. F. H. Syr. Ar. have ἐκλεκτοῖς) αὐτοῦ καὶ ἐπισκοπὴ ἐν (prep. omitted by C. D. F. H.) τοῖς ἐκλεκτοῖς (ὁσίοις in III. 157. C. D. F. H. Syr. Ar.) αὐτοῦ, namely: X. 68. 106. 248. 253. 254. 261. Aa. B. I. with Co. Ald. Fritzsche adopts the latter. Grimm rejects the whole as having been introduced here from iv. 15. Reusch adopts what is found in Cod. II. as genuine, and rejects the remainder. But it is easy to see, if the two lines are placed together, how readily a copyist might have skipped from the ἐν τοῖς of the first to ἐκλεκτοῖς of the second. The context, too, seems to require the words.

Vers. 10-14. — [14] καθ' ἃ is to be written for καθά of the Rom. Ed., Holmes and Parsons, and Mai. [15] A. V.: which have neglected. [16] whoso. [17] he *is*. [18] *omits* and. [19] marg., *light*, or *unchaste* (see *Com.*). [20] Wherefore blessed. [21] which .... the. [22] which. [23] imagined .... God .... given the. [24] an inheritance .... more acceptable to his mind. The word θυμηρέστερος becomes in 23. 253. the nearly synonymous θυμηδέστερος (θυμός, ἦδος). The former, in addition to most of the codd. and the versions, is supported by a citation of Clem. of Alex. [25] For "in the temple" the A. V. has in the margin as an alternative rendering "amongst the people" (λαῷ being read for ναῷ).

Vers. 15-19. — [26] A. V.: fall away (the Greek means, literally, *not falling in pieces*, but is here limited by the context) [27] As for .... they shall. [28] their perfection. [29] be rooted out (lit., *shall be removed from sight*; cf. ver. 15). [30] they live long, *yet* shall they be nothing regarded. [31] last age *shall be*. [32] quickly (see *Com.*). [33] trial (διαγνώσεως; ἀναγνώσεως, 55.; Jun., *cognitionis*). [34] horrible *is*.

CHAPTER III.

Ver. 1. **Souls of the righteous.** Departed souls are meant. — Βάσανος. Used also at Luke xvi. 23, 28, of the future torment. It means (1) *a touchstone*; (2) metaphorically, *a trial*, whether a thing be genuine; (3) *an inquiry*, especially by torture (cf. ii. 19), *confession upon torture*, and *torture, anguish*, in general.

Ver. 2. **In the sight**, that is, in the opinion, judgment. Cf. ix. 9, and Ecclus. viii. 16. — **To be dead**, *i. e.*, utterly, soul and body.

Ver. 3. **In peace.** This word was to the Jew a synonym for the highest good, physical and spiritual. It stands here opposed to the mis-

fortune supposed by the ungodly to be the portion of the just.

Ver. 4. Ἐὰν κολασθῶσιν. The sufferings of the righteous generally in the world, ending in a death similar to that of other people, seems to be meant. On the construction, cf. Winer, pp. 291, 293. — Ἡ ἐλπὶς αὐτῶν. The first beginnings of Christian hope, which were already involved in the facts and predictions of the Old Testament, seem here faintly to show themselves. Cf. 1 Pet. i. 3.

Ver. 5. Cf. Rom. viii. 18; 2 Cor. iv. 17. Their suffering is not an end, but a means. — **Worthy of himself** Of communion with Him. Cf. Col. i. 12. The fact does not seem to be noticed that our Heavenly Father also uses discipline for all his earthly children, in order to win them to that which is good. The confining of the good providence of God in its working to worthy Jews, while towards all others He is represented as hostile in thought and action, is a dreadful misrepresentation of Him who "maketh his sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust." Grimm properly calls attention to the words κολάζεσθαι, ἐξετάζεσθαι, βασανίζεσθαι, μαστιγοῦσθαι, καταδικάζεσθαι, which our author continually uses of the godless, and παιδεύεσθαι, νουτεθεῖσθαι, πειράζεσθαι, and δοκιμάζεσθαι of the pious (Israelites), as forming an unallowable antithesis, and as teaching a doctrine which does not at all agree with the representation that God loves all his creatures, or with this writer's own assertions elsewhere. At xi. 24, for instance, he says: "For thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldest thou have made anything, if thou hadst hated it."

Ver. 6. **As a burnt offering.** As a perfect offering, sacrifice, one wholly given up to him, ὁλοκάρπωμα being used for ὁλοκαύτωμα.

Ver. 7. **In the time of their visitation.** This seems to refer to a time when here on earth God would visit his people for good, and on their account judge the nations. Others refer it to the future world; and still others suppose that it has in view specifically the final judgment at the end of the present order of things. — **Run to and fro like sparks among the stubble.** The meaning is that the true Israel will destroy their enemies as the flame the stubble. The figure is a familiar one in the Old Testament, and is based on the custom of burning the stubble and refuse matter of the fields for the purpose of enriching them. Cf. Is. v. 24, xlvii. 14; Joel ii. 5; and especially Obad. verse 18.

Ver. 8. Cf. Dan. vii. 18, 22, 27, and Jer. iii. 17. — Βασιλεύσει αὐτῶν κύριος. The A. V. follows the Vulgate in connecting the last two words together, which, however, is not the natural construction, and it also weakens the idea of the context. A restoration of the theocracy in distinction from the dominion of strange kings is meant.

Ver. 9. **The truth,** *i. e.*, respecting God's now mysterious dealings with men. — **Such as be faithful in love** (margin of A. V., *such as be faithful shall remain with him in love*). It is, in fact, doubtful whether ἐν ἀγάπῃ is to be joined with πιστοί or with προσμενοῦσι. — We have left the clause beginning "for grace and mercy" to the end of the verse, as in Fritzsche's text on the MS. authorities above given, although Grimm (especially on account of its occurring at iv. 15) suspects its genuineness, and says that if left out nothing of importance would be missed.

Ver. 10. Ἐπιτιμία is used also for punishment at 2 Cor. ii. 6, and often in ecclesiastical Greek. The word in classical Greek is ἐπιτίμιον. Cf., however, Ecclus. ix. 5; 2 Macc. vi. 13.

Ver. 12. Ἄφρονες. Bretschneider (with Biel), on account of what follows in the context, gives this word here the meaning of *adulteress*, with the remark: "*Apponuntur mulieribus castis, quæ non cognoverunt* κοίτην ἐν παραπτώματι."

Ver. 13. Ἐπικατάρατος. It is used only in Biblical and ecclesiastical Greek. Like ἐπάρατος, it means *laid under a curse*. It is the opposite of εὐλογημένος. Cf. xiv. 8; Tob. xiii. 12. — **Sinful bed.** The marriage bed of those who live in sin is meant. — **Shall have fruit,** *i. e.*, shall have reward. — **In the visitation of souls.** At the time when God shall clear up the enigmas of life, and show things in their true light. Cf. 3 Macc. v. 42. Some Roman Catholic as well as Protestant commentators hold that our author means to teach the desirability of celibacy; which, however, as it seems to us, would be to give his words a meaning out of harmony with the context. He is simply showing the evil effects of sin upon one's family and posterity, "Their offspring is cursed." Better than such is the condition of those even who have no children at all, who are sterile (ἄκαρπος, ἄγονος), and by the world, therefore, are held to be unfortunate and unhappy, but who are really happier than the wicked parents of wicked children. Moreover, the language as thus interpreted would not be at all suitable in the mouth of Solomon, the ostensible author of the work, with his seven hundred wives and three hundred concubines.

Ver. 14. Natural sterility on the part of the man seems to be referred to, and not at all enforced celibacy. Cf. Is. lvi. 3–5, to which this passage evidently has reference. — Τῆς πίστεως χάρις ἐκλεκτή. Some (Schmid) take πίστις here in the sense of "faithfulness," by which a person would be enabled to hold out against all temptations in his fealty to right principles. Grimm more properly understands it in the broader sense of "the firm and joyful persuasion of the truth of the theocratic idea and the promises attached to it." It is to be noticed that this πίστις was not a reward of merit, but a gracious gift (χάρις). Cf. Eph. ii. 8.

Ver. 16. Ἀτέλεστα. Lit., *incomplete*. It does not seem to refer to the earthly life in particular, but to the object for which man was created, — they fail of the final goal. Cf. iv. 5: κλῶνες ἀτέλεστοι.

Ver. 18. Ὀξέως. Lit., *violently, quickly;* but here obviously in the sense of *early, soon*. There is perhaps some ground at this point, as in the following chapter, verses 3–5, for the objection raised by Keerl, that God is represented as quite too harsh in his dealings with these innocent children of adulterers. But it can hardly be regarded as anything more than a rhetorical exaggeration of the idea that the sins of parents are visited upon their children. Cf. Deut. v. 9 f., xxiv. 16; Ezek. xviii., *passim*.

CHAPTER IV.

1 BETTER is childlessness with virtue; for in the remembrance thereof is immor-
2 tality;[1] because it is known both[2] with God, and with men. When it is present, *men* take example from[3] it; and when it is gone, they desire *it;* and in eternity
3 it marches on in triumph, having gotten the victory in the contest[4] for undefiled rewards. But the fruitful multitude of the godless shall be useless and *as shoots*
4 from impure slips shall not root deeply nor get firm[5] foundation. For though their branches may be green[6] for a time, yet standing not fast, they shall be shaken by[7]
5 the wind, and through the force of winds they shall be rooted out. Imperfect
6 branches shall be broken off round about, and their fruit be[8] unprofitable, not ripe to eat, yea, meet for nothing. For children begotten of unlawful intercourse[9] are witnesses of vice[10] against *their* parents in their trial.
7, 8 But though the righteous may pass away early, he shall be at[11] rest. For honorable age *is* not that which standeth in length of time, nor *that* is measured by
9 number of years. But discernment is[12] gray hair unto men, and an unspotted life
10 *is* old age. He pleased God, and was beloved; and[13] living amongst sinners he was
11 translated. He was snatched away lest the evil[14] should alter his understanding,
12 or deceit beguile his soul. For the fascination of vice doth obscure that which is
13 good; and the intoxication of passion upsets the uncorrupted[15] mind. He, being
14 made perfect in a short *time*, fulfilled a long time; for his soul pleased the Lord,
15 therefore it hasted from the midst of wickedness.[16] But while the people saw, they did not also understand,[17] neither laid they up this in *their* minds, that grace and
16 mercy are[18] with his chosen,[19] and his visitation with his saints.[20] But[21] the righteous who is already dead[22] shall condemn the ungodly who are still[23] living; and youth that is soon perfected the old age of many years[24] of the un-
17 righteous. For they shall see the end of the wise, and shall not understand what he hath decreed concerning him, and to what end the Lord[25] set him in safety.
18 They shall see, and ridicule it;[26] but the Lord shall laugh at them[27]; and they shall afterwards[28] be a dishonored[29] carcase, and a reproach among the dead
19 for evermore. For he shall plunge them speechless down headlong, and shall[30] shake them from the foundation; and they shall be utterly laid waste, and shall be
20 in anguish,[31] and their memorial shall perish. At the reckoning up of their sins they shall appear with trembling; and their transgressions shall convict[32] them to their face.

Vers. 1-8. — [1] A. V.: *it is* to have no children, and to have virtue, for the memorial thereof is immortal. [2] *omits* both. [3] at. According to Codd. III. 55. 106. 155. 157. 248. 254. 296. A. B. F. G. H., with Methodius, τιμῶσιν should be read for μιμοῦνται. But the latter is supported by 23. 68. 263. in addition to the *text. rec.* (with II.), the Vulg. Syr. Ar. and Arm. versions, and adopted by Grimm, Reusch, and Fritzsche. [4] A. V.: it weareth a crown, and triumpheth forever . . . . striving. [5] multiplying brood of the ungodly shall not thrive nor take deep rooting from bastard slips, nor lay *any* fast.

Vers. 4-8. — [6] A. V.: they flourish in branches. [7] shaken with. [8] The imperfect . . . . off, their fruit. [9] beds (marg., Gr., *sleeps;* cf. vii. 2). [10] wickedness (πονηρίας, whose sense is made clear by the context). [11] be prevented with death, *yet* shall he be in.

Vers. 9-12. — [12] A. V.: wisdom (φρόνησις) is the. [13] *of him* so that. [14] *Yea*, speedily was he taken away (see *Com.*) lest that wickedness (X. 23. 155. 157. 248. Co. have the article before κακία; 55. the same, and αὐτοῦ after it. Fritzsche receives the article). [15] bewitching of naughtiness doth obscure *things that are* honest; and the wandering of concupiscence doth undermine (marg., *pervert;* see *Com.*) the simple.

Vers. 13-17. — [16] A. V.: therefore hasted he *to take him away* (see *Com.;* 155., ἐσπούδασεν. Nannius suggested ἔσπασεν — σπάω, *to draw forth* — but it was rejected by other critics) from among the wicked. [17] *This* the people saw, and understood *it* not. Instead of λαοί, III. (from the first hand) 155. 296. read ἄλλοι. But cf. ii. 18; iii. 10. [18] A. V.: *his* grace and mercy *is.* [19] saints (the words "saints" and "chosen" are read in an inverse order in III. 55. 68. 106. 248. 254. 261. Co. Ald. Old Lat. Syr. Ar. Arm. Cf. iii. 9). [20] *that he hath* respect unto his chosen (see preceding note). [21] Thus (δέ, omitted by 248. and Junius). [22] that is dead (θανών, III. 68. 155. 157. 248. 254. 296. A. C. D. E. H. I. Co. Ald.; θανάτῳ, 106. 261., and it is preferred by Thilo; καμών, II. — corrected to θανών — 23. 55. 254. Arm. and, apparently, Syr. Ar. See *Com.*). [23] which are. [24] many years and old age (πολυετὲς γῆρας). [25] *God* in his counsel hath decreed (ἐβουλεύσαντο — plur. — 261. Co.) of (περί) him and to what *end* the Lord hath.

Vers. 18-20. — [26] A. V.: *him* and despise him (23. 253. add αὐτόν). [27] God shall laugh them to scorn. [28] hereafter. [29] vile (ἄτιμον). [30] rend them, *and cast them down* headlong, *that they shall be* speechless, and he shall. [31] and be in sorrow. [32] And when *they* cast up the accounts (marg., *to the casting up of the account;* 106. 271., ἐν λογισμῷ) of their sins, they shall come with fear: and their own iniquities (τὰ ἀνομήματα αὐτῶν) shall convince (ἐλέγξει).

Chapter IV.

Ver. 1. This verse contains a comparison in allusion to what has gone before. It is meant, better is celibacy and childlessness than a misuse of the marriage relation. To praise childlessness absolutely would have been for the author to put himself directly in antagonism to the spirit and tenor of the entire Old Testament.

Ver. 2. Τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα. Grimm understands ἆθλα (or ἆθλοι) in the sense of single combats, cases of suffering and persecution in the great battle of life (ἀγών); and renders: "*Kampf in unbeflecktem Streite bestehend.*" Other renderings are, Bunsen's *Bibelwerk*: "*Nachdem sie im Kampfe fleckenlosen Streites gesiegt hat.*" Gutmann: "*Nachdem sie im Kampfe gesiegt und den Preis des unbefleckten Lebens errungen hat.*" De Wette: "*Nachdem sie im unbefleckten Ehrenkampfe gesiegt hat.*" Gaab: "*Nachdem sie den Kampf glücklich bestanden hat, für die unbefleckten Kampfbelohnungen.*"

Ver. 3. Ἐκ νόθων = ὁ ἐκ νόθων. Cf. LXX. at Deut. xxiii. 2. The figure is mixed, the word being unsuitable as applied to persons.

Ver. 6. Ὕπνος is used in this sense also at vii. 2. Cf. Homer, *Od.*, xi. 245. — Πονηρίας. Here *moral impurity, vice.*

Ver. 7. The Vulgate translates ἐν ἀναπαύσει by *in refrigerio*, as though it were ἐν ἀναψύξει; and certain Roman Catholic commentators refer it to the lightening of the pains of purgatory through the prayers of the living, by which hopes of future deliverance are raised. Schmid, on the contrary (*Com., in loc.*), says, with some tartness, that the doctrine referred to is not based on this passage, and that this or that theologian or church father does not make the church. He calls attention, however, to the fact that heaven, as a place, in the language of the ancient church, is *locus refrigerii.* — It is noticeable that φθάνω stands here with an infinitive, which is a rare construction, it being generally followed by a participle.

Ver. 9. Grimm quotes a similar idea from Philo, Menander, Cicero, Seneca, and Plutarch.

Ver. 10. The reference is undoubtedly to Enoch. The word used, μετετέθη, is the one commonly employed in the LXX. (Gen. v. 24), by the Alexandrian Jews, and the early church, for describing the translation of this patriarch. Cf. Ecclus. xliv. 16; Heb. xi. 5; and Clement of Rome, *Ad Cor.*, ix.: "*Sumamus Enochum, qui in obedientia justus repertus, translatus fuit* [μετετέθη], *neque mors ejus inventa est.*" The passage seems to be used to illustrate in what the death of the righteous in general differs from that of others. It is less a death than a translation, in that they pass immediately into the presence of God, and enjoy communion with him.

Ver. 11. Ἡρπάγη. A later form for ἡρπάσθη. This word is used in the same sense in Acts viii. 39; 2 Cor. xii. 2, 4; 1 Thess. iv. 17.

Ver. 12. Ῥεμβασμός. Elsewhere, confined to eccles. Greek; ῥεμβάζειν being the intensive form of ῥέμβειν, *to turn about in a circle.* Cf. Marc. Anton., ii. 7. — Μεταλλεύει. This word was used by the Greeks of digging in the earth for metals. See Sophocles' *Lex.*, *ad voc.* The meaning "undermine," given to it by our English translators, seems to be derived from this fact. But it can scarcely have been the idea of the writer; and Grimm, Gutberlet, and others think that it was used by him as though derived from ἄλλος, and in the sense of "change," *i. e.*, change for the worse. That good Greek writers sometimes mistook, in this way, the meaning of words, by ascribing to them a false derivation, Grimm illustrates by the case of St. Mark (xii. 4), who uses the verb κεφαλαιοῦν, *recapitulate, go over the same thing*, in the sense of *wound in the head.* — Νοῦν, *mind.* This word occurs but seldom in the Apocrypha, or in the LXX. generally, and with no clearly defined meaning. Cf. Jud. viii. 14; 2 Macc. xv. 8; and the present book at ix. 15. See Cremer's *Lex.*, *ad voc.*

Ver. 13. **Being made perfect.** It is used in a spiritual sense: his moral training having been completed. The expression, according to Kleuker (*Salomonische Denkwürdigkeiten*, p. 203), was one used in the Mysteries. Cf. Ecclus. xxxiv. 10.

Ver. 14. The translation of the A. V. is based on the Vulgate and patristic citations, and has the support of Grotius, Luther, and others; but is not a correct rendering of the almost universally attested ἔσπευσεν. The passage literally translated does not teach or encourage one to despise the present life. It simply shows that the soul of the righteous does not shrink from an early death, but is prepared for it, as St. Paul also teaches in many places. Cf. Is. lvii. 1, and Hom., *Od.*, xv. 245.

Ver. 16. Καμών. Second aorist part. from κάμνω; lit., *through with suffering*, or *wearied, worn out.* It is used for the dead (Lat., *defunctus*) very commonly in Greek, in order to soften the harshness of the idea. Cf. Thucyd., iii. 59. In Herod., i. 197, κάμνοντες means also the *sick.* — **Shall condemn.** He does so in that he sets a standard in his own life to which the ungodly are far from attaining. — **Many years.** They are mere years, without any real life. Cf. verse 9.

Ver. 17. **For** (γάρ) refers back to κατακρινεῖ in the previous verse, and gives a reason for the condemnation of the godless. It was their behavior on the occasion of the early death of the righteous. — **Shall see.** The future is used for the present, or perhaps in a sort of prophetical sense. So Bauermeister (*Com., ad loc.*): "*Poetico furore auctor correptus vaticinatur.*"

Ver. 18. Πτῶμα. Grimm, with the A. V., and in harmony with the usual employment of this word in Greek, gives to it the signification *carcase, corpse* (Is. xiv. 9). But Gutberlet maintains that the context requires the rendering *ruin*, which is also that of the Arabic and Syriac. Yet with this latter rendering the figure employed would still remain a mixed one, and the supposed unity of thought not thereby attained. In fact, the word ῥήξει (verse 19) would seem to form the point of transition from the idea of a ruined body to that of a ruined building.

Ver. 19. Ῥήξει. This verb was employed in the later Greek to express the movement by which a combatant hurled his antagonist to the ground. — **From the foundation.** The figure is that of a building prostrated by some great convulsion.

Chapter V.

1 Then shall the righteous *man* stand in great boldness before the face of such as
2 have afflicted him, and made no account of his labors.[1] On seeing it, they shall be thrown into confusion [2] with terrible fear, and shall be amazed at the unexpected-
3 ness of his deliverance.[3] Repenting they shall say among themselves, — yea, because of anguish of spirit [4] they shall sigh and say,[5] This was he, whom
4 we fools once had [6] in derision, and as [7] a proverb of reproach. We [8] accounted
5 his life madness, and his end *to be* without honor. How is he numbered among
6 the sons of God, and how is his lot [9] among the saints! So [10] have we erred from the way of truth, and the light of righteousness shone not for [11] us, and the
7 sun [12] rose not upon us. We surfeited [13] ourselves in the ways of transgression [14] and destruction; yea, we went through deserts, where there lay no way; but *as*
8 *for* the way of the Lord, we knew it not. What hath pride profited us? or what
9 *good* hath riches with *our* vaunting brought us? All those *things* are passed away
10 like a shadow, and as a rumor that hasteth [15] by; *and* as a ship that passeth through the heaving water, which having gone [16] by, the trace thereof cannot be found,
11 neither the pathway of her keel in the waves; or as when a bird hath flown through the air, there is no token of a way [17] to be found; but the light air being beaten by the stroke of wings,[18] and parted with whizzing force is passed through with wings in
12 motion, and therein afterwards no sign where it [19] went is to be found; or as [20] when an arrow is shot at a mark, the air being parted is at once resolved into itself again,
13 so that one [21] cannot know where it went through: so also we, having been born, disappeared from view,[22] and had no sign of virtue to shew, but consumed our lives
14 in the midst of our [23] wickedness. For the hope of the ungodly *is* like dust [24] that is blown away by [25] the wind; and [26] like thin froth [27] that is driven away by the [28] storm; and as a smoke dispersed by the wind,[29] and passeth away as the re-
15 membrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also *is* in [30] the Lord; and the care of them *is* with the Most
16 High. Therefore shall they receive the kingdom of glory and the crown of beauty [31] from the Lord's hand; for with his right hand will [32] he cover them, and
17 with *his* arm will [33] he protect them. He will take his jealousy as equipment,[34] and
18 make the creation a [35] weapon for the punishment [36] of *his* enemies. He will clothe himself with [37] righteousness *as* a breastplate, and put on [38] true judgment
19, 20 as [39] a helmet. He will [40] take holiness *for* an invincible shield; and severe

Vers. 1-4. — [1] Others: made his labors of no account. [2] A. V.: When they see it . . . . troubled (the usual rendering of ταράσσω in the Apoc., but in most cases too weak). [3] strangeness of *his* salvation, so far beyond all that they looked for. Αὐτοῦ is found after σωτηρίας in X. 55. 253. 254. (106. 261. τῆς θεωρίας, *the spectacle*; cf. 2 Macc. v. 26; xv. 12) and is adopted by Fritzsche. [4] A. V.: they repenting and groaning for anguish of spirit, shall say within themselves (Fritzsche receives ἐν before ἑαυτοῖς from III. 23. 55. 106. 155. 248. 253. al. Co. Ald. Syr. Arm. Old Lat.; it is also the reading of II.). The *text. rec.* reads στενάζοντες, on the authority of 68. and the Old Lat. Cod. II. has not this reading, as stated in Fritzsche's critical apparatus, but with III. 157. Co. Ald., στενάξονται; X. 23. 253. 296., followed by Fritzsche, στενάζουσιν; στενάζονται, 55. 248. 254. [5] Most Codd. add καὶ ἐροῦσιν; A. V. omits. [6] A. V.: we had sometimes (Cod. II. with III. X., joins οἱ ἄφρονες with what precedes). [7] *omits* as. [8] we fools (see previous verse). [9] children of . . . . and his lot is (the force of the preceding πῶς is to be brought along).

Vers. 6-9. — [10] A. V.: Therefore (ἄρα; Grimm, *demnach*; Bunsen's *Bibelwerk*, *Also*; Junius, Planè). [11] hath not shined unto (ἔλαμψεν; ἐπέλαμψεν, 23. 55. 106. 157.; III. 296., ἐν before ἡμῖν). [12] sun of righteousness (Codd. 23. 248. 253., with Co., add τῆς δικαιοσύνης after ἥλιος; Old Lat., *sol intelligentiæ*). [13] wearied (marg., *filled ourselves* or *surfeited*). [14] way of wickedness (ἀνομίας). [15] have gone through . . . . have not known *it* . . . . post (ἀγγελία, *Gerücht*, Grimm; cf. *Com.*) that hasted.

Vers. 10-13. — [16] A. V.: over the waves of the (διερχομένη κυμαινόμενον ὕδωρ) . . . . when it is gone. [17] *her* way. [18] with . . . . *her* wings. [19] with the violent noise and motion of them is passed through . . . . *she*. [20] like as. [21] it parteth the air, which immediately cometh together again so that *a man*. [22] *even* so we in like manner, as soon as we were born, began to draw to our end (for ἐξελίπομεν III. 248. Co. have ἐξελείπομεν). [23] were consumed in our own (we do not render with Grimm, Bunsen's *Bibelwerk*, Osiander, Heydenreich, Schmid, Gutmann: "but were snatched away," etc.).

Ver. 14-17. — [24] A. V.: dust. Fritzsche receives χνοῦς (*down*, or *dust of chaff*; *text. rec.*, χοῦς) from II. III. X. 23. 55. 155. Co. Ald.; Old Lat., *lanugo*; marg. of A. V., *thistle down*). [25] with. [26] *omits* and. [27] a thin froth (marg., *chaff*). Grimm and Thilo prefer, with 157. F. G., ἄχνη (akin to χνόος); cf. xvi. 29. The former is supported by II. III. Ar. Codd. 23. 106. have ὡς ἀράχνη (*cobweb*). The Ar., ὡς ἀράχνη καὶ πάχνη. [28] A. V.: with the. [29] like as the smoke *which* is dispersed here and there with a tempest. [30] with. [31] a glorious kingdom (marg., "Or, *palace*: unless the word be taken unproperly, as 2 Macc. ii. 17;" cf. i. 14. The word is doubtless used by metonymy here for *kingdom*, as the following διάδημα shows), and a beautiful crown. [32] shall. [33] shall. [34] shall take to him . . . . *for* complete armour. [35] creature his. [36] revenge.

Vers. 18-20. — [37] A. V.: shall put on (ἐνδύσεται). [38] *omits* put on (περιθήσεται). [39] *instead of*. [40] shall.

wrath will[1] he sharpen for a sword, and the world[2] shall fight to the end with[3]
21 him against the unwise. Well-aimed thunderbolts shall go[4] abroad; and *from*
22 the clouds, as from a well drawn bow, shall they fly to the mark. And from a sling, *his* wrath, shall be hurled forth showers of hail; waters[5] of the sea shall
23 rage against them, and rivers shall sweep precipitously over them.[6] *Yea*, a mighty wind shall rise[7] up against them, and like a storm shall winnow[8] them away: and so[9] iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Vers. 20–23. — [1] A. V.: *His severe wrath shall.* [2] world (ὁ κόσμος; see *Com.*). [3] shall fight (συνεκπολεμήσει, emphatic, — *fight through, fight to the end*) with. [4] *Then* shall the right aiming thunderbolts go. [5] hailstones full of wrath shall be cast *as* out of a stone bow (see *Com.*), and the water (sing. in form, but plural in sense). [6] the floods (ποταμοί) shall cruelly drown *them* (συγκλύσουσιν; 106. 157. 261., συγκλείσουσιν (*hem in* — as at Red Sea? See *Com.*). [7] stand. [8] blow (ἐκλικμήσει; 296., λικμήσει). [9] thus (the καί has here the force of *and so*, καί *consecutivum*; cf. vii. 11).

Chapter V.

Ver. 1. **Ἀθετούντων.** The verb means literally *to displace;* then, *to set aside, disregard*, as a treaty or oath. It is here used in the sense of *despise, make no account of.*

Ver. 3. Grimm calls attention to the fact that we have here the representation that repentance first appearing after death has no effect to alter the divine purpose respecting the eternal fate of men.

Ver. 5. **Sons of God.** Used as at ii. 13, 18. Cf. Acts xxvi. 18.

Ver. 6. **Ἆρα, so.** It is found at the beginning of a sentence, for the most part, only in ecclesiastical Greek. Cf. Winer, p. 558.

Ver. 7. **Ἐνεπλήσθημεν,** *we sated ourselves, became sated.* For this meaning of the word, cf. xiii. 12; Ecclus. xxxiv. 3; Susan. ver. 32; the LXX. at Ex. xv. 9; and Hom., *Od.*, xi. 452; Herod., i. 212.

Ver. 9. **Ἀγγελία,** *message, proclamation*, and here *rumor.* Cf. Hom., *Od.*, ii. 30; Thucyd., vi. 36; also, the LXX. at 1 Sam. iv. 19, Ezek. vii. 26.

Ver. 10. **Τρόπις, keel of a ship.** In the Biblical Greek, it is found only here; τρόπιος is the older Epic genitive, the later forms being τρόπιδος and τρόπεως. The word is sometimes used, like the Latin *carina*, for the whole ship. The influence of life in Alexandria is seen in the frequent allusions, by later Jewish writers, to ships and sailing.

Ver. 11. **Ταρσῶν, wings.** The first meaning of the word is *a frame of wicker-work, a crate*, for warming or drying things upon. Cf. Hom., *Od.*, ix. 219. A secondary meaning is any *broad, flat surface*, as the *flat of the foot*, the *blade of an oar*, and the *wing stretched out*, and finally, the *wing* in general.

Ver. 12. **Τμηθεὶς ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη, the parted air is immediately resolved into itself again.** The aorist here, as in the preceding verses, is used, as a narrative aorist, representing the fact as having taken place in a way to indicate the rapid succession of events. Cf. Winer, pp. 277, 278. — **Ὡς ἀγνοῆσαι.** Cf., for a like construction, 3 Macc. i. 2; Jos., *Antiq.*, xiii. 7, § 2; Acts xx. 24; Heb. vii. 9. On the figures used in the four verses, 9–12, Cornelius a Lapide remarks: "*Quid umbra inanius? quid rumore vanius? quid navi fugacius? quid ave volante velocius? quid sagittæ jactu ocyus et pernicius?*"

Ver. 13. **Κατεδαπανήθημεν.** In the A. V. rendered *were consumed.* Others translate, — namely, Schmid, Grimm, Bunsen's *Bibelwerk*, Gutmann, — on account of its being given as the reason why they had been able to give "no sign of virtue": *were snatched away.*

Ver. 14. At the close of verse 13, probably with reference to the ὅτι with which the present verse begins, Vulg. has added: "*Talia dixerunt in inferno hi, qui peccaverunt.*" It was no doubt originally a gloss on the margin of some MS.

Ver. 15. **Ζῶσι.** Here used, as frequently in the New Testament, in the sense of leading a happy life; since it is true of the godless also, as our author would teach, that they have in the future world a conscious existence. Cf. John vi. 57; 1 John iv. 9. The present is probably used to give to the declaration the form of a dogmatic truth; not, as Grimm thinks possible, to intimate that this eternal life begins in the present world. — **In (ἐν) the Lord,** that is, in communion with Him.

Ver. 17. **Τὴν κτίσιν. The creation,** the material world, with all its mighty forces. Cf. Judg. v. 20.

Ver. 18. **Πανοπλία, equipment,** *i. e.*, his zeal represents the sum of what is afterwards given in detail: shield, helmet, breastplate, greaves, sword, and lance. Cf. Eph. vi. 11.

Ver. 20. Grimm would translate ὁ κόσμος like ἡ κτίσις in verse 17. Cf. Cremer on the various meanings of this word. *Lex., sub voce.*

Ver. 22. **Θυμοῦ, of wrath.** It would seem that this word is to be taken, not as limiting πετροβόλου, but as in apposition with it. The latter word, which we have rendered by *sling*, appears to be used in the sense of the Latin *balista;* a huge machine used in war, for throwing masses of stone and other things against the enemy. — **Συγκλύσουσιν, sweep over.** This word was used in classical Greek in the passive to mean, *to be washed over by the waves* (so Plutarch, ii. 206 C., and 467 D.); and **σύγκλυς** was what was *washed together*, hence *refuse, a mob.*

Ver. 23. **A mighty wind, πνεῦμα δυνάμεως.** On account of the following comparison, Grimm would render by *breath of the Almighty.* The question has been much discussed as to the time of the retribution spoken of in verses 17–23: some holding that those of the future world are meant; others, those of the final judgment, or such as will precede that event. But it would seem that the author does not attempt to fix the time. He only announces general principles, such as govern divine providence at all times. Moreover, the writer, carried away by the grandeur of the ideas which he is seeking to express, loses sight of the free-thinkers with whom he began, and includes all the enemies of God — that is, all who are not true Israelites — in the sweep of his *quasi*-prophetic denunciations.

CHAPTER VI.

1 HEAR therefore, O *ye* kings, and understand; learn, *ye that be* judges of the ends
2 of the earth. Give ear, you that rule a host,[1] and glory in a[2] multitude of nations.
3 For the rulership is given you from the Lord, and the sovereignty[3] from the High-
4 est, who shall try your works, and search out *your* counsels. Because, being ministers of his kingdom, you have not judged aright, nor kept the law, nor walked
5 after the will[4] of God, fearfully and speedily will he come upon you; for a sharp
6 judgment is taken on[5] them that be in high places. For the lowest is pardonable
7 through mercy;[6] but mighty *men* shall be mightily chastised. For he who is Lord over all will[7] fear no *man's* person, neither will[8] he stand in awe of *any man's*
8 greatness; for he made small[9] and great, and careth for all alike. But a sharp inquiry[10] shall come upon the mighty.

9 Unto you therefore, O rulers,[11] do I speak, that ye may learn wisdom, and not
10 fall away. For they that keep holiness holily shall be judged holy;[12] and they
11 that have learned it[13] shall find a defense.[14] Wherefore be desirous of[15] my
12 words; yearn for them,[16] and ye shall become instructed.[17] Wisdom is glorious, and never fadeth away; and[18] she is easily recognized[19] of them that love her, and
13 found of such as seek her. She anticipates[20] them that desire *her*, that she may
14 make[21] herself first known *unto them*. He who[22] seeketh her early shall have no
15 great travail; for he shall find *her* sitting at his doors. For to meditate about[23] her *is* perfection of understanding;[24] and he who is wakeful on her account[25] shall
16 quickly be without care. For she goeth about seeking *such as are* worthy of her, and[26] sheweth herself favorable unto them in their[27] ways, and meeteth[28] them in
17 every thought. For the surest[29] beginning of her is a[30] desire of instruction;[31]
18 and care for instruction *is* love *for her*;[32] and love *is* keeping her[33] laws; and
19 giving[34] heed unto *her* laws *is* assurance[35] of incorruption; and incorruption maketh
20, 21 *us* near unto God; so a desire for[36] wisdom bringeth to a kingdom. If then your delight be in thrones and sceptres, O *ye* rulers[37] of the people, honor wisdom,
22 that ye may reign for evermore. But[38] as for wisdom, what she is, and how she arose,[39] I will tell *you*, and will not hide mysteries from you; but will seek *her* out from the beginning of creation,[40] and bring the knowledge of her into light, and will
23 not pass by[41] the truth. Nor indeed will I walk[42] with consuming envy; for this[43]
24 shall have no fellowship with wisdom. But a multitude of wise men *is* the salva-
25 tion of the world; and a discreet king *is* the weal[44] of the people. Receive therefore instruction through my words, and it shall do you good.

Vers. 1-8. — [1] A. V.: the people (see *Com.*). [2] in the. [3] power (Jun., *potentia; see Com.*) is given you of the Lord and sovereignty. [4] counsel (βουλήν). [5] horribly .... shall he come .... shall be to (see *Com.*). (Codd. 23. 55. 155. 253. 254. supply ὄλεθρος after ὑμῖν.) [6] mercy will *soon* pardon the meanest (see *Com.*). [7] tormented. For he which is .... shall. [8] shall. [9] hath made the small. [10] sore trial (see *Com.*).

Vers. 9-14. — [11] A. V.: kings (τύραννοι). [12] (marg., *justified; see Com.*). [13] have learned such *things* (διδαχθέντες αὐτά). [14] what to answer (marg., *a defence*). [15] set your affection upon (ἐπιθυμήσατε). [16] desire *them* (ποθήσατε; αὐτούς is to be understood). [17] be instructed (Grimm, *und so werdet ihr gebildet werden*). [18] yea. [19] seen (Wahl gives the verb here the meaning of *contemplor*, i. e., "*cum attentione vel admiratione video*," *Clavis*, *ad voc.*; but the context is against it). [20] preventeth. [21] in making. [22] Whoso. Instead of ἐπί after ὀρθρίσας (as II. 23. 68. 157. Clem. of Alex.) Codd. III. 55. 106. 155. 248. 253. 254. 261. 296. with Co. have πρός, which is the more common preposition found after this verb in the LXX.

Vers. 15-20. — [23] A. V.: To think, therefore (γάρ), upon. [24] wisdom (φρονήσεως). [25] whoso watcheth for her (δι' αὐτήν; see *Com.*). [26] *omits* and. [27] the (ταῖς, but with the force of the personal pronoun). [28] For ὑπαντᾷ of the *text. rec.* Fritzsche has received ἀπαντᾷ from III. X. 23. 55. 106. and Co. (see *Com.*). [29] A. V.: very true (ἀληθεστάτη; see *Com.*). [30] *is* the. [31] discipline (marg., *nurture* — παιδείας; cf. iii. 11; vii. 15). [32] the care of discipline *is* love. [33] the keeping of her. [34] the giving. [35] the assurance. [36] therefore the desire of. For ἄρα 106. 155. 157. 253. 254. 261. 296. read γάρ; 248. Co., γὰρ ἄρα.

Vers. 21-25. — [37] A. V.: If your delight be then .... kings. [38] *omits* But. [39] came *up*. [40] *her* nativity (γενέσεως; I render, with Grimm and Bunsen's *Bibelwerk*, against Wahl who gives the word here the meaning of *origo, ortus*; cf. *Com.*). [41] pass over. [42] Neither will I go (οὔτε μὴν — συνοδεύσω; 106. 261. read μή for μήν; cf. *Com.*). [43] such a *man* (οὗτος; τοιοῦτος, 107. 253; see *Com.* Codd. III. 23. 55. 157. read κοινωνεῖ for κοινωνήσει). [44] the multitude of the wise *is* the welfare of .... wise king is the upholding ("Wohlstand," Wahl's *Clavis*, *sub voce*).

CHAPTER VI.

Ver. 1. **Hear and understand.** The same Greek words, ἀκούειν and συνιέναι are connected together in the LXX. at Is. vi. 9 (cf. Matt. xiii. 14). — The "ends of the earth" are the lands farthest removed. The expression is common also in the classics. Cf. Hom., *Il.*, viii. 4, 7, 8; Thucyd., i. 69.

Ver. 2. **Πλήθους, host.** So named in con-

trast with the few rulers. All earthly sovereigns seem to be meant, not excepting those of Rome, under whose rule Egypt must have been at this time.

Ver. 3. The Vulgate also translates κράτησις by *power* (*potestas*); but it means *power to rule*, i. e., *command*, and so *dominion*. It is nearly synonymous with δυναστεία in the following clause. Cf., for a similar thought, Prov. viii. 15, 16; Dan. ii. 21; Rom. xiii. 1–7; 1 Pet. ii. 13; and our Saviour's words to Pilate, John xix. 11.

Ver. 4. **The law.** That law of which Paul speaks in Rom. i. 19–21. The ὅτι which begins the verse is coördinate with that of the preceding verse.

Ver. 5. **A sharp judgment is taken** (γίνεται) **on.** It is a general statement, given in the form of a conclusion from what precedes, and hence better represented by the present. The preposition ἐν might be rendered also "among," *i. e.*, in the circle of.

Ver. 6. Συγγνωστός ἐστιν ἐλέους, **is pardonable through mercy.** The last word expresses the source whence the pardon proceeds. Cf. Winer, p. 185 f. The Syriac has paraphrased ἐλάχιστος by *a small but wise king*. — *Chastised, punished*, ἐτασθήσονται. This verb means *to examine the truth* of a thing, *test*, and is not used in the present sense in the classics; but there are similar examples in the LXX. Cf. Gen. xii. 17; Ecclus. xxiii. 10; and the present book at xi. 10. On the thought, see Luke xii. 47 f.

Ver. 7. So Job xxxiv. 19: "That accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands." — **Made small and great.** That is, as persons. It is not said that he has made them small and great. — Ὁμοίως is used in the sense of *communiter*, "in general." None are overlooked.

Ver. 8. **The mighty.** It is understood that the mighty do not use their power as they ought. — Ἔρευνα. It is *an inquisition, search*, or *trial by torture*.

Ver. 9. **Not fall away,** μὴ παραπέσητε. This verb sometimes occurs in an ethical sense in classical Greek (Polyb., xii. 7, 2; viii. 13, 8; Xen., *Hell.*, i. 6, 4); and in Biblical Greek generally signifies a falling away in consequence of a blameworthy carelessness. In the latter case πίπτειν has the force of *to throw one's self down* rather than of *to fall*.

Ver. 10. Ὁσίως τὰ ὅσια, **holy things holily.** — Ὅσιος = חָסִיד, in the Old Testament and in the LXX. generally used to translate it. It is but rarely found in the New Testament. See Acts ii. 27, xiii. 35; Heb. vii. 26; and a few other places. — Αὐτά refers back to τὰ ὅσια in the preceding clause.

Ver. 11. Ἐπιθυμήσατε . . . . τῶν λόγων. Verbs of longing and desire often take the genitive of the thing longed for. The present verb, with but one exception (Matt. v. 28; and according to some readings this would form no exception), always in the New Testament takes the genitive. See also 1 Macc. iv. 17; xi. 11. — **Become instructed.** "*Acquiretis* παιδείαν = *disciplinam*, i. e., *morum castigationem et compositionem*." — Corn. a Lap.

Ver. 12. Cf. our Saviour's words (Luke vii. 35): "But wisdom is justified of all her children."

Vers. 13, 14. Cf. Ecclus. iv. 12; John vii. 38; Rev. iii. 20. — **Have no great travail** (κοπιάσει). Lit., *shall not get tired*, that is, in seeking here and there. — Τῶν πυλῶν. The plural is used, perhaps because the great ones of the earth are kept in view. Cod. X. reads πλούτων.

Ver. 15. **Understanding.** The Greek word is φρόνησις. It should not have been translated "wisdom," when the context plainly makes a distinction between them. It is difficult to give its exact rendering. It means a proper insight into the various relations of life. It is a practical quality, and may be rendered *sagacity, insight, prudence*, or, as here, *understanding*. — **He that is wakeful** (ἀγρυπνήσας) **on her account shall shortly be without care** (ἀμέριμνος).

Ver. 16. Καὶ ἐν πάσῃ ἐπινοίᾳ ἀπαντᾷ αὐτοῖς. Others translate: *meets them with all attention.* Cf. *Com.* of Grimm.

Ver. 17. The Vulgate and most commentators join ἀληθεστάτη with ἐπιθυμία, and translate it in the sense of *most sincere;* but this does not agree so well with the context as the rendering we have given, which is also that of De Wette, Gutmann, Bunsen's *Bibelwerk*, and Grimm.

Ver. 18. Cf. our Lord's words, John xiv. 21, 24. — **Laws,** νόμοι. Usually ἐντολαί is used in this sense in the Old Testament Greek. Cf., however, the LXX. at Jer. xxxi. 33; Ezek. v. 6; 2 Macc. iv. 17, vii. 9: and also Heb. x. 16, where the Old Testament is cited.

Vers. 19, 20. Philo (according to Dähne, i. 331 ff.) has the same general idea with respect to a blessed immortality, — that it is the fruit of virtue and the fear of God. — **Near to God,** *i. e.* brings us into spiritual likeness and communion with Him. — Ἀφθαρσία, **incorruption,** as at 1 Cor. xv. 42. It was used by Philo to express the idea of immortality. Here, as well as at ii. 23, 4 Macc. xvii. 12, Rom. ii. 7, 2 Tim. i. 10, it includes the thought of an immortality that is blessed. — **A kingdom.** Dominion in the future world is meant, as the connection shows and the law of climax demands. Cf. Rom. v. 17; 1 Cor. iv. 8; 2 Tim. ii. 12.

Ver. 22. **Mysteries.** The Alexandrian Jews would not have thought it necessary or right to conceal, after the manner of the Greek philosophers, anything from their fellow-countrymen as though it were too sacred or too deep for them to understand. To them there were no initiated or uninitiated, — nothing that was simply esoteric. Grimm quotes Philo, also, as saying, in disparagement of such a course on the part of the philosophers: φθόνος γὰρ ἀρετῆς διῴκισται. — Γενέσεως. The A. V. would supply αὐτῆς. But if the reference had been to the beginning, origin of wisdom, this word would not have been omitted. Creation in general is clearly meant. Cf. Mark x. 6, xiii. 19; 2 Pet. ii. 4, and chap. x. of the present book. — Ἐξιχνιάζειν is used only in ecclesiastical Greek for the classical ἐξιχνεύειν.

Ver. 23. Συνοδεύσω, *walk with, have to do with.* Probably chosen on account of its similarity of sound to παροδεύσω in the preceding line. Cf. Ovid's picture of envy (*Metam.*, ii. 775 ff.): —

> "*Pallor in ore sedet, macies in corpore toto;*
> *Nusquam recta acies; livent rubigine dentes;*
> *Pectora felle virent; lingua est suffusa veneno,*" etc.

— Σοφίᾳ in the dative as personified after κοινωνήσει (cf. 1 Tim. v. 22), or, as Winer (p. 200) would explain it, on account of the notion of community implied in the verb. Such a construction, also, occurs not infrequently in classical Greek. Cf. Liddell and Scott's Greek *Lex.*, *sub voce.* — Οὗτος

refers to envy. The Vulgate, followed by the A. V., has *talis homo*.

The admonitions of this chapter would seem to be out of harmony with our author's ideas as expressed at v. 17 ff. and vi. 5, where he announces God's judgments upon the heathen empires of the world, unless we consider that he there predicts what will take place *in case they show no repentance*. Grimm is of the opinion, on the other hand, that these predictions were quite too positive to admit of such a supposition. Still, the Old Testament Scriptures furnish us an example, in the preaching of Jonah at Nineveh, where the announcement of divine judgments was no less positive; and yet they were conditioned, as the event proved, on the moral attitude of the Ninevites, as over against such a proclamation.

Chapter VII.

1 I MYSELF also am a mortal man, as all others,[1] and offspring[2] of him that was 2 first made of the earth, and in *my* mother's womb was fashioned as[3] flesh in the time of ten months, being compacted in blood, of the seed of man, and pleasure[4] 3 that came with sleep. And on being born, I drew in the common air, and fell upon the earth, which is of like nature *with all*,[5] and the first sound[6] which I 4 uttered was crying, as is true of all.[7] I was nursed in swaddling clothes, and 5, 6 cares.[8] For *there is* no king *that* had any other beginning of being. But[9] all *men* have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me; I called upon *God*, and 8 the spirit of wisdom came to me. I preferred her before sceptres and thrones, and 9 esteemed riches as[10] nothing in comparison with[11] her. Neither compared I unto her a priceless stone,[12] because all gold in respect to her is a little sand, and silver 10 shall be counted as clay beside[13] her. I loved her above health and beauty, and 11 chose to have her instead of light; for the light that *cometh* from her never goeth out. But all good *things* came to me together with her, and innumerable riches 12 through[14] her hands. And I rejoiced in all,[15] because wisdom goeth before them; 13 and I knew not that she was the mother of them. I both learned without guile,[16] 14 and communicate without envy;[17] I do not hide her riches. For she is a treasure unto men that never faileth; which they that use have provided for themselves[18] a friendship with[19] God, being commended on account of gifts[20] that 15 *come* from learning. But me may God grant[21] to speak as I would, and to think worthily of[22] the *things* that are given *me;*[23] because he is both the guide of wisdom 16 and the directer of the wise. For in his hand *are* both we and our words; all 17 skill[25] also, and knowledge of workmanship. For he gave me trustworthy[26] knowledge of the *things* that are, *namely:* to know how the world was fashioned,[27] 18 and the force[28] of the elements; beginning, and ending, and midst of times; 19 alternations of solstices, and changes of seasons;[29] circuits of years,[30] and

Vers. 1-7. — [1] A. V.: man, like to all. (According to Reusch, Cod. X. is alone in omitting ἄνθρωπος, but this is also true of II. in its original form. A corrector has written it in a contracted form over ἴσος.) [2] the offspring. [3] *to be.* [4] the pleasure. Instead of ὕπνῳ of the *text. rec.* (as II. III.), Codd. X. 23. 106. 253. 261. with Vulg. Ar. Arm. read ὕπνου. This word might be freely rendered "conception." [5] A. V.: when I was born . . . . *which is* of like nature (see *Com.*). [6] voice. [7] all *others* do. For πᾶσιν ἴσα (as II. III. 23.) X. 106. 253. 261. read ἅπασιν. But this change probably arose from the objection felt to having ἴσα follow ὁμοίαν. For the same reason Grabe, Arnald, Schleusner, and Gaab, would substitute ἧκα (with Co.; 248., ἦσα = ἴσα, or ἶσα) for ἴσα, while Codd. F. G. left out the latter word. Grimm, Reusch, and Fritzsche follow the *text. rec.* See *Com.* [8] A. V.: *that* with cares (Fritzsche rejects ἐν (supported by II. 23. *text. rec.*) it not being found in III. X. 55. 106. 253. 254. 296.). [9] birth (γενέσεως; cf. vi. 22. and *Com.*). For.

Vers 8-12. — [10] A. V.: *omits* as. [11] of. [12] *any* precious stone. For ἀτίμητον (*text. rec.*, Ald., marg. of A. V.), 248. 253. Co. Vulg. read τίμιον. [13] A. V: of her *is as* (Codd 23. 248. 296. supply ὡς before ψάμμος) . . . before (ἐναντίον, *over against;* but the meaning here is, *in comparison with*). [14] All good *things* together came to me with . . . . in. [15] *them* all. The reading of the *text rec.* is γενέτιν (so III. 55. Vulg. Arm.); II. X. 23. 253. E. H. 1. Ar., γένεσιν; 261. B., γενέτην. Probably the variations arose from the fact that the word was new.

Vers. 13-20. — [16] A. V.: I learned diligently (marg., *without guile*). [17] do communicate *her* liberally (marg., *without envy*). [18] which (ᾧ for ὅν, 23. 253. H.) they that use (κτησάμενοι, III. 55. 106. 157. 254. 261. 296. A. B. C. D. F. G.) become. [19] the friends of. [20] for the (διά) gifts. [21] God hath granted me (δέδωκεν, Co. Ald. Vulg. Ar.; marg. of A. V., *God grant;* see *Com.*). [22] conceive as is meet (ἄξιον, 261.) for. [23] are given *me* (marg., *are* to be *spoken of;* Fritzsche receives λεγομένων (*text. rec.*, II. 68. 157. 248. 253. Vulg., δεδομένων, which is preferred by Grimm and Reusch) from III. X. 23. 55. 106. 254. 261. 296. A. B. D. E. H. Syr. Ar. Arm. [24] A. V.: leadeth unto wisdom and directeth (see *Com.*). [25] wisdom (φρόνησις; special meaning determined by the context). [26] hath given me certain (ἀψευδῆ, *trustworthy*). [27] made ("harmonische *Organisation* der Welt," Grimm; *constructio*, Wahl). [28] operation (ἐνέργειαν). [29] the beginning (see *Com.*), ending and midst of the times: the alterations of the turning *of the sun*, and the change of seasons (106. 261. omit καιρῶν; see *Com.*). [30] the circuits of years. Fritzsche receives ἐνιαυτοῦ

20 positions[1] of stars; natural qualities of animals, and fury[2] of wild beasts; powers of spirits,[3] and reasonings[4] of men; diversities[5] of plants, and virtues[6]
21 of roots; and all such *things* as are *either* secret or manifest, I knew;[7] for
22 wisdom, *which is* the artificer[8] of all *things*, taught me. For in[9] her is an understanding spirit, holy, one only, manifold, subtile, facile,[10] clear, undefiled, plain, not subject to hurt, loving the *thing that is* good, sharp, unrestrained,[11] ready to
23 do good, kind to man, steadfast, trustworthy,[12] free from care, having all power, overseeing all things, and permeating all intelligent, pure, and most subtile spir-
24 its.[13] For wisdom *is* more mobile than any motion; and she also passeth[14] and
25 goeth through all *things* by reason of *her* pureness. For she is a breath[15] of the power of God, and a pure effluence[16] from the glory of the Almighty; therefore no
26 defiled *thing* falls[17] into her. For she is a reflection[18] of the everlasting light, and an[19] unspotted mirror of the efficiency of God, and image[20] of his goodness.
27 And though *but*[21] one, she can do all *things;* and though[22] remaining in herself, she maketh all *things* new; and from generation to generation[23] entering into holy
28 souls, she equippeth[24] friends of God, and prophets. For God loveth none but
29 him that dwelleth with wisdom. For she is more beautiful than the sun, and above every position[25] of stars; being compared with the light, she is found superior.[26]
30 For after this cometh night; but vice shall not prevail against wisdom.

from III. X. 55. 157. 248. 253. 254. 296. Co. Old Lat. Euseb. The *text. rec.* has ἐνιαυτῶν (with II. 23. 68. 106. 261. Origen, Syr. Arm.). It is not easy to decide between them, and I have retained the latter. [1] A. V.: the positions. [2] the natures of living creatures, and the furies. [3] the violence of winds (see *Com.*). [4] the reasonings. [5] the diversities. [6] the virtues.

Vers. 21-24. — [7] A. V.: *them* I know (so Gaab and Wahl; but the context requires the past, and I render accordingly with Bunsen's *Bibelwerk* (*became acquainted with*) and Grimm (*erkannte*). [8] worker (τεχνῖτις). [9] The ἐν before αὐτῇ is omitted in III. 55. 106. 157. 254. 261. 296. A. B. F. G. I. Euseb. It is supported on the basis of the other MS. authorities by Grimm and Reusch, and retained by Fritzsche. [10] A. V.: subtil, lively. [11] quick, which cannot be letted. [12] sure. [13] going through (see *Com.*) all understanding, pure, *and* most subtil spirits. [14] moving (κινητικώτερον) . . . . motion; she passeth.

Vers. 25-30. — [15] A. V.: the breath. [16] influence flowing (marg., *stream*). [17] can . . . . fall (παρεμπίπτει; more literally, *falls in by the way*, *steals in*, *i. e.*, gets in without being noticed). [18] the brightness (see *Com.*). [19] the (*omits* and). [20] power (ἐνεργείας) . . . . the image. [21] being *but* (lit., but not clear). [22] *omits* though (necessary for clearness). [23] in all ages (κατὰ γενεάς). [24] maketh *them* (κατασκευάζει; might be rendered, *prepares*). [25] all the order (θέσιν = *Stellung*, Gaab, Wahl, Grimm and Bunsen's *Bibelwerk;* it might, however, refer especially to the *arrangement* of the heavenly bodies. [26] before *it* (προτέρα; 106. 261. B., λαμπροτέρα, an obvious gloss).

Chapter VII.

Ver. 1. Πρωτοπλάστου, **first made.** Cf. x. 1. Grimm thinks that the writer himself may have coined this word. It came into use only in patristic Greek, and always as referring to our first parents. Cf. Sophocles' *Lex.*, *ad voc.*

Ver. 2. Ἐγλύφην, **fashioned.** The word means first *to hollow out*, as a ship, then *to engrave* or *carve* in wood or stone. Herod., vii. 69. — Σάρξ, **flesh,** *i. e.*, the simple material. If the organism had been referred to, σῶμα would have been doubtless used. On the ideas of flesh and spirit as found in the Old Testament, see Wendt, *Notiones Carnis et Spiritus*, etc. (Gottingæ. 1877). Cf. also Cremer's *Lex.*, *ad voc.* — **Ten months.** Possibly lunar months of twenty-eight days are meant; or, the months of the civil year among the Greeks, Romans, and Egyptians, being one day shorter than ours up to the time of Julius Cæsar, ten months are given as a round number for nine and one-half months. It was, at least in the ancient times, a common way for designating the period of pregnancy. See Virgil (*Eclog.*, iv. 61): "*Matri longa decem tulerunt fastidia menses.*" Cf. also Ovid (*Fast.*, i. 33). The passage in 2 Macc. vii. 27 is, however, an exception. — Παγείς, **compacted.** This word is used of blood in the classics in the sense of *coagulated*, and of milk as *curdled*. — **With sleep,** *i. e.*, with *conception*. Cf. iv. 6. At Ps. cxxxix. 13-15; Eccles. xi. 5; 2 Macc. vii. 22, the matter is otherwise represented.

Ver. 3. **Which is of like nature,** ὁμοιοπαθῆ, *i. e.* to the man. This is also the rendering of the Vulgate (*similiter factam terram*), Schleusner, and De Wette. Others (Gutmann, Dereser) render: *which brings similar suffering.* According to Grimm, Bunsen's *Bibelw.*, Gutberlet, and others, the idea is, rather, that he held the same relation to the earth and the air that others did: *experiences the same from all;* i. e., is trodden upon, used by all alike. — Πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα κλαίων. Lit., *the first sound the same with all, in like manner, weeping* = giving out the first sound as all do, in weeping.

Ver. 5. Γενέσεως. *Of origin, becoming;* but here in the sense of *life, being.* Grimm thinks it should have the same meaning at James iii. 6.

Ver. 7. Cf. 1 Kings iii. 5 ff.; iv. 29. It is to be noticed that special power is here ascribed to prayer. Cf. viii. 21; Jas. i. 5.

Ver. 8. Ἐν συγκρίσει, **in comparison.** In this sense in use only since the time of Alexander the Great. It is used as meaning "form," "mode," in the LXX. at Numb. ix. 3.

Ver. 9. Ἀτίμητον, **precious.** Lit., *unhonored, unprized*, but here in the sense that it is above all price, *inestimable.* Cf. 3 Macc. iii. 23. — **Clay,** πηλός. Perhaps here *mud*, for which the word was not infrequently used. Herod., ii. 5; iv. 28.

Ver. 10. **Above** (ὑπέρ) **health.** This preposition with the accusative signifies *beyond, away*

over. See Winer, p. 403; Buttmann, p. 335. — **Never goeth out,** ἀκοίμητον. Lit., *never sleeping, unresting*. It is used in the classics of the ocean. Bretschneider would give it here the idea *efficaciæ nunquam intermittentis*. *Lex.*, *sub voce*. Cf. v. 6.

Ver. 11. **Through her hands,** by means of her. — Πλοῦτος is rendered in the Vulgate in this passage, as often, by *honestas*.

Ver. 12. **Knew not that she was the mother of them.** He had prayed for wisdom, without knowing that, if he had that, other good things such as are here mentioned would also be given. — Γενέτις for γενέτειρα. The former seems to occur only here. Grimm calls attention to the imperfect ἠγνόουν as showing that, long after the person mentioned had obtained earthly riches, he is represented as being unaware of the fact that they were really due to wisdom. This, however, is an exaggeration of our writer, made for the purpose of doing greater honor to his hero. Gutberlet, on the contrary, thinks the imperfect may be used for the pluperfect; and with reference to the remark of Winer, that one need never take the latter for the former, says that it would be by all means better so to use it than to assume with Grimm that the author has said more than he ought!

Ver. 13. Ἀδόλως. Not *diligently* (A. V.), but *without guile*, that is, as not having a selfish interest therein. — **Do not hide** (ἀποκρύπτομαι). The present is used as showing that it was something that he was not accustomed to do, to conceal.

Ver. 15. Ἐμοὶ δέ. The pronoun is placed at the beginning for emphasis. — Τῆς σοφίας ὁδηγός. Not *leader to wisdom* (A. V.), but *leader of wisdom*, since the καὶ .... καὶ show that the two clauses, this and the following one, are parallel.

Ver. 18. **Beginning .... of times.** The reference is apparently to astronomical chronology. Grotius, Gaab, and others would paraphrase: "That I may know when the fall [beginning of the year], the summer [the end], and the winter and spring [the middle] properly come." Others refer it to the three divisions of the Greek month. — Τροπῶν ἀλλαγάς. These words have been variously rendered: *changes of customs; changes in the revolutions* [of the constellations]; *changes produced by the revolutions*, i. e. in nature as it respects climate, etc.; *changes in nature produced by the solstices;* and *changes, alternations of the solstices*. Grimm, with Wahl and many others, decides for the last as agreeing best with the context. Cf. LXX. at Deut. xxxiii. 14; Jas. i. 17. The latter word is used by Justin (*Apol.*, i. 23) to denote "regeneration;" in the apocryphal Acts as synonymous with σταθμός, "stage," a place where relays of horses were taken. Cf. Sophocles' *Lex.*, *ad voc.* — **Seasons,** καιρῶν. Probably also the change of months, and of day and night, is included.

Ver. 20. **Violence of winds** (πνευμάτων βίας). This is the rendering of the Vulgate (*vim ventorum*), and of many commentators. It could mean, however, *powers of spirits*, i. e., good and bad angels, and the latter meaning is to be preferred as best suiting the connection. It was not to be expected that the winds would be spoken of between animals and men. Cf. also iv. 4, βίας ἀνέμων is used for the former idea. It was the teaching of Josephus (*Antiq.*, viii. 2, § 5), and of the rabbins, that Solomon had power over the spirit world. — **Virtues,** *i. e.*, medicinal virtues.

Ver. 21. The assertion here made must be taken in a rhetorical sense, since otherwise our author would make the supposed Solomon something more than human.

Vers. 22, 23. There are, according to the Greek text, twenty-one things ascribed by the author to wisdom, — and probably with design, as twenty-one is the product of the two sacred numbers 7 and 3. Much was made of the first of these numbers in Alexandrian speculations. The different qualities of wisdom as thus described do not seem to admit of a particular classification, although the attempt has often been made. Grimm calls attention to the fact that what is here said of σοφία is not to be confounded with what Philo (*De Confus. Ling.*, sec. 28), evidently following the example of the Stoics, says of the divine λόγος, as ἄγγελος πολυώνυμος; and also refers to a passage in Clement of Alexandria (*Prot.*, vi. 72) cited by Nitzsch, which is similar to ours in imputing a long list of noble qualities to "the Good." He also agrees with Lipsius (*De Clementis Rom. Ep. ad Corinth. Disquisitio*, p. 102) in thinking that, on the basis of the present passage, the Greek Fathers, from Clement of Rome on, named Proverbs, Ecclesiasticus, and the present book πανάρετος σοφία.

Ver. 24. **By reason of her pureness,** *i. e.*, spirituality, freedom from what is material. This idea applied to God, as soul of the world, was a favorite one with the Stoics, who, according to Grimm (cf. citations in his *Com.*, *ad loc.*) often used these very two verbs, διήκειν and χωρεῖν, in connection, to express the same thought.

Ver. 25. **Falls into her** (εἰς αὐτὴν παρεμπίπτει). It is one of the beautiful properties of light, that it can come in contact with what is unclean, without itself becoming contaminated. Cf. John i. 5.

Ver. 26. Ἀπαύγασμα, **brightness** (A. V.). Lit., *radiation, reflection*, from ἀπαυγάζω, *to radiate, to reflect*. It is found only in the later Greek. Cf. Heb. i. 3. The usage of Philo gives the sense *reflex*, and also *radiation*, to the word. Cf., for other examples of the use of the word, Sophocles' *Lex.*, *ad voc.* On the basis of the present passage, a mirror (*specula sine maculâ*) is sometimes found in connection with later pictures representing the immaculate conception.

Ver. 27. **Remaining in herself,** *i. e.*, remaining herself, undergoing no change. — **And prophets.** This is not the usual Jewish view of the dying out of the spirit of prophecy, but is that of Josephus and Philo. Cf. *Bell. Jud.*, i. 3, § 5; ii. 8, § 12; iii. 8, §§ 3, 9.

Ver. 28. **Dwelleth with** (συνοικοῦντα). The full meaning would be: *is married to and makes his home with*.

Ver. 29. **Position of stars.** She is above that harmony which is so admirable in the position and movement of the heavenly bodies.

Ver. 30. She is superior to light, in that light gives place to darkness in the order of day and night; but wisdom does not so yield to evil.

CHAPTER VIII.

1 AND she[1] reacheth from one end to the other[2] mightily; and well[3] doth she
2 order all *things*. I loved her, and sought *her* out from my youth, and I sought to make
3 *her* my spouse, and became[4] a lover of her beauty. In that she liveth together[5] with
God, she magnifieth her noble origin and[6] the Lord of all *things himself* loved her.
4 For she is initiated into[7] the mysteries of the knowledge of God, and is a chooser[8]
5 of his works. And if[9] riches be a possession to be desired in *this* life, what *is*
6 richer than wisdom, that worketh all *things?* And if intelligence[10] work, who of
7 *all* that are is more of an artificer than she? And if a man love righteousness, her
products[11] are virtues; for she teacheth thoroughly[12] temperance and prudence,
righteousness[13] and fortitude, than which nothing is more profitable to men in life.[14]
8 And also[15] if a man desire much experience, she knoweth the things of old, and
divineth[16] what is to come; she knoweth the subtilties of speeches, and the solutions
of riddles;[17] she foreseeth signs and wonders, and issues[18] of seasons and times.
9 Therefore I resolved to lead her *home* as a life-companion, knowing that she would
10 be to me[19] a counseller of good *things*, and a comfort in cares and grief. Because
of her I shall have glory in popular assemblies,[20] and honor with the elders, *though I*
11 *be* young. I shall be found sagacious[21] in judgment, and shall be admired in the
12 sight of great men. When I am silent they shall bide my leisure, and when I
speak, they shall give attention; and if I speak longer[22] they shall lay *their* hands
13 upon their mouth. Because[23] of her I shall obtain immortality, and leave behind
14 *me* an everlasting memorial to them that *come* after me. I shall govern peoples,[24]
15 and nations[25] shall be subject unto me. Terrible tyrants shall be afraid on hearing[26]
16 of me; I shall appear capable in counsel,[27] and valiant in war. Having[28] come
into mine house, I will refresh[29] myself with her; for communion with her[30] hath
no bitterness; and to live with her *hath* no sorrow, but mirth and joy.
17 Having[31] considered these *things* with[32] myself, and pondered *them* in mine heart,
18 that[33] to be allied unto wisdom is immortality; and that it is a pure delight[34] to
have her friendship; and that in the works of her hands *are* infinite riches; and in
the earnest practice of communion[35] with her, prudence; and in participation in
19 her discourses, fame:[36] I went about seeking how to take her to myself.[37] But I
20 was a clever[38] child, and received a good soul.[39] Yea rather, being good, I came
21 into a body undefiled. Since, however,[40] I perceived that I could not otherwise obtain[41] *her*, except God gave *her* me — and this also was a matter of insight,[42] to
know whose gift *she* was — I prayed unto the Lord, and besought him, and with
my whole heart I said,

Vers. 1-4. — [1] A. V.: *Wisdom.* [2] another (see *Com.*). [3] sweetly (marg., *profitably*). [4] youth; I desired .... and I was. [5] is conversant. [6] *her* nobility (εὐγένειαν): yea. [7] privy to (marg., *teacher; μύστις*; see *Com.*). [8] and a lover (marg., *chooser; αἰρέτις*; εὑρέτις, 55. 106. A.; εὑρέτης, 261. C. D. H.; Old Lat., *electrix*).

Vers. 5-8. — [9] A. V.: If. [10] prudence (φρόνησις). [11] a more cunning workman (μᾶλλόν ἐστι τεχνίτης) .... labours (πόνοι, but obviously to be taken by metonymy for the fruits of labor; cf. x. 10). [12] *omits* thoroughly (which is the force of the preposition ἐκ (Ald. ἐν, in ἐκδιδάσκει). [13] justice (δικαιοσύνην). [14] which are such *things*, as men can have nothing more profitable in *their* life. [15] *omits* And also. [16] *things* .... conjectureth *aright* (Fritzsche, with Grimm and Reusch, receives εἰκάζει from III. X. 23. 157. 248. 261., A. B. C. D. E. F. G. I. Co., Clem. of Alex. Old Lat. Syr. Ar. instead of εἰκάζειν of the *text. rec.*, supported by II. C. 55. Arm.). [17] can expound dark sentences (λύσεις αἰνιγμάτων). [18] the events.

Vers. 9-16. — [19] A. V.: purposed to take her to me to live with me (Codd. 106. 248. Co. add ἐμαυτῷ — cf. ver. 2 — to ἀγαγέσθαι; C. omits ἀγαγέσθαι, and Grimm says that it is a pity that only C. does it) .... would be. [20] For her sake .... estimation among the multitude (Wahl renders *in concionibus* nationum — *scil.* ἐθνῶν; Grimm, *in Volksversammlungen*; cf. Xen., *Hell.*, ii. 2, 21; *Mem.*, iii. 7, 5). [21] of a quick conceit. [22] hold my tongue .... good ear unto *me;* if I talk much (λαλοῦντος ἐπὶ πλεῖον; cf. 2 Macc. xii. 36). [23] *Moreover* by the means. [24] (marg., *govern*) set the people in order. [25] the nations. [26] Horrible .... when they do *but* hear. [27] be found good (see *Com.*) among the multitude (ἐν πλήθει seems to refer to the popular assembly; so Bunsen's *Bibelwerk: im Rath werde ich tüchtig erscheinen*). [28] After I am. [29] repose. [30] her conversation.

Vers. 17-21. — [31] A. V.: *Now* when I. [32] in. [33] how that. [34] great pleasure *it is* (see *Com.*). [35] exercise of conference (see *Com.*; C. 157. read γυμνασίᾳ). [36] talking with her (ἐν κοινωνίᾳ λογῶν αὐτῆς), a good report (marg., *fame*). [37] take her to me (marg., *marry her*). [38] For I was a witty. [39] had a good spirit. [40] Nevertheless, when (δὲ ὅτι). [41] See *Com.* [42] A. V.: and that was (καὶ τοῦτο δ' ἦν; C. X. have δή for δ' ἦν; but it seems to have been simply a mistake of transcription) *a point* of wisdom (φρονήσεως) also.

CHAPTER VIII.

Ver. 1. The present verse properly belongs to the seventh chapter. A new section begins with the second verse. — **Reacheth** (in her activity) **from one end,** *i. e.* of the world. — *Διοικεῖ*,

order. This verb refers primarily to the management of a household, as the composition of the word would indicate, and then is used in a general sense of managing, directing a state.

Ver. 2. Ἐφίλησα. On the difference between this word and ἀγαπᾶν, cf. Trench, *Syn. of the N. T.*, p. 65 ff., and Cremer's *Lex., ad voc.* They are used in many cases synonymously, although the former denotes properly love as a natural inclination (*amare*), while the latter denotes it more as a matter of the will (*diligere*). — Νύμφην ἀγαγέσθαι ἐμαυτῷ, **to lead her to myself as bride.** On the construction of the middle with a reflexive pronoun, cf. Winer, p. 257.

Ver. 4. Μύστις. It is the feminine of μύστης, and means *one initiated.* — Αἱρέτις (αἱρέτης), **one who chooses.** It is said not to be found elsewhere. The sense is that wisdom chooses among God's works what shall be carried into execution.

Ver. 5. Ἐργαζομένη, **worketh.** Wahl and others would translate by *acquires, gets;* but it is doubtless to be taken here in the same sense as in the following sentence, where it is obviously used as analogous to τεχνίτης.

Ver. 7. The four cardinal virtues are mentioned: temperance, prudence, righteousness, and fortitude or courage. These were held by Plato, also, for cardinal virtues; but by him were founded on the threefold nature of man, of which our author says nothing. The latter probably employs them simply in a popular sense.

Ver. 8. Στροφὰς λόγων = [artificial] **turns of speech,** *i. e.*, parables and the like. Cf. the LXX. at Prov. i. 3, and Ecclus. xxxix. 2. In later times the words came to mean *a trick.* So Justin, *Apol.*, i. 14. See Sophocles' *Lex., ad voc.* — Σημεῖα καὶ τέρατα are often found together, also in the New Testament; here probably by hendiadys, for one and the same supernatural event. Cf. Trench, *Syn. of the N. T.*, Pt. 2, p. 198. — **Seasons** (καιρῶν) **and times** (χρόνων). The latter word is used in the sense of definite periods; then *conjunctures, circumstances.* Cf. 1 Thess. v. 1.

Ver. 10. It is implied that the book was written during the early life of Solomon.

Ver. 12. **Hands** (χεῖρα; X. 55. 157. 253., χεῖρας) **upon their mouth,** *i. e.*, as a sign that there was to be no interruption. Cf. Job xxi. 5; xxix. 9; xl. 4.

Ver. 13. Ἀθανασία. This Greek word, as a substantive, occurs first in Plato. At first it was applied to the gods only; and, after it came to be applied to men, it was employed in a very limited sense as meaning simply a continued existence. In the present passage it seems to be used synonymously with μνήμη αἰώνιος. But our book also recognizes a deeper meaning. See ver. 17, and xv. 3. Still the term has no such fullness of meaning as ζωή in the New Testament.

Ver. 14. Διοικήσω. See remarks at verse 1.

Ver. 15. Ἀγαθός. In the sense of *capable*, but including also the idea of *mildness, kindness.*

Ver. 16. **Come into mine house,** *i. e.*, from public life in the assembly as judge, or in the field as warrior.

Ver. 18. Τέρψις ἀγαθή, *noble, pure delight.* The special shade of meaning of this adjective must often be determined by the connection. A more literal rendering would here have been more forcible: "that immortality is in connection with her and in her friendship a pure delight." — Συγγυμνασίᾳ. According to Grimm, the preposition in this case does not give to the word the idea of common exercise, as is usual; but is intensive, and means *complete.* That it is often so used simply to strengthen the force of the word with which it is associated, is well known. See *Text. Notes.*

Ver. 20. The author recognizes the soul as being really the man; while the body, though important, is a secondary affair. Cf. ix. 15. He had not received a body which, to such an extent as was usual, was corrupt and corrupting; and hence he could successfully seek wisdom. See i. 4, where the same idea is advanced, and where (as here) our author seems to be influenced to a greater or less degree by the current philosophy, which taught that the body was really the seat and source of evil to man. It would appear, too, that he believed with Plato and Philo in the preëxistence of the soul. But in matters of detail his views do not agree fully with those of either of these writers. His words at least are not open to the charge made by Keerl (*Die Apok. des A. T.*, p. 39, and *Die Apokryphenfrage*, p. 192), that they teach that God *made* souls good and evil. It is clear, rather, that he regarded such souls as came into the world evil, if there were such, as those that had become so, in a previous condition, through free choice. Most Roman Catholic commentators, and also such Protestants as advocate the retention of the present work among the books held to be distinctively Biblical, have sought in various ways to evade the force of what is said in verse 20; since, if it is translated according to the Greek text, and the language be taken in its natural sense, the doctrine of the preexistence of the soul is taught, which in itself would be an insurmountable objection to the reception of the book among the canonical Scriptures. The Vulgate, not taking any notice of the δέ after μᾶλλον, has rendered: "*cum magis bonus essem;*" i. e., it has joined μᾶλλον to ἀγαθός, and then used them in the sense of βελτίων. Schmid would render: "I was a clever child, and received a good soul; yea, still further, being good [*i. e.*, since or in that I was good], I have come to an undefiled body." He makes the personal pronoun "I" refer, not to the soul alone, but to παῖς, as made up of soul and body. The "yea, still further" he makes as over against ψυχῆς .... ἀγαθῆς refer to σῶμα ἀμίαντον, that is, he had not only received a good soul, but, still further, an undefiled body. He adds, that, if the author had wished to teach the preëxistence of the soul, a better opportunity was offered at vii. 1–7. With respect to the last point, it may be said that it was not one of the objects of the author to bring out the doctrine as a truth to be believed; but it is rather assumed as an admitted fact, which in Alexandria at this time, and among leading philosophical thinkers, it was. Hence at vii. 1–7, where the supposed Solomon speaks of himself as being like others in birth, etc., there was no special occasion for mentioning the circumstance of his preëxistence as soul. Again: the assertion of Schmid, that μᾶλλον δέ has *never* the force of correcting something that has been previously said in the sense of *or rather*, is obviously false. That it has not *always* this force is true; that it has it generally, however, cannot well be disputed. His quotation of Eph. iv. 28: "Let him that stole steal no more, but rather (μᾶλλον δέ) let him labor," etc., as supporting his view, must be regarded as specially unfortunate; as also of Gal. iv. 9. Krüger remarks (*Griechische Sprachlehre*, p. 332): "*μᾶλλον δέ entspricht unserem oder viel-*

mehr." So Liddell and Scott's *Lex.*, *ad voc.*, says that the expression means: "*much more, or rather*, to correct a statement already made." Grimm, no mean authority in matters relating to Greek grammar, affirms that "more commonly it has a corrective force."

What Schmid further says concerning the "I," as referring to παῖς and not to ψυχῆς, is more worthy of attention. But, supposing that what has just been remarked is true, it could only refer to the latter, if the last part of the verse is duly considered. "Good," moreover, is not predicated in the first part of the verse of the boy, — the person as a whole, made up of soul and body, — but only of the soul. He was a clever child, with a good soul. And this same distinction is also made, virtually, at i. 4, if it is taken in connection with the known teachings of the Alexandrian philosophy during the first and second centuries before Christ. Josephus speaking of the Essenes, for instance (*Bell. Jud.*, ii. 8, § 11), says: "For their doctrine is that bodies are corruptible, and that the matter they are made up of is not permanent; but that the souls are immortal and continue forever, and that they come out of the most subtile air, and are united to their bodies, as to prisons into which they are drawn by a certain natural enticement." And finally, if our author meant to teach what Schmid with Hengstenberg and others affirm, that the soul simply worked upon the body from infancy on, to make it good he would have chosen some other words than ἦλθον εἰς, etc., to express so important a thought.

Ver. 21. Ἐγκρατής. Grimm, with many others (including Eichhorn and Wahl), would render by *enthaltsam*, "continent," as at Ecclus. xxvi. 15. Cf. also Tit. i. 8, and Xen., *Mem.*, iv. 8, 11. Others (Schleusner, Dereser, Bunsen's *Bibelwerk*, Gutmann, Ewald, and many more) give it the same meaning as our A. V., σοφίας being understood. In favor of the former rendering is the connection, and the prevailing views at that time respecting the necessary conditions to the attainment of virtue and wisdom.

Chapter IX.

1 O God of *my* fathers, and Lord of mercy,[1] who didst make all *things* by[2] thy
2 word, and endowed[3] man through thy wisdom, that he should have dominion over
3 the creatures which came into being through thee, and rule[4] the world in holiness[5]
4 and righteousness, and execute judgment with an upright heart: give me wisdom,
that sitteth by thee on thy[6] throne; and reject me not from among thy children;
5 for I thy servant and son of thine handmaid *am* a feeble man,[7] and of short life,[8]
6 and too weak[9] for the understanding of judgment and laws. For though a man be
even[10] perfect among the children of men, yet if wisdom from thee is wanting he
7 shall be held for nothing.[11] Thou hast chosen me out beforehand to be[12] king of
8 thy people, and a judge of thy sons and daughters; thou hast commanded *me* to
build a temple upon thy holy mount, and an altar in the city wherein thou dwellest,
a copy[13] of the holy tabernacle, which thou didst before prepare[14] from the begin-
9 ning. And wisdom is[15] with thee, which knoweth thy works, and was present
when thou madest the world, and knoweth[16] what is[17] acceptable in thy sight, and
10 right according to[18] thy commandments. O send her out of *thy* holy heavens, even
from the throne of thy glory send her, that she may labor helpfully with me, and[19]
11 I may know what is pleasing unto thee. For she knoweth and understandeth all
things, and she will[20] lead me wisely[21] in my doings, and guard[22] me in her glory.[23]
12 And so my works will[24] be acceptable, and I shall[25] judge thy people righteously, and
13 be worthy of my father's throne.[26] For what man will discern[27] the counsel of
14 God? or who will lay to heart[28] what the will of the Lord is? For the resolutions
15 of mortals are vacillating,[29] and our thoughts[30] uncertain. For the corruptible

Vers. 1–6. — [1] A. V.: Fritzsche with Grimm and Reusch strike out σου after ἐλέους (it is wanting in C. 106. 248. 254. 201. B. C. F. G. I. Co. Old Lat. Syr.). [2] hast made . . . with (see *Com.*). [3] ordained (κατασκευάσας, adopted by the same critics — from III. X. 55. 106. 157. 248. 253. 254. 261. 296. Co. Ald. — for κατεσκεύασας; see *Com.*). [4] thou hast made and order. [5] according to equity (see *Com.*). [6] by thy (see *Com.*). [7] person (ἄνθρωπος). [8] of a short time (ὀλιγοχρόνιος; the rendering is literal, but it is human life that is referred to). [9] young (ἐλάσσων; see *Com.*). [10] *never so* (the force of the καί in κἄν is overlooked; it is omitted only in 55. 157.). [11] thy wisdom be not *with him*, he shall be nothing regarded.

Vers. 7–14. — [12] A. V.: chosen me *to be* a (see *Com.*). [13] resemblance (μίμημα; *Nachbild*, Wahl, Grimm; see *Com.*). [14] hast prepared. [15] *was* (the context seems to require the present). [16] knew (a general truth). [17] *was*. [18] in (ἐν, but so rendered through the influence of the Hebrew, and with the meaning above given. The other rendering would imply that there were things in the divine law which are not right). [19] and from thy . . . . glory, that being present she may labour with (*ut laborantem me adjuvet*, Wahl; see *Com.*) me, that. [20] shall. [21] lead me soberly (σωφρόνως). [22] preserve. [23] power (this rendering of the A. V. seems to have come from the Vulgate through Coverdale and the Bishop's Bible; the margin of the version of 1611, however, notices the other, and better supported, reading, δόξῃ; see *Com.*). [24] So shall (καί *consecutivum*) my works. [25] *then* shall I. [26] to sit in my father's seat. [27] *is he that* can know (γνώσεται). [28] can think (ἐνθυμηθήσεται). [29] thoughts of mortal *men are* miserable (marg., *fearful*; it seems better to take the word δειλοί in a subjective sense). [30] devices *are but*.

body is a burden to[1] the soul, and the earthy tabernacle weigheth down the mind
16 that pondereth much.[2] And hardly have we a presentiment of what is on earth, and that which is at hand we discover with difficulty;[3] but the *things* that are in heaven
17 who hath searched out? And thy counsel who hath known, except as thou gavest
18 wisdom, and didst send[4] thy Holy Spirit from above? And[5] so the ways of them who were on[6] earth were reformed, and men were taught the *things that are* pleasing unto thee, and were saved through wisdom.

Vers. 15-18. — [1] A. V.: presseth down (βαρύνει). [2] museth upon many things (πολυφροντίδα). [3] hardly (the post-Homeric word μόλις is changed to μόγις in III. X. 261. Origen) do we guess *aright* (εἰκάζειν = *conjectando cognoscere*, Wahl and Grimm; *ahnen wir*, Bunsen's *Bibelwerk*) at *things* that are upon earth, and with labour do we find the *things* that are before us (marg., "Gr., *at hand*"). [4] thou give .... send. [5] For. [6] which *lived* on the.

Chapter IX.

Ver. 1. See, in connection with this prayer, 1 Kings iii. 6–10, and 2 Chron. i. 9, 10, where the historical facts are recorded that are made its basis. — **Θεέ.** This form of the vocative is unknown in classical Greek, and among the Hellenists only seldom found. Cf. LXX. at Deut. iii. 24; Judg. xxi. 3; Ecclus. xxiii. 4; 4 Macc. vi. 27; also Matt. xxvii. 46. At 1 Tim. i. 18, vi. 20, we find also Τιμόθεε. — **By thy word,** *ἐν λόγῳ σου.* Cf. Gen. i. 3; Ps. xxxiii. 6; Ecclus. xlii. 15. There is no evidence that λόγος is used here in a technical theological sense, as referring to the second person in the Trinity. The context is against it, as also other parts of the book. See xvi. 12; xviii. 15. The author, too, would naturally put into the mouth of the supposed Solomon words of a purely Old Testament coloring, and not such as were known to have an established philosophical stamp. Moreover, the preposition ἐν, on which Schmid lays much stress, is not the one that we should expect if the author was endeavoring to sustain the dogma supposed, but διά. Cf. John i. 3, 10; Heb. i. 2; Winer, p. 389; and Meyer's *Com.*, on Colos. i. 15, 16. It is true that these prepositions are sometimes used interchangeably; *i. e.*, ἐν sometimes stands for διά, but always with special reason. Here there is none; and, if it be so used, it is the only instance of the kind in the book.

Ver. 2. **Κατασκευάσας, endowed.** The two ideas of "made" and "endowed" seem to be included. It is used in the LXX. to translate, in different places, three different Hebrew words. Cf. vii. 27. See, for a similar thought, Ps. viii. 6 f. — **Κτισμάτων, creatures.** Κτίσμα is *a place founded, built, colonized;* but, in the Apocrypha, *that which is created.* Cf. xiii. 5, xiv. 11; 3 Macc. v. 11; Ecclus. xxxviii. 34; also, 1 Tim. iv. 4.

Ver. 3. *Ἐν ὁσιότητι.* This word is rendered by *holiness* at Luke i. 75, in a similar connection with δικαιοσύνη. It seems to refer to one's duties towards God, while the latter refers to one's duties towards his fellow man.

Ver. 4. **Sitteth by thee on thy throne.** Similar to Prov. viii. 23 ff. Cf. LXX. at Prov. viii. 30, and Ecclus. i. 1. In classical prose the πάρεδρος was the coadjutor of the magistrate. See Herod., viii. 138. In patristic Greek it meant a "familiar." Cf. Sophocles' *Lex.*, *ad voc.* — **Θρόνων.** Plural of dignity. Cf. verse 12, and xviii. 15. These passages are peculiar in this respect; being according to Grimm, the only ones where the plural of this word is used for the singular. The thrones of Oriental princes were made in the form of a half circle, and provided with broad steps. Upon these steps sat the nobles, according to rank, those of highest rank sitting nearest the monarch.

Ver. 5. **Ἐλάσσων,** *smaller, more insignificant;* viz., than those endowed with wisdom.

Ver. 7. **Προείλω** (προείλου in X. 23. 55. 106. 157. 248. Co.). The preposition is not to be overlooked, and is not to be taken (with Gaab and others) simply in the sense of taking something before another thing, *i. e.*, choosing. Cf. for the thought 2 Sam. vii. 12 ff. — **And daughters** (*of God*). An uncommon expression, but found also at Is. xliii. 6; 2 Cor. vi. 18.

Ver. 8. **A copy.** Cf. Ex. xxv. 9, 40; Acts vii. 44; Heb. viii. 5. According to Gutmann, we have here an allusion to the teachings of the rabbins that the temple at Jerusalem was built exactly after the model of the temple in heaven, which God had built at the beginning of human history. But it would appear, rather, that our author is simply alluding to a well-known historical fact recorded in the passages just cited.

Ver. 9. **Was present,** i. e., *to help,* like the Latin *adesse.* This usage is classic. Cf. *Il.*, xviii. 472; *Od.*, xiii. 393. — **Εὐθέσ.** It is used in the LXX. for εὐθύ, from εὐθύς, *right.*

Ver. 10. *Ἵνα συμπαροῦσά μοι κοπιάσῃ.* The clause is variously translated, but the meaning is clear: *that she may assist me in my work.* The A. V. is literal, but stiff. Bunsen's *Bibelwerk* renders: "*damit sie mir beistehend wirke.*"

Ver. 11. *Ἐν τῇ δόξῃ.* Vulgate: "*in sua potentia.*" But the thought seems rather to be, that walking *in the light* (vii. 26) of wisdom, there would be no occasion for stumbling.

Ver. 12. **Προσδεκτός** (Lat., *acceptus*), *acceptable.* A rare word, occurring elsewhere as adjective only in Clement of Alexandria, the *Martyr. of Pol.*, and in the LXX. at Prov. xi. 20, xvi. 15.

Ver. 15, 16. The Platonic and later Stoical philosophy held the same views respecting the body; but both thought and language are outside the range of Scripture. — **At hand,** *i. e.*, easy to be understood.

Ver. 17. **Counsel,** as in verse 13, βουλήν. The counsel, will of God with respect to what men shall do, is meant. — The prayer seems to end with this chapter, since in the following one (verse 5) God is spoken of in the third person.

Ver. 18. **Saved through wisdom.** The meaning is, that by the exercise of wisdom they were preserved from errors and sins. The persons referred to are those who lived in the earlier periods of Jewish history, as the context shows.

CHAPTER X.

1 SHE preserved the first formed father of the world, that was created alone, and 2, 3 brought him out[1] of his fall, and gave him power to rule all *things*. But an unrighteous one having fallen away[2] from her in his anger, he perished in the fury 4 wherewith he murdered his brother. For whose sake[3] the earth being flooded by a deluge,[4] wisdom again saved *it*,[5] in that she directed the course of the righteous 5 man by means of a worthless piece of wood. She also,[6] the nations in *their* wicked conspiracy being mixed together,[7] knew[8] the righteous, and preserved him blameless unto God, and kept *him* strong notwithstanding[9] *his* tender compassion 6 towards *his* son. When the ungodly perished, she delivered a righteous *man*, who 7 fled from the fire which fell down upon the five cities. Of whose wickedness waste land that smoketh is still a[10] testimony, and plants bearing untimely fruits;[11] *and* 8 there standeth a pillar of salt as[12] a monument of an unbelieving soul. For regarding not wisdom, they got[13] not only this hurt, that *they* knew not the *things which were* good, but also left behind *them* to that generation[14] a memorial of *their* foolishness; so that in *the things* wherein they offended they could not even[15] be hid. 9, 10 But wisdom delivered from difficulties her servants.[16] A righteous one fleeing from his brother's wrath, she guided in straight[17] paths, shewed him the kingdom of God, and gave him knowledge of holy *things;* made him rich amid hardships,[18] 11 and multiplied his possessions.[19] In the covetousness of such as oppressed him she 12 stood by *him*, and made him rich. She preserved[20] him from *his* enemies, and kept *him* safe from those that lay in wait; and in a sore conflict she gave him the vic-13 tory, that he might know that godliness is stronger than all. A righteous one having been sold, she forsook *him* not, but preserved[21] him from sin; she went 14 down with him into the pit, and left him not in bonds, till she brought him the sceptre of the kingdom, and power over his rulers;[22] and[23] as for them that had ac-15 cused him, she shewed them to be liars, and gave him perpetual glory. She delivered 16 a holy[24] people and blameless seed from the nation that oppressed *them*. She entered into the soul of a[25] servant of the Lord, and withstood dreadful kings 17 through[26] wonders and signs. She[27] rendered to the holy[28] a reward of their labors, guided them on[29] a marvelous way; and became unto them a[30] cover by day, and a 18 light of stars during the night.[31] She[32] brought them through the Red sea, and led 19 them through much water. But she drowned their enemies, and cast them up[33] out 20 of the bottom of the deep. Therefore righteous ones spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that 21 fought for *them*. For wisdom opened the mouth of the dumb, and made the tongues of babes[34] eloquent.

Vers. 1-5. — [1] For ἐξείλατο (ἐξειλάμην, later Alex. form for ἐξειλόμην) 68. Ald. read ἐξέτεινεν, which Schleusner and Bauermeister adopt; but it is rejected by the later critics. [2] A. V.: when the unrighteous went away (ἀποστάς). [3] perished also . . . . cause (for δι' ὃν Codd. X. C. 106. 261. B. read διο, *i. e.*, δι' ὅ (H., δι' ὧν), which was also defended by Grotius; but it is rejected by the best critics). [4] drowned with the flood. [5] preserved *it*. For διέσωσε of the *text. rec.* Fritzsche receives ἔσωσεν from III. X. C. 23. 55. 106. 157. A. B. C. E. F. G. H. Co. [6] A. V.: and directed the course of the righteous in a piece of wood of small value. Moreover. [7] confounded. [8] she found out. ἔγνω (not εὗρε of II. 68.), which has the support of the great majority of the best MSS., and is defended by Grimm, Reusch, and Fritzsche. [9] A. V.: against (marg., in. The preposition is ἐπί, but it does not well admit of an exact rendering.

Vers. 6-10. — [10] A. V.: the righteous man . . . . even to this day the waste land that smoketh is a. (Fritzsche with Reusch — but not Grimm — read ἧς ἔτι, with II. III. X. 55. 68. 106. 157. 248. 253. 254. 261. 296. Co. Ald., and apparently Syr. and Ar.; ἧς ἐστιν, 23; ἥ ἐστι, C.; ὧν ἔτι, Origen; *text. rec.*, οἷς ἐπί, which agrees with some Codd. of the Old Lat. (*quibus in*) while others have *cujus in*). [11] fruit that never came to ripeness. [12] and a standing pillar of salt *is* (106. 261. Vulg. Syr. Ar. have καί). [13] gat. [14] the world (τῷ βίῳ; cf. Wahl's *Clavis*). [15] their (so 157. 248. Co.) foolishness . . . . not so much as (μηδέ). [16] pain (πόνων. The context determines its special meaning) those that attended (the present participle is to be received from III. X. C. 55. 106. 157. 248. 253. 261. 296. Co. Old Lat. for θεραπεύσαντες, and may be rendered substantively) upon her. [17] When the righteous fled . . . . *him* in right. [18] in *his* travails (ἐν μόχθοις). [19] *the fruit of* his labors (τοὺς πόνους; κόπους, III. X. 23. 253., but not C., as stated by Grimm).

Vers. 12-16. — [20] A. V.: defended (διεφύλαξεν; X. 23. 248., ἐφύλαξεν). [21] When the righteous was . . . . delivered (διεφύλαξεν). [22] against those that oppressed him (τυραννούντων αὐτοῦ; αὐτόν, 23. 106. 157. 254. 261.; marg. of A. V.: *the power of them that ruled over him*; cf. Matt. x. 1). [23] *omits* and (τε; δέ, 248. Co.). [24] righteous (marg., *holy*). [25] the. [26] in.

Vers. 17-21. — [27] A. V.: *omits* She. [28] the righteous (ὁσίοις; cf. previous verse, ὅσιον). [29] in. [30] was . . . . for a (ἐγένετο . . . . εἰς). [31] in the night season (τὴν νύκτα). [32] *omits* She. [33] ἀνέβρασεν (106., ἀνέβρυσεν; C., διεβίβασεν; cf. 2 Macc. i. 12, ἐξέβρασε; see *Com.*). [34] the righteous spoiled . . . . them that cannot speak (see *Com.*).

Chapter X.

Ver. 1. **That was created alone,** μόνον κτισθέντα. These words have been variously interpreted: (1) *the one alone created by God*, i. e., immediately by him; (2) *as long as he had been alone created*, viz., before Eve came to be his tempter; (3) *while he was alone created*, being without protection, God preserved him. The last opinion, adopted by Grimm, would seem to imply that afterwards, when he was no longer alone, in the view of the author he needed no protection, or needed it less, which could scarcely be imputed to him. Gfrörer (*Urchristenthum*, ii. 242) maintains that the passage refers to the idea of the fall as held by Philo, according to which the παράπτωμα ἴδιον of Adam was that he sunk out of the state of a pure spirit into that of a material existence, became Adam, — a man. But this is to force the passage to give a meaning which does not lie upon its surface, and is not in harmony with the context. It seems to us that the thought is simply, that, when there was but one man alone on the earth, wisdom was operative. It began with the beginning of human history its helpful mission. The following verse favors this view. Wisdom kept Adam, our author would say, not from sin, but from utter ruin, after his fall, in that she wrought in him repentance toward God and submission to his will. The tradition of Adam's bitter repentance of his sin was a prevalent one in the East. Cf. also Gen. iii. 7.

Ver. 3. **Perished.** This is in accordance with later Jewish traditions, but not with the Scriptures. Cf. Gen. iv. 15. May it not be that spiritual rather than physical death is meant? So judges Grimm, and it would not be out of harmony with the general teaching of the book. — **In the fury wherewith,** *i. e.*, in unnatural death. Θυμός is made plural for the sake of emphasis.

Ver. 4. **By means of a worthless piece of wood.** She directed the course of the ark, which in the wide waste seemed like a worthless piece of drift-wood.

Ver. 5. The conspiracy of the people at Babel is undoubtedly meant; but not definitely the confusion of tongues, as would seem to be implied by the A. V. Abraham is spoken of as though he were contemporaneous with this historic event. In order to avoid this anachronism, some Roman Catholic commentators suppose that two different persons are referred to in this verse, the righteous one, whoever he may have been (Shem?), and Abraham! Gutberlet thinks that the two periods were not so far apart (two hundred years!) that our author, who was thinking less of historical accuracy than of moral effect, might not in poetical license have regarded them as near together.

Ver. 6. There were really but four cities destroyed, Zoar having been spared at the desire of Lot. But cf. Josephus (*Bell. Jud.*, iv. 8, § 4), who makes the same statement, although he seems to have known better (*Antiq.*, i. 11, § 4). The word πενταπόλεως, however, may be used in its collective sense, without excluding the fact that but four cities actually perished.

Ver. 7. **Untimely fruits.** Possibly the so-called "apples of Sodom" are meant, — beautiful in appearance, but turning to ashes in the hand. Josephus says (*Bell. Jud.*, iv. 8, § 4), that the ashes grow in the fruits, "which fruits have a color as if they were fit to be eaten; but, if you pluck them with your hands, they dissolve into smoke and ashes." Authorities differ on the question what is meant by this fruit. — **Pillar of salt.** On the historical fact recorded in Gen. xix. 26 ff. and the various explanations, see the commentaries, *ad loc.*

Ver. 10. **Kingdom of God.** Grimm would render βασιλείαν Θεοῦ by *Regiment Gottes, rule* (*i. e.*, manner of ruling) *of God.* Cf. Gen. xxviii. 12 f. Cremer (*Lex.*, *sub voce*), on the other hand, holds that the phrase is here used technically, for the first time (cf. Gen. xxviii. 12; Song of the Three Children, 32) as being a comprehensive expression for the object promised and expected in the plan of salvation, and possibly first suggested by Dan. ii. 14. — Ἐν μόχθοις, **amid hardships,** *i. e.*, of his service. Πόνος means originally simply *work* (Lat., *labor*), while μόχθος (from μογέω, μόγος) means properly *hardship, distress.* The latter is found chiefly in poetry. In the following clause πόνος is used in the sense of what labor brings, *wealth:* ἐπλήθυνε τοὺς πόνους αὐτοῦ, *increased his possessions.* Cf. Ecclus. xiv. 15; xxviii. 15.

Ver. 12. Of any one's lying in wait for Jacob, nothing is said in Genesis.

Vers. 13, 14. **Into the pit . . . . in bonds.** Both events are mentioned together, out of chronological order, probably on account of their similarity.

Ver. 14. Σκῆπτρα. This word is found also in the classics in the plural, when used in a metaphorical sense, and generally so in the later Greek. Cf. Herod., vii. 52. Neither this word nor βασιλείας has the article; but the sceptre of the Egyptian kingdom is clearly meant.

Ver. 15. **A holy people and blameless seed.** This does not sound like the representations of canonical books, which never commend Israel in such a sweeping, indiscriminate way. Gutberlet (*Com.*, *ad loc.*) would understand this as referring only to the better class of the Israelites!

Ver. 17. **A reward of their labors.** The things which they borrowed from the Egyptians are named the wages of their service in the land of bondage. Or is the last part of the verse to be considered as explanatory of the first? In that case, the reward was the guidance and protection vouchsafed in the wilderness.

Ver. 19. **Cast them up,** *i. e.*, their bodies upon the land. Some critics would make this refer to the Israelites, but it is grammatically inadmissible; while the word used, ἀνέβρασεν, is quite too strong to express such a thought. It is also out of harmony with the connection, especially the following, *therefore*, διὰ τοῦτο.

Ver. 21. Κωφῶν . . . . νηπίων. The Vulgate has *mutorum et infantium.* We are not, however, to think of a miracle, as Schmid and others do. The words are rather to be taken metaphorically for the Jews, who had become dumb and stupid in their long bondage, and could scarcely be expected to join intelligently, for instance, in such a song as Miriam's. Gutberlet, however, would make it refer to Moses, who was slow of speech. But in that case we should not have expected the plural, nor such a word as νήπιος.

Chapter XI.

1, 2 She prospered their works by[1] the hand of a[2] holy prophet. They went
3 through an uninhabited wilderness,[3] and pitched tents in trackless wastes.[4] They
4 stood against their enemies, and warded off[5] their adversaries. When they were thirsty, they called upon thee, and water was given them out of a[6] flinty rock, and their thirst was quenched out of a[7] hard stone.

5 For by what *things* their enemies were punished, by these they in their need
6 were benefited. Instead[8] of a fountain of an everflowing river, turbid with gore,
7 for a rebuke of the commandment to slay the infants,[9] thou gavest unto them
8 abundance of water unexpectedly; showing them by their thirst at that time how
9 thou didst punish their adversaries.[10] For when they were tried, albeit *but* in mercy chastised, they learned[11] how the ungodly, being judged in wrath, were tormented.[12]
10 For these thou didst admonish and try, as a father; but those, as a severe king,
11 thou didst condemn and punish. And whether they were absent or present, they
12 were afflicted alike.[13] For a double grief came upon them, and a groaning on account
13 of[14] the remembrance of *things* past.[15] For when they heard that through[16] their own punishments these had been benefited,[17] they had some feeling of the Lord.
14 For him[18] whom they rejected with scorn, on his being[19] long before cast away on the occasion of the exposure, in the issue of events, they admired,[20] having
15 thirsted quite otherwise than the righteous.[21] And on account of[22] the foolish devices of their wickedness, whereby[23] being deceived they worshipped creeping things[24] void of reason, and vile creatures,[25] thou didst send a multitude of irrational
16 living things[26] upon them for punishment;[27] that they might know, that where-
17 withal a man sinneth, by these things is he punished.[28] For thy Almighty hand, that made also[29] the world out of matter without form, wanted not means to send upon
18 them[30] a multitude of bears, or fierce lions, or unknown wild beasts, full of rage, newly created, either breathing out a fiery breath, or sending forth a foul smelling
19 vapor,[31] or shooting terrible sparks from[32] *their* eyes; of which not only the harm
20 might completely[33] dispatch them, but also the terrible sight utterly destroy *them*. Yea, and without these might they have fallen down with one blast, being pursued by Justice,[34] and winnowed away[35] through the breath of thy power; but thou hast
21 ordered all *things* according to[36] measure and number and weight. For it is always at thy command to shew thy great strength; and who shall[37] withstand the
22 power of thine arm? For the whole world before thee is as a dust speck[38] of the
23 balance, yea, as a drop of morning[39] dew that falleth down upon the earth. But

Vers. 1-4.—[1] A. V.: in. [2] the. [3] the wilderness *that was* not inhabited (ἔρημον ἀοίκητον). [4] places where there lay no way (ἐν ἀβάτοις). [5] were avenged (ἐχθροὺς ἠμύναντο. Wahl gives to the verb here (*Clavis*, *ad voc.*) the meaning *a me propulso*; so also Bunsen's *Bibelwerk*) of. [6] the. [7] the.

Vers. 5-8.—[8] A. V.: by the same .... For instead (ἀντὶ μέν). [9] a perpetual running river troubled (ταραχθέντος with III. X. 157. 253. A. F. G. for ταραχθέντες of the *text. rec.* II. C. 23. 55. al.) with foul blood (see *Com.*), for a manifest reproof (ἔλεγχον; 106. 261., ἔπαινον) of *that* commandment (no article, but a well-known commandment is referred to), whereby the infants were slain. [10] by a means which they hoped not for (ἀνελπίστως): declaring by *that* thirst then how thou hadst punished (see *Com.*) their adversaries.

Vers. 9-15.—[11] A. V.: knew (this is not here the force of ἔγνωσαν, but rather, *came to know*, *learned*). [12] were judged in wrath (Fritzsche adopts μετ' ὀργῆς, with X. C. 23. 106. 253. 261., for ἐν ὀργῇ of the *text. rec.*) and tormented. A. V. adds "thirsting in another manner than the just" omitting the same at ver. 14, where it properly belongs. (I do not know what authority was relied on for this change. Coverdale and the Bishop's Bible—I examined the second edition—follow the common text.) [13] but the other .... Whether they were .... vexed alike. [14] for. [15] *things* past (Grimm, followed by Fritzsche, would read παρελθόντων, with III. X. 23. 106. 157. 248. 261. 296. Co. B. C. D. F. G. H. I. for παρελθουσῶν of the *text. rec.*; παρεληλυθότων, 55. 254.). [16] by. [17] the other (αὐτούς) to be benefited (Fritzsche receives εὐεργετημένους—for εὐεργετουμένους of the *text. rec.* II. 68. al.—from III. X. C. 55. But Grimm and Reusch reject it as a correction). [18] *omits* him. (The τὸν γάρ, found in II. C. X. 23. and others, should be changed according to Arnald, Gaab, and Fritzsche, to ὃν γάρ; but Grimm objects, and takes τόν for the relative and not the article). [19] when he was. [20] thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass (ἐπὶ τέλει τῶν ἐκβάσεων) they admired. [21] *omits* the entire sentence, inserting it at verse 9 (106. 261. read ψηφίσαντες—ψηφίζω = *to vote with pebbles*, *to vote*—for διψήσαντες). [22] But for (ἀντὶ δέ). [23] wherewith. [24] serpents (see *Com.*) [25] beasts. [26] unreasonable beasts. [27] vengeance.

Vers. 16-22.—[28] A. V.: the same *also* (καί is found before κολάζεται in X. 23. 253. Athanas.) shall he be punished. [29] *omits* also. [30] world of .... among them. [31] breathing out either a fiery vapour, or filthy scents (the best critics adopt βρόμον for the plur., with III. X. C. 23. 55. al.) of scattered smoke (see *Com.*). [32] horrible sparkles out of. [33] whereof .... dispatch them at once (ἐκτρῖψαι, which Fritzsche adopts from X. (by a corrector) III. C. 55. 157. 248. 254. 296. in place of συνεκτρῖψαι of the *text. rec.*; cf. xii. 9). [34] persecuted of Vengeance. [35] scattered abroad. [36] in [37] thou canst .... at all times when thou wilt .... may. [38] *is* as a little grain. [39] the morning.

thou hast mercy upon all; for thou canst do all *things*, and overlookest[1] the sins of
24 men, that they may repent.[2] For thou lovest all the *things* that are, and abhorrest nothing which thou didst make; for if thou hadst hated anything thou wouldest
25 not have made it.[3] And[4] how could any *thing* have remained,[5] if it had not been thy will? or been preserved, if not called *into existence*[6] by thee. But thou sparest
26 all, because[7] they are thine, O Lord, *thou* lover of souls.

Vers. 23-26. — [1] A. V.: winkest at (see *Com.*). [2] because *they* should amend (εἰς μετάνοιαν). [3] hast made: for never wouldest thou have made any *thing*, if thou hadst hated it. [4] And (δέ; C., γάρ). [5] endured. [6] omits *into existence*. [7] for (the stronger "because" seemed more suitable).

Chapter XI.

Ver. 1. This verse properly belongs to the preceding chapter, the second beginning a new section in which wisdom is no longer the subject. — **A holy prophet**, *i.e.*, Moses. — Ἐν χειρί, *by* or *through the hand*.

Ver. 2. The fact that both the first and second verses begin with like-sounding words is worthy of notice: εὐώδωσε . . . . διώδευσαν. The writer meant thereby to give emphasis to the thought.

Ver. 3. **Adversaries.** Amalekites, Amorites, Moabites, and Midianites. Cf. Numb. xvii.-xxxi.

Ver. 4. As a matter of fact, the people did not call on the Lord: they complained rather to Moses and Aaron. Cf. Ex. xvii. 1 ff., and Numb. xx. 2 ff. — Ἀκροτόμου, **flinty.** The word as applied to a stone means *cut off sharp, squared*. It is used by Polybius of a precipice (ix. 27, 4). It belongs to the later Greek. Cf. Jos., *Antiq.*, viii. 3, § 2.

Ver. 5. This verse contains the theme of the remaining chapters of the book; namely, that the Israelites in their need were benefited by that which was a punishment to their enemies. After ἐχθροὶ αὐτῶν the Vulgate has: "*a defectione potus sui, et in eis, cum abundarent filii Israel*," etc. It was doubtless originally a gloss.

Ver. 6. Ἀεννάου. This form, which is a constant *varia lectio* for ἀενάου, is now generally given up in classical prose. The word is derived from ἀεὶ νάω, *ever-flowing*. — Λυθρώδει (λύθρον, εἶδος). The former of the words in the compound, when it is used alone by Homer, always means the blood streaming from wounds; and when used with αἷμα, as here, it meant the *blood* and *dust* from battle. Medical writers used the adjective for impure blood.

Ver. 7. Νηπιοκτόνου, **to slay the infants.** The word has been found only here and in Pseudo-Ignatius. Cf. Sophocles' *Lex.*, *ad voc.*

Ver. 8. **Unexpectedly.** They were in the midst of a wilderness. The reference is to the Israelites, and not to the Egyptians, as the context plainly shows.

Ver. 11. **Absent . . . . present,** *i.e.*, whether they were at home in Egypt, or pursuing the Israelites through the Red Sea.

Ver. 13. The reading which Fritzsche adopts, εὐεργετημένους for εὐεργετουμένους, in Grimm's opinion is a correction arising from a misunderstanding of the present, which would mean that the Israelites in their wanderings were continually thus benefited. — Ἤσθοντο τοῦ κυρίου, *were conscious of, recognized the Lord,* saw that the thing was of the Lord.

Ver. 14. Ἐπὶ τέλει τῶν ἐκβάσεων, **at the issue of events,** namely, those recorded in Ex. i.-xvii. We do not learn from the Scriptures that the Egyptians were aware of what happened in the wilderness, or that they ever had any admiration for Moses as leader of the Israelites.

Ver. 15. Ἑρπετά. Probably not "serpents" (A. V.) alone, but also crocodiles, as the history teaches.

Ver. 16. In the present case, however, it was not the animals that were worshipped by the Egyptians that were afterwards sent upon them as punishment. Cf. Ex. viii. 2, 16, 21; x. 4.

Ver. 17. **Matter without form.** The word ὕλη is used, which meant originally *wood*, but which after the time of Aristotle was used for the material out of which the world was supposed to be made, it being considered as a dwelling. The epithet *formless* (ἄμορφος) can scarcely refer to Gen. i. 2, as Schmid, Gutberlet, and others suppose, where it is said that the "earth was without form and void," and where the LXX. has ἀόρατος καὶ ἀκατασκεύαστος. The idea is Platonic, and the expression ὕλη ἄμορφος the well-known one by which the philosophers of that period designated the supposed eternally existing material out of which the world was formed. The supposition, moreover, that our author speaks not of the original creation, but of a secondary adaptation of its already created matter, is opposed to the spirit of the passage, which would emphasize the might of Jehovah. Hence, we must conclude that he accepted the unbiblical philosophy of his time in its teaching that matter was eternal. Cf., however, Kübel, in *Stud. u. Krit.*, 1865, iv., p. 698, who advocates the view that pseudo-Solomon is speaking here simply of a molding, not a creation, of matter, and refers to ix. 1 (cf. xii. 9) as confirming the view.

Ver. 18. Βρόμον λικμωμένους καπνοῦ. Grimm thinks the meaning *foul smell*, given to the first word, arose from confounding it with βρῶμος, since its meaning is otherwise *loud noise;* Lat., *fremitus*. Cf. also LXX. at Job vi. 7; Joel ii. 20. Sophocles (*Lex.*, *ad voc.*), however, maintains that it is but a less correct form of βρῶμος. Gutberlet agrees with Grimm, and refers it to the snorting of the animals, as in Job xli. 9-12. The second Greek word is not to be taken passively, as by our A. V., but as limiting "wild animals" in the previous clause in the sense above given.

Ver. 19. The σύν in composition here, if not stricken out with Fritzsche, has an intensive force, *altogether*. It is likely that the fabled basilisk is meant, produced by a cock's egg brooded by a serpent. It was alleged that its hissing would drive away all other serpents, and that even its look was death.

Ver. 20. **According to measure.** Cf. Job xxviii. 25; Is. xl. 12. Hence he would not, by such extraordinary punishments, depart from the usual order, which, after all, the highest wisdom would dictate.

Ver. 22. Ῥοπὴ ἐκ πλαστίγγων. The first word means *inclination downward*, in contradistinction from σοῦς, *inclination upward*, and is particularly

used of the sinking of the balance. A secondary meaning is *that which makes the scale turn*; here, perhaps with reference to Is. xl. 15, the dust that clings to the scales, making them neither lighter nor heavier.

Ver. 23. God does not, from prudential reasons, need to punish offenders at once (like earthly kings); hence he shows mercy, and waits for repentance. — Παρορᾶν. The first meaning is *to look at by the way, to notice, remark*; then, *to look past a thing, overlook, make light of, be indulgent towards*. Here it is obviously not to be used in an absolute, but in a relative sense, and especially as limited by the context. Cf. Ecclus. xxviii. 7.

Chapter XII.

1 For thine incorruptible[1] Spirit is in all *things*.
2 Therefore reprovest thou them by little and little that fall into sin,[2] and warnest *them* by putting *them* in remembrance wherein they have offended, that leaving *their*
3 wickedness they may believe on thee, O Lord. For though it was thy will to de-
4 stroy by the hands of our fathers the[3] old inhabitants of thy holy land, *whom* thou hatedst[4] on account of odious works of witchcraft which they practiced and unholy
5 rites; being both merciless murderers of children and such as partook of sacrificial
6 feasts composed of human flesh and blood, initiates of an abominable fellowship;[5]
7 and as[6] parents that killed with their own hands helpless souls,[7] that the land which thou esteemedst above all others[7] might receive a worthy colony of God's
8 children; nevertheless even those thou sparedst as men, and didst send wasps,
9 forerunners of thine army,[8] to destroy them by little and little. Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to
10 destroy them at once by terrible[9] beasts, or with *one* rough word; but executing thy judgments *upon them* by little and little, thou gavest *them* place for[10] repentance, not being ignorant that their origin was evil, and that their wickedness was[11] bred
11 in them, and that their disposition changed not forever;[12] for it was a cursed seed from the beginning. Neither didst thou for fear of any *man* give them amnesty[13]
12 for *those things* wherein they sinned. For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee respecting the destruction of heathen,[14] whom thou madest?[15] or who shall come to stand up[16]
13 against thee, to be avenged on account of[17] unrighteous men? For there is no[18] God but thou that careth for all, to whom thou mightest shew that thy judgment is
14 not unjust.[19] Nor is there[20] king or tyrant who is[21] able to set his face against thee
15 for those whom[22] thou hast punished. But being righteous *thyself*, thou orderest all *things* righteously; thinking *it* not consistent[23] with thy power to condemn even[24]
16 him that hath not deserved to be punished. For thy power is the ground of thy[25] righteousness, and because thou art the Lord of all, it maketh thee gracious towards[26]
17 all. For when men do[27] not believe that thou art perfect in[28] power, thou shewest
18 *thy* strength; and in them that know *it* thou dost expose their presumption.[29] But

Vers. 1-6. — [1] A. V.: uncorruptible. [2] chastenest .... offend (παραπίπτοντας). [3] For it ... *both those*. [4] (μισήσας is joined to the following member in II., as well as in the authorities mentioned by Fritzsche, III. X. C.). [5] for doing most odious .... witchcrafts and wicked sacrifices; and *also those* merciless .... and devourers of man's flesh (for σπλαγχνοφάγων — of II. III. C. and most Codd. — Grimm with Bauermeister and Apel would read σπλαγχνοφάγους, with Co. and "12 Codd. Sergii"; cf. *Com.*), and the feasts of blood; *with* their priests out of the midst of their idolatrous crew (*text. rec.*, ἐκ μέσου μυσταθείας σου; Old Lat. *a medio sacramento tuo;* Cod. II., from the first hand, εκμεσουμυσταθειασου; and from a second hand — which is not as Fritzsche's apparatus represents — εκμυσουμυσταθειασου, thus agreeing, by the first hand, with X. Codd. III. 55. 106. 253. 254. 296. B. G. read, εκμεσουμυστασθιασου. Fritzsche adopts ἐκ μέσου μύστας θιάσου; Grimm and Reusch, ἐκ μύσους μύστας θιάσου; cf. *Com.*). [6] the. [7] souls destitute of help.

Vers. 7-11. — [7] A. V.: *other* (not in the Greek, but needful to complete the sense). [8] host (τοῦ στρατοπέδου σου, Cod. II., τοὺς στρατοπέδους, etc., so making it in apposition with προδρόμους). [9] with cruel. [10] of. [11] they *were* a naughty generation (πονηρὰ ἡ γένεσις αὐτῶν) and *that* their malice *was*. [12] cogitation would never be changed (see *Com.*). [13] pardon (see *Com.*).

Vers. 12-16. — [14] A. V.: for the nations that perish (I have rendered freely; lit., on account of heathen [nations] that have been destroyed). [15] hast made. [16] *omits* up. [17] revenged for the. [18] neither is there *any*. [19] unright. [20] Neither shall. [21] tyrant (usually "ruler," but here allowed to stand as used in distinction from "king") be. [22] *any* whom (ὧν). Fritzsche adopts ἐκόλασας (*text. rec.*, ἀπώλεσας) from III. X. 23. 55. *al.* Co. Ald. Ar. Arm.; it is also the reading of II. [23] A. V.: Forasmuch then as thou art .... agreeable (ὀφείλοντα). [24] *omits* even (αὐτὸν τόν; see *Com.*). [25] *is* the beginning of (ἀρχή, but with the meaning of *ground* or *cause;* Wahl, on the other hand, would render by *imperium*, and says that the Greek is equivalent to: ἡ γὰρ ἀρχὴ τῆς ἰσχύος σου ἀρχὴ δικαιοσύνης; see *Com.*) [26] thee to be gracious unto (σε is added after φείδεσθαι in III. 55. 106. 157. 248. 254. 261. 296. Co. Vulg. Ar. Arm.)

Vers. 17-21. — [27] A. V.: will. [28] of a full (marg., *perfect*). [29] among them that knew *it* (ἐν τοῖς εἰδόσι; III. Old

thou, having power at command,[1] judgest with clemency,[2] and rulest[3] us with great favor; for thou canst[4] use power whenever[5] thou wilt.

19 And[6] by such works didst thou teach thy people that the just *man* should be humane,[7] and didst make thy sons to be of[8] good hope that thou givest[9] repentance for sins. 20 For if thou didst punish[10] the enemies of thy children, and those worthy of death, with such indulgence[11] and forbearance,[12] giving *them* time and place, whereby they might turn from evil:[13] 21 with how great circumspection didst thou judge thy sons, unto whose fathers thou gavest promises of good things with oaths and covenants?[14] 22 Therefore, while[15] thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, in judging, we should carefully think of thy goodness, and on being judged, we should look for mercy. 23 Therefore also, the unjust men who lived a foolish life,[16] thou didst torment through[17] their own abominations. 24 And indeed,[18] they went astray so[19] far in the ways of error, as to hold them for gods, which even amongst the animals[20] of *their* enemies were despised, being deceived, as children of no understanding. 25 Therefore *unto them*, as to children without the use of reason, thou didst send the[21] judgment to mock *them;* 26 but they that have not been reformed by sportive punishments[22] shall feel a judgment worthy of God. 27 For through those things they were displeased about being sufferers from them,[23] *that is*, through those which[24] they thought *to be* gods, *now* being punished in them, they saw him, and acknowledged him as[25] true God, whom before they denied that they knew;[26] therefore also came the extremity of condemnation[27] upon them.

Lat. Arm., οὐκ εἰδόσι; X., σε εἰδόσιν; 55. 254., εἰδόσι σου) makest *their* boldness manifest. [1] mastering *thy* power (this rendering would carry the idea that effort is required, which idea is not contained in δεσπόζων). [2] equity (see *Com.*). [3] orderest (cf. *Com.* at viii. 1). [4] mayest. [5] when (ὅτε, 261.). [6] But. [7] hast thou taught .... merciful. [8] hast made thy children to be of a. [9] Cod. II., with III. 68. Ald., has the rare form διδοῖς — Homer, Herod., Hippok. — instead of διδως of the *text. rec.* [10] For ἐτιμώρησας, III. 55. 106. al. read ἐτιμωρήσω, which is adopted by Fritzsche; cf. xviii. 8, where all the MSS. have this reading. [11] A. V.: the condemned to .... deliberation. [12] *omits* and condescension (Fritzsche adopts from X. διέσεως for δεήσεως. This word, as well as the preceding καί, is wanting in III. 106. 157. 268. 254. 261. A. B. C. F. G. I. Co. Old Lat.; cf. *Com.*). [13] be delivered from *their* malice (ἀπαλλαγῶσι τῆς κακίας). [14] thine own .... hast sworn, and made covenants of good promises (the passage hardly admits of a literal translation; Wahl, *fœdera cum promissionibus eximiis juncta*).

Vers. 22-27. — [15] A. V.: whereas. [16] when we judge .... when we *ourselves* are .... Wherefore whereas men have lived dissolutely and unrighteously. (For ἀδίκους, III. 23. 106. 157. 248. 253. 254. 261. 294. Co. Old Lat. Syr. Arm. A. V. read ἀδίκως, which is also preferred by Grimm and Reusch.) [17] thou hast tormented *them* with. [18] For (καὶ γάρ). [19] very. [20] and held *them for* .... beasts. [21] a. [22] But they that would not be ... that correction, wherein he dallied with them. [23] *look* for what *things* .... grudged when they were punished. [24] for them whom (for οὓς X. read οὖν; οἷς, 248. 261.) (ἐδόκουν θεοῖς, 106. 261.). [25] when they *saw it*, they acknowledged *him to be* the. [26] to know. [27] and therefore came extreme damnation.

Chapter XII.

Ver. 1. **Incorruptible.** In the sense of *imperishable, eternal.* The Vulgate has here, as at the beginning of the fourth chapter, the addition: "*O quam bonus et suavis est, Domine, spiritus tuus in omnibus!*"

Ver. 2. **Little and little.** This is said in distinction from immediate and total destruction, such as is spoken of in verse 19 of the previous chapter.

Ver. 3. **Hatedst.** Cf. verse 24 of the eleventh chapter, and verse 8 in the present one, where the love of God for all his creatures is set forth. Here the sin of these men is put in the foreground; and that perhaps, rather than the persons themselves, is thought of. Still, it is not easy to reconcile the ideas of verses 2 and 3, if the author is thinking in both of the same class of persons.

Ver. 5. **Σπλαγχνοφάγων ἀνθρωπίνων σαρκῶν θοῖναν**, sacrificial feast of those devouring human flesh, θοῖναν being thus made the object of μισήσας in verse 3. Grimm, on the other hand, would read σπλαγχνοφάγους, and connect it with θοῖναν in the sense of *celebrating a sacrificial feast from human flesh*, which gives a much smoother sentence. The word σπλαγχνοφάγος is said to be found nowhere else. I would also, with Grimm, connect αἵματος with θοῖναν. Cf. trans.

Ver. 6. **Ἐκ μέσου μυσταθείας σου.** This is the reading of the *text. rec.*, and is the one supported by the majority of MSS.; but the text is undoubtedly corrupt, no such word as μυσταθεία occurring elsewhere, while it gives with any reasonable etymology no good sense. The passage must therefore be reconstructed with the aid of the variations of the codices. Cf. *Text. Notes.*

Ver. 7. **Ἀποικίαν.** We might have expected, rather, ἐποικίαν, since Palestine after Abraham's time was looked upon as the fatherland of the Israelites.

Ver. 8. **As men.** This would seem to confirm the idea expressed above (verses 3 and 4), that a distinction is there tacitly made between men as such and their sins. — **Wasps.** The same word rendered in the LXX. by σφήξ, *hornet*, is found at Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12.

Ver. 10. **Ὁ λογισμὸς αὐτῶν.** Their way of thinking ordinarily is meant, and so their *disposition, heart.* Cf. Ecclus. xxvii. 7; 2 Macc. vi. 23, vii. 21; 4 Macc. ix. 30. It is used by one of

the later Fathers in the sense of *intention.* Cf. Sophocles' *Lex.*, *ad voc.*

Ver. 11. **A cursed seed,** *i. e.*, cursed in Canaan. — Ἄδειαν (Lat., *securitas*), *freedom from fear, security, amnesty.* Cf. Herod., ii. 121, 6; Thucyd., iii. 58; and for a similar thought, xi. 23. Bretschneider, however, would give to the word here the sense of *license, indulgence* (*venia peccandi*), and would translate: "*Et tu, neminem timens, potestatem fecisti illis eorum, in quibus peccarunt.*" But it is possible that here the meaning of "opportunity" would be more suitable than any of those hitherto suggested. That is, it was not from fear that God gave them opportunity to sin. This meaning of the word is also historically well supported in the later ecclesiastical Greek. Cf. Sophocles, *ad voc.*

Ver. 15. Αὐτὸν τόν, **even him.** As weak, human rulers often do, and much less to do anything worse than this.

Ver. 16. Ἡ γὰρ ἰσχύς σου δικαιοσύνης ἀρχή. It is not necessary to suppose, with Keerl and others, that the author would emphasize the power of God at the expense of his holiness. It may mean that God is so great that He has no (apparent) necessity to do wrong; or it might refer to the divine power as an absolute quality which in itself presupposes the presence of other absolute qualities, holiness included.

Ver. 17. **In** (ἐν) **them that know it,** *i. e.*, know that God is Almighty, but do not act accordingly. — Ἐξελέγχειν means *to search out, test;* then *to convict, expose.*

Ver. 18. Σὺ δέ. Codd. 23. 106. 254. 261. 296. omit δέ, and probably on account of the difficulty of the construction, these words implying that some other person had been spoken of. The writer in fact probably had the class of whom he had just spoken (verse 17) in view. — **With clemency,** ἐν ἐπιεικείᾳ, in distinction from strict law.

Ver. 19. **Repentance for sins,** *i. e.*, opportunity for repentance.

Ver. 20. In the A. V. the words καὶ δεήσεως after προσοχῆς are left unnoticed; for which course, as it will be seen, there is considerable manuscript authority. Still, it is not unlikely that the reason why it is wanting in so many MSS. is that it was not understood. The majority of critics would give the word the meaning of *pity, compassion,* following the analogy of the Hebrew word תְּחִנָּה at Josh. xi. 20; Ez. ix. 5. Grimm, however, would render by *condescension,* from the idea of God's stretching out his hands as a petitioner. Cf. Rom. x. 21. I read δεήσεως, *forbearance,* with X.

Ver. 24. **Crocodiles, frogs, and serpents are meant.** Cf. xi. 15, and also the account in Ex. chaps. iv.–xi.

CHAPTER XIII.

1 FOOLISH were [1] all men by nature, who were [2] ignorant of God, and could not out of the good *things* that are seen know him that is; nor on considering the works 2 acknowledged [3] the workmaster; but deemed either fire, or wind, or swift air, or circuit of stars, or violence of water,[4] or lights of heaven, *to be* gods which govern 3 the world. If now, they through delight in their beauty [5] took them *to be* gods, they ought to have known [6] how much better the Lord of them is; for the first Author 4 of beauty created [7] them. But if they were astonished at *their* power and working, they should have understood [8] by them, how much mightier he is that made them. 5 For by the greatness and beauty of things created the Maker of them is relatively 6 seen.[9] But yet for this *they* are little to be blamed; [10] for even they easily err,[11] 7 who seek [12] God, and are [13] desirous to find *him.* For in that they are engaged with [14] his works they search diligently [15] and trust the appearance; [16] because the 8 *things are* beautiful that are seen. But, on the other hand, they are also not [17] to 9 be pardoned. For if they were able to know so much, that they could explore [18] the 10 world, wherefore did they not sooner find out the Lord thereof? [19] But miserable *are* they, and in dead things are their hopes, who called *them* gods *which are* works of men's hands, creations of art in gold and silver, and representations of beasts, or a 11 useless stone, a work [20] of an ancient hand. And may be, also, a carpenter saws down

Vers. 1–3. — [1] A. V.: Surely vain *are* (γάρ is epexegetical, and μέν not to be rendered, at least, not by "surely;" better, also, the imperf., on account of the following παρῆν, ἴσχυσαν, etc.). [2] are. [3] neither by . . . . did they acknowledge. (Fritzsche adopts προσέχοντες from III. X. 23. 106. 157. 248. 254. 261. 296. Co. — *text. rec.*, προσχόντες, *i. e.*, προσοσχόντες; but cf. xiv. 30). [4] the swift, ... the circle (κύκλος = circuit; cf. vii. 18, 19). . . . . the stars, or the violent water (see *Com.*). [5] the lights . . . . the gods . . . . With whose beauty if they being delighted. Before θεούς, ταῦτα is inserted by III. 23. 106. 157. 248. 253. 254. 261. 296. Co. Syr. Ar. Arm., and it is adopted by Fritzsche. [6] A. V.: let them know (γνώτωσαν = *sie hätten einsehen sollen*, Wahl; so Coverdale, "yet shulde they haue knowne;" cf. Winer, p. 310 f.). [7] hath created.

Vers. 4–10. — [8] A. V.: virtue (ἐνέργειαν) let them understand (νοησάτωσαν; see preceding verse). [9] the creatures proportionably . . . . is seen. Fritzsche receives καί before καλλονῆς from 55. 248. 253. 254. 296. 296. Co. Euseb. Athanas. Chrys. Cyrill. Theod. Arm. It is omitted in the common text, but II. has it after καλλ. [10] A. V.: the less to be blamed (μέμψις ὀλίγη). [11] they peradventure err. [12] seeking. [13] *omits* are. [14] being conversant in. [15] *him* diligently. [16] believe *their* sight (see *Com.*). [17] Howbeit (δέ is omitted by 106. 261.) neither *are* they. [18] could aim at (δύνωνται στοχάσασθαι; *aim at* is the literal meaning of the latter word, but it does not here suit the context). [19] how . . . . the Lord thereof (τούτων, *i. e.*, the world in its different parts; τούτου, 106. 261.). [20] dead *things is* their

a suitable tree, takes off skillfully its entire bark, and fashioning it beautifully makes
12 of it a vessel useful for the service of life; and using the refuse of his work for the
13 preparation of food he sates himself; but what is left over from them, that is good for nothing, a crooked piece of wood and deformed with knots, he takes and carves as occupation for his idleness and forms it with an experience gained by leisure and
14 fashions it to the image of a man; or he makes it like some inferior animal, laying on ochre, and with paint coloring its skin red and painting over every fleck in it;
15 and having made a suitable niche for it, he sets it in a wall and makes it fast with
16 iron. In order that it may not fall, therefore it is that he provided for it, for he knows that it is unable to help itself, even because it is an image and has need of
17 help.[1] But on praying for *his* goods, and[2] his wife and children, he is[3] not
18 ashamed to appeal to[4] *that which hath* no life; and for[5] health he calleth upon *that which is* weak; and[6] for life prayeth to the dead; and[7] for aid humbly beseecheth that which is least experienced;[8] and for a journey[9] *he asketh of* that
19 which cannot set a foot forward; and respecting gains and business, and good success with the[10] hands, asketh ability to do of that which is weakest as to its hands.[11]

hope . . . . *which are* the work of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone, good for nothing, the work.

Vers. 11-16. —[1] A. V.: Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought *it* handsomely, and made a vessel *thereof* fit for the service of *man's* life; and after spending the refuse of *his* work to dress *his* meat, hath filled himself; and taking the *very* refuse among those, which served to no use, *being* a crooked piece of wood, and full of knots, hath carved *it* diligently, when he had nothing else to do, and formed it by the skill of *his* understanding, and fashioned it to the image of a man; or made it like some vile beast, laying *it* over with vermilion, and with paint colouring it red, and covering every spot therein; and when he had made a convenient room for it, set it in a wall, and made *it* fast with iron: for he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help. For textual remarks on verses 11-16, see *Com.*

Vers. 17-19. —[2] A. V.: Then (δέ with μέν in the preceding verse) maketh he prayer for *his* goods, for. [3] and is. [4] speak to (προσλαλῶν, *speaks to* in prayer, as the context shows; hence, *appeals to*). [5] For. [6] *omits* and. [7] *omits* and. [8] *that which is* dead (III. 157. 248. Co., τὸ νεκρόν) . . . hath least means to help (τὸ ἀπειρότατον). [9] good journey. [10] for gaining and getting, and *for* good success of his. [11] *that is* most unable to do anything.

Chapter XIII.

Ver. 2. **Violent water** (A. V.). What is meant is water acting with great force, and we have so rendered.

Ver. 3. Γενεσιάρχης = **beginning of origin.** The word is found only here in the Apocrypha. Grimm suggests that the writer may have coined it. It is used, however, by some of the church Fathers. Cf. Sophocles' *Lex., ad voc.*

Ver. 6. **For even they,** καὶ γὰρ αὐτοί, *i. e.,* those among the Israelites who are real seekers after wisdom. So Grimm. Gutberlet renders: "For they perhaps err while they seek God and have the wish to find him."

Ver. 7. **For being engaged.** Not the Israelites just referred to, but those mentioned in the first part of verse 6. — *Trust the appearance,* or *are persuaded by the view.* Something like "when they should not" is to be understood.

Ver. 9. **The world,** τὸν αἰῶνα. Cf. xiv. 6; xviii. 4. On the use of the Greek word as a rendering for the Hebrew עוֹלָם, cf. Girdlestone, p. 504 ff.

Ver. 10. **To show art in** (A. V.), ἐμμελέτημα. Lit., *that in which one is exercised, a practice.* — **Work of an ancient hand.** Its age, and possibly the fact that its origin was unknown, was the ground on which it was prized.

Ver. 11. **Saws down,** ἐκπρίσας. Lit., *saws out,* i. e., from a row of trees in a forest. — Εὐκίνητον. **Suitable,** because *easily worked.* Cf. vii. 22. — Χρήσιμον . . . . εἰς. In the later Greek the accusative with this preposition is often used as a circumlocution for the dative; but in the present instance it was naturally to have been expected. Cf. also Luke xiv. 35; 1 Tim. iv. 8; 2 Tim. iii. 16.

Ver. 12. **Sates himself,** ἐνεπλήσθη. Not an unimportant part of the description. The author would say by it that the idol-maker first attends to his bodily wants, and regards his idol only as a secondary matter. See the following verse.

Ver. 13. Ὄζοις συμπεφυκός. Lit., *with branches grown together.* — Ἐν ἐπιμελείᾳ ἀργίας (ἐρασίας, III., *et al.*) αὐτοῦ. Lit., **in the care** (*i. e.,* employment) **of his leisure.** — Ἐμπειρίᾳ ἀνέσεως (*συνέσεως, text. rec.* and A. V.); but the former is supported by II. III. X. 23. 68. 106. 157. 253. 296. Ald., and adopted by Fritzsche.

Ver. 14. Μίλτος, *red earth, red chalk,* or *ochre.* — φύκει, **With paint.** The φύκος (Lat., *fucus*) was a sea-weed, from one kind of which a red color was prepared, which was used by Greek women as a cosmetic to give a florid complexion.

Ver. 17. Γάμων. The plural does not necessarily prove that he is supposed to have had more than one wife, but may refer to the wife's family, or to the marriage relations in general. Cf. also xiv. 26; Xen., *Cyr.*, viii. 4. 19.

Chapter XIV.

1 Again, one undertaking a sea voyage,[1] and about to pass through raging waves,
2 calleth upon a piece of wood more rotten than the vessel[2] that carrieth him. For
3 that desire of gain devised,[3] and a workman prepared[4] *it* by *his* skill. But thy
providence, O Father, steers it through;[5] for thou hast vouchsafed a way also in[6]
4 the sea, and a safe path amidst waves; shewing that thou canst save from every-
5 thing, in order that a man may also embark[7] without art. But thou desirest[8] not
that the works of thy wisdom should be unemployed,[9] and therefore do men commit
their lives to a most insignificant piece of wood, and passing through[10] billows are
6 preserved by means of a raft.[11] For in the old time also, when the proud giants
perished, the hope of the world directed by thy hand escaped on a raft,[12] and left to
7 the *after* world[13] a seed of posterity.[14] For blessed is the wood whereby righteous-
8 ness cometh to be. But that which is made with hands *is* cursed, as well it, as he
that made it: he, because he made *it;* and it, *because, being* corruptible, *it* was
9 called god. For the ungodly and his ungodliness are both in like manner[15] hateful
10 unto God; and indeed[16] that which is made shall be punished together with him that
11 made *it.* Therefore also[17] upon the idols of the Gentiles shall there be a visitation;
because as a creation of God they became[18] an abomination, and stumbling-blocks
12 to the souls of men, and a snare to the feet of fools.[19] For the devising of idols *was*
the beginning of *spiritual* fornication, and the invention of them the corruption of
13 life. For neither were they from the beginning, nor[20] shall they be for ever.

14 For by the vain fancy[21] of men they entered into the world, and therefore was
15 their speedy end decreed.[22] For a father afflicted with untimely mourning,
when he had made an image of a child early[23] taken away, now honored *him* as a
god, who was already a dead person,[24] and delivered to those that were under *him*
16 ceremonies and sacrifices. Whereupon[25] in process of time the[26] ungodly custom
grown strong was kept as a law, and graven images were accustomed to be wor-
17 shipped by order of rulers.[27] Of those[28] whom men could not honor in presence,
because *they* dwelt far off, they prepared an imitation of the form[29] from far, and
made a clear[30] image of the[31] king whom *they* honored, to the end that by their
18 zeal[32] they might flatter him that was absent, as if he were present. And to an in-
crease of *idolatrous* service, also, did the ambition of the artificer impel the igno-
19 rant.[33] For he, forthwith desirous[34] to please one in authority, forced *all* his skill
20 to make the likeness as beautiful as possible.[35] But[36] the multitude, carried away[37]
by the charm[38] of the work, held him now for an object of worship, who[39] a little
21 before was honored as[40] a man. And this became[41] an occasion to deceive the

Vers. 1-5. — [1] A. V.: preparing himself to sail (the words, στέλλειν πλοῦν, were used technically for undertaking a sea voyage at the time our book was written). [2] The reading of III. 157. Old Lat. (Coverdale, "stock") Ar. ξύλου, for πλοίου agrees well with the context, but it can scarcely be original; cf. ver. 5. [3] A. V.: the raging waves .... verily (μέν) desire .... devised that. [4] the workman built. For τεχνίτης II. III. 68. 157. Co. Clem. of Alex. read τεκνῖτις. The former is preferred by Grimm, Reusch, and Fritzsche as more suitable to the context. The two were often confounded in the old MSS. [5] A. V.: governeth it (διακυβέρνᾳ; διακυβερνᾶται, 106. 261.). [6] made a way in (δέδωκας καὶ ἐν). [7] hath in the .... all *danger:* (for ἐκ παντός — cf. x. 12 — III. Old Lat. offer the plural of the latter; Coverdale, "in all thinges") yea though (ἵνα κἄν; the first is omitted by 23. 253.; the second is read as καί in III. 55. 106. 248. 261. 296. The variations probably arose from the supposed difficulty of the construction; Coverdale, "yee though a man wente to the see without shippe") a man went to sea. [8] Nevertheless thou wouldest. [9] idle (not sufficiently clear). [10] passing the (διελθόντες). [11] rough sea in a weak vessel (σχεδίᾳ, here a *raft* or *float*) are saved.

Vers. 6-13. — [12] A. V.: governed (κυβερνηθεῖσα) .... in a weak vessel (ἐπὶ σχεδίας). [13] *all* ages (αἰῶνι; II. — by first hand — X. have the article before this word; cf. ver. 13; vi. 26; x. 1). [14] generation (see *Com.*). [15] whereby righteousness cometh (γίνεται) .... *are* both alike (ἐν ἴσῳ). [16] For. [17] even. [18] in the creature ... are become. [19] the unwise. [20] neither.

Vers. 14-19. — [21] A. V.: vain glory (see *Com.*). [22] shall they come shortly to an end (τέλος has the article in III. 55. 157. 248. 254. 261. Co.; but it is better omitted with the other authorities; cf. Winer, p. 155 ff.). [23] hath made .... *his* child soon. [24] which was then (III. 296. read τὸν πότε) a dead man. [25] Thus (εἶτα). [26] an. [27] were worshipped by the commandments of kings (marg., *tyrants.*). [28] omits *Of those.* [29] took the counterfeit of *his* visage. [30] an express. [31] a. [32] *this their* forwardness (σπουδῆς has the article except in III. 55. 106. 157. 254. 261.; cf. xix. 2). [33] Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. [34] peradventure (Jun., *fortasse*) willing (τάχα — βουλόμενος). Fritzsche strikes out the article before κρατοῦντι, on the authority of III. X. C. 253. 254. 261. Ald. It is wanting also in II. [35] A. V.: forced *all* his (τῇ, and hence "his," according to the principles followed by the A. V., should be in italics) .... resemblance of the best fashion (τὴν ὁμοιότητα ἐπὶ τὸ κάλλιον).

Vers. 20-25. — [36] A. V.: And *so.* [37] allured (ἐφελκόμενον). [38] grace. (The reading εὐχαρές (III. C.) for εὔχαρι is rejected by the best critics. According to Reusch, the word εὐχαρής does not exist: but it is found in the *Rhetoric* of Menander, 274, 5. See Sophocles, *ad voc.*). [39] took *him* now for a god, which. [40] *but* honored *as.* [41] was.

world : that[1] men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Afterwards it[2] was not enough for them, that *they* erred respecting[3] the knowledge of God; but even while they lived in a great[4] war of ignorance, *those* so great 23 evils[5] called they peace. For whilst they slew their children in sacrifices, or used 24 secret ceremonies, or mad revellings according to other[6] rites, they kept neither lives nor marriage bed[7] any longer undefiled; but either one slew another treach- 25 erously, or offended[8] *him* by adultery. And there reigned universally without discrimination bloodshed and murder,[9] theft and dissimulation, corruption, unfaithful- 26 tion, tumults, perjury, disquieting of good *men*, forgetfulness of good turns, defiling 27 of souls, abuse of sex,[10] disorder in marriages,[11] adultery, and lasciviousness.[12] For 28 the worshipping of vain idols[13] is beginning, and cause, and end,[14] of all evil. For either they are mad in their festivities,[15] or prophesy lies, or live unjustly, or *else* 29 lightly forswear themselves. For insomuch as their trust is in idols, which have no 30 life, though they swear falsely, *yet* they look not to be hurt. But for both shall they be justly punished: because they thought evil[16] of God, giving heed unto 31 idols, and *also* unjustly swore in deceit, despising holiness. For *it is* not the power of them by whom they swore,[17] but Justice for sinners, that will always come upon the transgression of the unjust.[18]

[1] for. [2] Moreover *this* (εἶτα; cf. ver. 16). [3] in (περί). [4] whereas .... the great. [5] plagues. [6] made (probably a misprint; Gr., ἐμμανεῖς) .... of strange (Nannius, Bauermeister, Tischendorf, and Gutberlet would write ἐξάλλων). [7] marriage (see *Com.*). [8] traitorously, or grieved. [9] So that there reigned in all *men* without exception (marg., *confusedly*. Fritzsche justly receives πάντα (for πάντας, which is too strong) from II. III. X. C. 55. 68. 106. 157. 248. 254. 261. 296. Co. Old Lat. Syr. Ar. Arm.) blood, *man*slaughter (see *Com.*)

Vers. 26-31. — [10] A. V.: changing of kind (marg., *sex*). [11] (See *Com.* at ver. 24). [12] shameless uncleanness (ἀσέλγεια). [13] idols not to be named (see *Com.*). [14] the beginning, the cause, and the end. [15] when they be merry. [16] Howbeit *for* both *causes* .... *both* because .... thought not well. [17] swear (Fritzsche receives ὀμνυμένων from III. X. 55. 106. 157. 261. Ald. It is also the reading of II.; *text. rec.*, ὀμνυομένων). [18] *it is* the *just* vengeance of sinners, *that* punisheth always the offence of the ungodly.

Chapter XIV.

Ver. 2. **Skill,** σοφία. This Greek word is here employed, doubtless for a good reason, as distinguishing the work of the shipbuilder from that of the idol-maker, which was mere ἐμπειρία.

Ver. 3. Grimm calls attention to the fact that Herodotus is the first to use πρόνοια of the providence of God (iii. 108); and, among the philosophers, Plato.

Ver. 4. **Ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ, in order that one may embark without art;** *i. e.*, that he may trust, instead of his art, the divine guidance and protection. This was true of Noah, as is afterwards shown.

Ver. 5. **Works of thy wisdom.** The staples of commerce are meant. The play on words here to which our author was much addicted is worthy of notice: μὴ ἀργὰ εἶναι .... ἔργα. — Σχεδία means, first, a *light boat, raft, float;* and then, any *ship.*

Ver. 6. **Seed of generation, σπέρμα γενέσεως.** That is, seed by which the generations of men were preserved. Others understand it in the sense of *semen genitale.*

Ver. 7. **For blessed is the wood.** There is no evidence that this is a gloss from a Christian hand, or that it has any direct reference to the cross of Christ. The wood may be meant which in general is used for a good and righteous purpose, or particularly that of Noah's ark. It is possible, on the other hand, that the author may have had in view the sceptre of a king, or the staff of Moses.

Ver. 9. The sentiment expressed can scarcely be harmonized with the author's view at xi. 24 ff., and is in itself unscriptural. "Generally speaking, the positive and strong terms ἀδικεῖν, ἀσεβεῖν, ἀνόσια ποιεῖν, which occur often in classical Greek, are met with in Scripture far more rarely than ἁμαρτάνειν (to which ἀσεβεῖν is parallel in Wisd. xiv. 9; Ecclus. xv. 20), which in the classics was far less highly ranked in its moral and religious sense. Herein is manifested, on the one hand, the far deeper religious views of Scripture which estimates "failure," or sin of omission, so seriously; and, on the other hand, its deeper humanity, which does not resort to the strongest terms to designate what is sinful. The words in Wisd. xiv. 9, represent accordingly an unscriptural view." See Cremer's *Lex.*, under ἀσεβέω.

Ver. 11. **Ἐν κτίσματι Θεοῦ, in a creation of God.** As God's creation, they have been perverted to what is an abomination.

Ver. 12. Πορνεία is here fornication in a spiritual sense, according to Old Testament usage. — Φθορὰ ζωῆς. The first word, which was sometimes used for *seduction* (of a maiden), seems to have been chosen with reference to the context. It is also used in the Fathers (cf. Sophocles' *Lex.*, *ad voc.*) in the sense of "abortion," which likewise would give a good sense: "an abortion of life." The latter word may be taken in its noblest sense as the life for and with God.

Ver. 14. **Κενοδοξίᾳ,** *vanity, conceit.* Here used, as the following verse shows, in the sense of *vain illusion, fancy.* The word is rendered by the A. V. at Phil. ii. 3, as in the present passage, by "vain glory."

Ver. 15. **Μυστήρια καὶ τελετάς = secret services and festivals** (for the dead). The mysteries, as is well known, were certain religious solemnities, the most celebrated of which were those of Ceres at Eleusis. It is supposed that they consisted

mostly of scenic, mythical representations. See art. "Mysterien," in Herzog's *Real-Encyk.*, x. 145–150. — Τελετή, *a finishing, making perfect.* It was used of initiation into the Mysteries, or, in general, of the celebration of the same. Cf. Herod., ii. 171. It came afterwards to be applied to the celebration of any religious rite or festival. The τελεστής was the initiator.

Ver. 16. The thought is, that what was first a simple family observance became, in process of time, a binding custom of the State.

Ver. 18. **Ignorant.** Those who did not know, perchance, who was meant to be represented by the image, or the circumstances under which it first came to be honored.

Ver. 19. Ὁμοιότητα, *resemblance, likeness.* Like a statue of marble, or a painted picture. — Ἐπὶ τὸ κάλλιον, *as beautiful as possible.* The object was to flatter the person represented.

Ver. 21. Ἐγένετο τῷ βίῳ εἰς ἔνεδρον = *became a snare to the life.* Βίος has for secondary meanings: *manner of life, occupation,* and *common life* (or, *the world we live in*), as also *a place of abode.* Here the meaning seems to be that the fact mentioned was a source of danger to men. — **Incommunicable name.** Cf. Deut. vi. 4; Is. xlii. 8. "*Nomen non communicandum idolis non tribuendum.*" Bretschneider.

Ver. 23. Κῶμος. The word means a joyful festivity, with music and dancing; a carousal; especially, a festal procession in honor of Bacchus, or of a victor at the games.

Ver. 24. Γάμους. The plural is noticeable. Cf. xiii. 17. Here, however, it is evidently to be rendered by *marriage-bed.*

Ver. 25. The inevitable evil effects of a wrong belief are thus vividly portrayed, especially any belief that is contrary to the pure Biblical teaching concerning the divine Being. Cf. Rom. i. 28 ff. — Αἷμα καὶ φόνος. In the former case murder by the shedding of blood is meant; in the latter, any kind of murder. — Ταραχή. The word was used of *political confusions, tumults,* by Xenophon also.

Ver. 26. Θόρυβος ἀγαθῶν. The latter word might be used as neuter. In this case the uncertainty of the tenure of property would be meant.

Ver. 27. Ἀνωνύμων, not to be named (A. V.). They are called "nameless" in the sense that they are nothing (Gal. iv. 8; 1 Cor. viii. 4), or that they are without glory, despicable. The former agrees better with Scriptural usage.

Ver. 28. **Mad in their festivities.** They carried their ordinary carousals to the point of delirium.

Ver. 31. Παράβασιν, **transgression.** Here sin is marked as a deviation from that which the law had prescribed. Cf. Rom. iv. 15; v. 13.

Chapter XV.

1 But thou, our God, *art* gracious and true, long-suffering, and in mercy rulest [1] all
2 *things.* For if also [2] we sin, we are thine, knowing thy power; but we will not sin,
3 knowing that we are counted thine. For to know thee *is* perfect righteousness;
4 and to know thy power a [3] root of immortality. For neither did a wicked invention of human art [4] deceive us, nor an image painted [5] with divers colors, painters' fruit-
5 less labor; the sight whereof enticeth a fool to lust,[6] and he desires [7] a lifeless
6 form of a dead image.[8] Both they that make *them* and [9] they that desire, and that
7 worship them, are [10] lovers of evil *things,* and *are* worthy of such hopes.[11] For a [12] potter, kneading [13] soft earth with much labor, fashioneth each one [14] for our service; yea,[15] of the same clay he fashions [16] both the vessels that serve for clean uses, and such as serve to the contrary, all in the same manner; [17] but what is the use of each
8 one of these two,[18] the potter is judge.[19] And employing himself ill,[20] he maketh a vain god of the same clay, he who [21] a little before was made of earth,[22] and within a little while after returneth to that, out of which [23] he was taken, the loan of his
9 soul being demanded back. Notwithstanding his care is, not that he is about to give out,[24] nor that life [25] is short; but he [26] striveth to excel goldsmiths and silversmiths, and imitates workers [27] in brass, and counteth it a [28] glory to make what is

Vers. 1–5. — [1] A. V.: O God . . . . ordering. [2] *omits* also (καί). [3] yea, to know . . . . *is* the. [4] the mischievous invention of men (ἀνθρώπων κακότεχνος ἐπίνοια: "der Menschenkunst arge Erfindung," Bunsen's *Bibelwerk;* "arger Menschenkunst Erfindung," Grimm). [5] spotted. [6] the painter's . . . . fools (Fritzsche receives ἄφρονι from III. — apparently first hand — X. 55. 106. 254. 261. Old Lat. Ar.; II. C. 23. Syr. Arm., ἄφροσιν) to lust *after it* (εἰς ὄρεξιν, adopted by Fritzsche from III. X. C. 23. 55. 106. 157. 248. 253. 254. 296. Co. Old Lat. Syr. Ar. Arm.; *text. rec.,* ὄνειδος; marg. of A. V., *turneth a reproach to the foolish*). [7] *so* they desire. [8] the form of a dead image, that hath no breath.

Vers. 6–9. — [9] A. V.: *omits* and. [10] *them* and they that worship *them are.* [11] to have such things to trust upon. [12] For (καὶ γάρ = *etenim*) the. [13] tempering (θλίβων). [14] soft earth, fashioneth every *vessel* with much labour (*text. rec.* omits ἐν before ἕκαστον, but it is found in III. X. C. 106. 157. 248. 253. 254. 261. 296. Co. Old Lat., and is adopted by Grimm, Reusch, and Fritzsche). [15] yea (ἀλλ', but with an intensive force, as in A. V.). [16] maketh (ἀνεπλάσατο). [17] likewise *also* all such as serve ("as serve" is not in the Greek) to the contrary. [18] either sort (Cod. II., with 23. Ald., has ἑτέρου — *text. rec.,* ἑκατέρου; — ἑκατέρων, 253., which is adopted by Fritzsche and Grimm; the Greek of the entire member runs: τούτων δὲ ἑκατέρων τίς ἑκάστου ἐστὶν ἡ χρῆσις). [19] the potter *himself* is the judge. [20] his labours lewdly. [21] *even he* which. [22] earth *himself.* [23] *to the same* (εἰς ταύτην — i. e., earth — is to be supplied before ἐξ ἧς) out of the which. [24] when his life which was lent him shall be demanded (cf. ver. 16 and *Com.* at that place) . . . . shall have much labour (the context requires the sense given above to κάμνειν; cf. *Com.* at iv. 16, and marg. of A. V.). [25] his life. [26] *omits* he. [27] endeavoureth to do like the workers. [28] *his.*

10 spurious.[1] His heart *is* ashes, and his hope more paltry [2] than earth, and his life
11 more despicable [3] than clay; for he knew not him that fashioned him,[4] and him
12 that breathed [5] into him an active soul, and implanted [6] a living spirit. But they counted our existence [7] a pastime, and life [8] a coming together [9] for gain; for, say they, *we* must be getting from whencesoever we can, yes, though it [10] be
13 by evil *means*. For this man, that of earthly matter maketh brittle [11] vessels and
14 graven images, knoweth that he sins above all *others*. But all are exceedingly foolish and more miserable than a child's soul, enemies of thy people, who hold
15 them in subjection.[12] For they also [13] counted all the idols of the heathen *to be* gods; which neither have use of eyes to see, nor noses to draw breath, nor ears to
16 hear, nor fingers of hands to handle; and their feet are useless for walking.[14] For a [15] man made them, and he that borrowed *his own* spirit fashioned them; for no
17 man can fashion a god equal to himself.[16] But [17] being mortal, he produceth [18] a dead *thing* with wicked hands; for he *himself* is better than the things which he worshippeth; in comparison with which he, indeed,[19] lived *once*, but they never.
18 And [20] they worship the animals [21] also *that are* most hateful; for being com-
19 pared together as it respects stupidity,[22] some are worse than others. Neither are they beautiful, as far as finding pleasure in the view of them as animals is concerned; and they failed also [23] of the praise of God and his blessing.

Ver. 9. — [1] A. V.: counterfeit *things* (κίβδηλα).

Vers. 10-14. — [2] A. V.: vile. [3] of less value. [4] forasmuch as he knew .... his Maker (τὸν πλάσαντα αὐτόν; III. C. 55. 157. 254. Ar. read ποιήσαντα for the participle; but it is rejected by Grimm, Reusch, and Fritzsche. It would seriously mar the comparison). [5] inspired (ἐμπνεύσαντα). [6] breathed in (ἐμφυσήσαντα). [7] life. [8] *our* time *here* (*marg.*: Gr., *life*). [9] a market (see *Com.*). [10] every way (ὅθεν δή) though it (κἄν; III. 55. 248. 254. Co. read καί; while C. omits the word). [11] this man (simply οὗτος, and we might have expected, therefore, to find in the A. V. the latter word in italics; not a few instances of this kind of inconsistency occur. It is indeed possible that the A. V. had some kind of authority for its course in these cases, but it is not easy to discover it. Cf. ver. 9, "his life") .... brickle. [12] himself to offend .... And all (πάντες; πάντων, III. C. 254. 296.) the enemies of thy people, that (the article before καταδυναστεύσαντες is supported by II. — by first hand — as well as by 23. 106. 253. 261. 296. Co., cited by Fritzsche) hold them in subjection *are* most foolish (Fritzsche adopts the comparative — for the superlative of *text. rec.* — from X. C. 106. 253. 261. Old Lat.), and *are* more miserable (see *Com.*) than very babes (Codd. III. C. 248. 296. with Co. read ψυχὰς νηπίων, and 55. 254. agree as it respects the latter word).

Vers. 15-19. — [13] A. V.: *omits* also (III. C. 55. 157. 248. Co. Old Lat. Syr. Ar. Arm. omit καί after ὅτι). [14] the use of eyes (lit., to whom is neither use of eyes for seeing) .... *as for* their feet, *they are* slow to go (ἀργοὶ πρὸς ἐπίβασιν). [15] *omits* a. [16] but (γάρ) .... make a god like unto himself (αὐτῷ ὅμοιον; as the context demands, the pronoun does not refer to God, but to the subject of the sentence; hence Fritzsche, for clearness, would change it to αὑτῷ; 23., ἑαυτῷ; 55. 248. 253. 254., αὐτῶν). [17] For (δέ, omitted by 261.). [18] worketh. [19] whereas he (for αὐτοῦ ὤν, Fritzsche receives from X., ἀνθ' ὧν; 158. 257. omit ὧν). [20] Yea. [21] worshipped *those* beasts. [22] *omits* as it respects stupidity (ἄνοια, *text. rec.*; 55., ἀγνοία; Grimm would prefer ἀνίᾳ — *bane*, *trouble*; Reusch and Fritzsche, following Tischendorf, adopt ἀνοίᾳ). [23] so much as to be desired in respect of beasts: but they went without (ἐκπέφευγε).

CHAPTER XV.

Ver. 1. Σὺ δέ is emphatic. Cf. for a similar thought Ex. xxxiv. 6.

Ver. 2. **For if also we sin.** The meaning seems to be that, though they might fall into sin, they did not utterly fall away from God and deny Him: they continued to recognize his power. — **But we will not sin.** "*Scimus nos ad tuam curam peculiarem pertinere, ideoque nos majorem debere gratiam.*" — Grotius. The author's views concerning what constitutes sin seem to have been far from clear, and his opinion of the Israelites quite too flattering. This arose from his fundamental principle, that the possession of the σοφία — which naturally the Israelites in general, as such, possessed — was the principal thing in morality. See Introd., under "Doctrinal Teaching."

Ver. 3. Cf. our Saviour's words at John xvii. 3. This could only be true of a knowledge of God which is not simply intellectual, but a knowledge that influences the heart and the feelings. — **Perfect** (ὁλόκληρος) **righteousness.** This adjective is also used at 1 Macc. iv. 47, *whole* (*stones*). Cf. Kuinoel also, at 1 Thess. v. 23 (*Obs.*, p. 147): "*Nam sensus est: vos Deus reddat sanctissimos. Populariter conjunguntur* πνεῦμα *et* ψυχή, *quibus vocabulis significantur animi sensa et cogitata, mens, animus ipse, sicut per* σῶμα *corporis facta.*" — **Root of immortality,** *i. e.* in its preventive influence.

Ver. 5. The A. V. reads εἰς ὄρεξιν, which is also adopted by Fritzsche, Grimm, and others, in accordance with the above-mentioned textual authorities. — Ἔρχεσθαι εἴς τι = εἶναι εἴς τι, **to serve for something.**

Ver. 9. **Βραχυτελῆ.** It is found nowhere else in the Bible, but occurs in ecclesiastical Greek. Cf. Sophocles' *Lex.*, *s. v.* It is formed like εὐτελής (εὖ, τέλος), *easily paid for*, *cheap*; then *mean*, *paltry*, *worthless.* It is here used in the sense of *fleeting*.

Ver. 11. The author at this point uses ψυχή and πνεῦμα in apparent distinction; but it is, as it should seem, only an apparent one; the accent being laid on the adjectives which qualify the two words, rather than on the words themselves. Cf. i. 4; viii. 19; ix. 15; xvi. 14; and verses 8 and 16 of the present chapter.

Ver. 12. **Pastime,** παίγνιον. Lit., *a toy*, from παίζω. — **Πανηγυρισμὸν ἐπικερδῆ.** A πανήγυρις (πᾶς, ἀγορά) was an assembly of the whole nation, especially for a public festival like the Olympic games;

then, any festival; and, as at such times there was much buying and selling, the meaning *market* also came to be attached to it.

Ver. 14. **Foolish and more miserable,** *i. e.*, with respect to ignorance and superstition.

Ver. 16. **Borrowed (his own) spirit,** τὸ πνεῦμα δεδανεισμένος. See verse 8: τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος, *the loan of his soul being demanded back.* Cf. *Text. Notes* and Luke xii. 20.

Ver. 17. Ἀνθ' ὧν αὐτός, **in comparison with which (the idols and their makers) he.** With the common text, αὐτοῦ ὧν αὐτός, there would be a peculiar use of the genitive of the relative in a partitive signification, and at the same time including within itself the two following clauses: "of whom he indeed lived; they, on the contrary, never." The Vulgate reads ὅς for ὧν (*quia ipse*). But it is not unreasonable to suppose that the Sinaitic MS. has in this case preserved the true reading, although standing alone.

Ver. 18. Ἄνοια γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα, **for being compared together as it respects stupidity** [or *fury?*] **some** [*animals*] **are worse than others.** So most commentators. Grotius adds the remark: "*Multo enim plus intelligit elephas, sollertior est vulpes aut simia; loquatior psittacus.*" Grimm, however, supposing that the subtilty of the serpent as described in Genesis (iii. 1) is referred to, would read, as appears above, for ἄνοια (ἀνοίᾳ, Fritzsche and Reusch) ἀνίᾳ, *bane, trouble,* which certainly is more in harmony with the context, especially the ἔχθιστα of the previous clause, if it be taken in its natural sense.

Ver. 19. **Failed also of the praise of God.** Cf. for the fact Gen. i. 21–25; iii. 14.

Chapter XVI.

1 Therefore by the like were they punished deservedly,[1] and by means of a[2] 2 multitude of monsters, tormented. Instead of which punishment, dealing graciously with thy[3] people, thou preparedst for them strange food for their hankering 3 desire, quails as nourishment:[4] to the end that those, while[5] desiring food, might through the ugly appearance[6] of the things[7] sent among *them* be diverted even from their natural appetite;[8] but that these, suffering want[9] for a short space, might 4 also[10] be made partakers of a strange food.[11] For it was requisite that upon them, exercising tyranny, should come unavoidable want;[12] but to these it should only be 5 shown[13] how their enemies were tormented. And truly[14] when the terrible[15] fierceness of reptiles[16] came upon them, and they perished through[17] the stings of 6 crooked serpents, thy wrath endured not for ever; but they were troubled for a short[18] season, for admonition, that having a sign of salvation, they might be put[19] 7 in remembrance of the commandment of thy law. For he that turned himself towards *it* was not saved by the *thing* that he saw, but by thee, *that art* the Saviour 8 of all. And in this also thou didst persuade our enemies,[20] that it is thou who 9 deliverest from all evil: for them the bite of locusts[21] and flies killed, neither was there found a[22] remedy for their life; for they deserved[23] to be punished by such; 10 but thy sons not even[24] teeth of venomous dragons overcame; for thy mercy came 11 to their aid,[25] and healed them. For they were stung,[26] that they might[27] remember thy words; and were quickly saved, lest[28] falling into deep forgetfulness, they 12 should become unsusceptible for[29] thy goodness. And truly, *it was* neither herb, nor plaster,[30] *that* restored them to health; but thy word, O Lord, which healeth 13 all *things*.[31] For thou hast power of life and death; thou both[32] leadest down to the gates of Hades,[33] and bringest up *again*.

14 A man, on the other hand, indeed killeth in his wickedness, but the spirit when it hath gone forth he bringeth not back; nor releaseth a soul that hath been received.[34] 15, 16 But it is not possible to escape thine hand. For ungodly men who denied

Vers. 1–3. —[1] A. V.: worthily. [2] by the. [3] beasts . . . . thine own. [4] meat *of* a strange taste, *even* quails to stir up their appetite (before εἰς ἐπιθυμίαν III. 55. 248. Co. Old Lat. insert οἷς, which would require the 2d per. sing., εὐεργέτησας, instead of the participle εὐεργετήσας). [5] they (ἐκεῖνοι μέν). [6] for the ugly sight (εἰδέχθειαν; δειχθεῖσαν, II. III. 68. 106. 253. Co. Ald. Old Lat. Syr. Ar. Arm.; but it is rejected by Grimm, Reusch, and Fritzsche). [7] *beasts.* [8] lothe even that, which they must needs desire. [9] but these suffering penury. [10] *omits* also (καί). [11] taste (γεύσεως; but by metonymy used for the thing tasted).

Vers. 4–8. —[12] A. V.: penury, which *they* could not avoid. [13] shewed. [14] For. [15] horrible. [16] beasts (θηρίων; the context shows that reptiles are meant). [17] these . . . . with. [18] small. [19] that *they* might be admonished, having . . . . to put *them*. [20] this thou madest thine enemies confess.

Vers. 9-14. —[21] A. V.: bitings of grasshoppers. [22] *any*. [23] were worthy. [24] the very (οὐδέ). [25] was *ever* by *them* (ἀντιπαρῆλθε). [26] pricked (marg., *stung*). [27] *they* should. [28] that not. [29] might be continually mindful of — marg., *never drawn from* — (ἀπερίσπαστοι means, literally, *not drawn hither and thither, not distracted;* 23. 253. read ἀπερίστατοι, *defenseless, helpless; see Com.*). [30] For *it was* . . . . mollifying plaister. [31] *things* (III. 55. 106. 157. 248. 254. 261. 296. read πάντας for πάντα). [32] *omits* both *and* down. [33] hell. [34] A man (δέ with the force of *on the other hand*) indeed killeth through his malice (μὲν τῇ κακίᾳ αὐτοῦ): and (δέ) the spirit when it is gone forth

that they knew[1] thee, were scourged by the strength of thine arm; with unaccustomed[2] rains, and[3] hails, and unavoidable showers, were they pursued;[4] and through
17 fire were they consumed. What, however, was[5] most to be wondered at: the fire had more force in the water, that quencheth all *things;* for the world[6] fighteth
18 for the righteous. For sometimes a flame was mitigated, that it might not burn up the creatures[7] that were sent against the ungodly, but themselves
19 might see and perceive that they were pursued by[8] the judgment of God. And at another time it burneth even in the midst of water above the power of fire, that
20 it might destroy the fruits of an unjust land. Instead whereof thou feddest thy[9] people with angels' food, and didst send them untiringly from heaven bread prepared, strong in every kind of pleasant relish[10] and agreeing to every taste.

21 For thy substance[11] declared thy sweetness unto *thy* children, and serving the appetite of the eater, transformed itself according to that which each one desired.[12]
22 But snow and ice withstood[13] fire, and melted not, that they might know that flaming fire flashing through hail and rain, destroyed[14] the fruits of the enemy.[15]
23 But this again did even forget its[16] own strength, that righteous ones might be nour-
24 ished. For the creation serving[17] thee, who art its[18] Maker, puts forth its[19] strength against the unrighteous for *their* punishment, and abateth it[20] for the ben-
25 efit of such as put their trust in thee. Therefore also[21] then was it altered into all kinds,[22] and was obedient to thy grace, that nourisheth all things, according to the
26 desire of them that had need, that thy sons, O Lord, whom thou lovest, might learn, that *it is* not the various kinds[23] of fruits *that* nourish[24] man; but *that it is* thy
27 word, *which* preserveth them that put their trust in thee. For that which was not destroyed by[25] fire, being warmed by a short lived[26] sunbeam, soon melted away,
28 that it might be known, that *we* must rise before[27] the sun to give thee thanks, and
29 before the break of day[28] pray unto thee. For the hope of an unthankful man[29] shall melt away as the winter's hoar frost, and shall run away as useless[30] water.

returneth not (ἀναστρέφει); neither the soul received up cometh again (παραληφθεῖσαν is rendered by Bunsen's *Bibelwerk*, *gefesselte*, *bound*, *i. e.*, in the underworld; but its more literal meaning seems preferable, εἰς ᾅδου being understood.

Vers. 16–20. — [1] A. V.: the ungodly that .... to know (cf. for a similar thought, xii. 27). [2] strange (ξένοις, but with the sense given above). [3] *omits* and. [4] and showers were they persecuted, that *they* could not avoid. [5] For which is (τὸ γάρ; "*Was aber .... war.* Grimm and Bunsen's *Bibelwerk*. Cf. Kühner, § 500, 2). [6] world (ὁ κόσμος = the material world). [7] the flame .... beasts. [8] persecuted with. [9] thine own (σου). [10] them from heaven bread prepared (for ἄρτον αὐτοῖς ἀπ' οὐρανοῦ ἔπεμψας, we have ἄρτον ἀπ' (ἐξ, 23. 155.) οὐρανοῦ (55. adds καί) παρέσχες (ἔπεμψας, 248. Co.) αὐτοῖς in III. X. 23. 55. 106. 155. 248. 253. 254. 261. 296. A. B. E. H. Co. Old Lat. Syr. Arm., and it is adopted by Fritzsche) without *their* labour (ἀκοπιάτως; so Wahl, *sine labore*; but it seems better to take the word, with Grimm and Bunsen's *Bibelwerk*, in the sense of *without cessation;* lit., *without getting tired;* see *Com.*), able to content (ἰσχύοντα; Grabe would read ἴσχοντα, following the Old Lat. — *in se habentem* — but it is rejected by Grimm, Reusch, and Fritzsche; cf. *Com.*) every *man's* delight.

Vers. 21–29. — [11] A. V.: sustenance (for ὑπόστασις, Nannius suggested the impossible reading, ὑπόσταξις; Grabe, ἀπόσταξις; cf. Bleek's *Com.* at Heb. i. 3, and our note below). [12] serving to the appetite .... tempered itself to every man's liking. [13] endured (lit., but not clear) the. [14] fire burning in the hail and sparkling in the rain, did destroy. [15] enemies (plur., but more idiomatically rendered by the sing.). [16] his. [17] the righteous might .... creature that serveth. [18] the (the article is found, but with the force of the possessive pronoun). [19] increaseth his. [20] his strength. [21] even. [22] *fashions* (πάντα, but the idea of being *changed into — all — kinds* is contained in the verb). [23] children .... might know .... growing (αἱ γενέσεις). [24] nourisheth. [25] of the. [26] with a little. [27] prevent. [28] at the dayspring (πρὸς ἀνατολὴν φωτός; see *Com.*). [29] the unthankful (155. has the plur.; cf. *Com.*). [30] unprofitable.

CHAPTER XVI.

Ver. 1. **Were they** (*i. e.*, the Egyptians) **punished.** The author takes up again the thread of thought dropped at xi. 16.

Ver. 2. This hankering desire, however, was looked upon as sinful by Jehovah, and severely punished. Cf. Numb. xi. 31 ff.

Ver. 3. The reason is given for what is said to have been done in verse 1. It was the Egyptians who lost their natural appetite, on account of the various hateful animals that intruded themselves into their dwellings and their food. — **But that these**, *i. e.* the Israelites, were made partakers of a new food. The quails before referred to are meant.

Ver. 5. **Upon them, the Israelites.** See Numb. xxi. 6 ff.

Ver. 6. **Having a sign of salvation,** namely, the brazen serpent. — **Might be put in remembrance.** Not the brazen serpent alone, but the trouble and the warning also, were calculated to do this.

Ver. 9. **Bites of locusts .... killed.** This fact, if it be one, is not derived from the Pentateuch. That certain species of locusts will bite, if molested, is no longer disputed; but the statement here made can only rest on the supposition that in this case a miraculous power was given to them.

Ver. 10. Ἀντιπαρέρχομαι (= ἀντιπάρειμι), *to march over against*, or *alongside of.* Here, with the added idea of being present to aid.

Ver. 11. Λόγιον. The diminutive of λόγος, in the sense of *command.* — **Falling into deep forgetfulness.** This somewhat peculiar form of ex-

pression, *εἰς βαθεῖαν ἐμπεσόντες λήθην*, is probably due to the idea of forgetfulness entertained by the Greeks as connected with the river Lethe. — *Ἀπερίσπαστοι*. A word belonging to the later Greek. Here apparently in the sense given above.

Ver. 12. **Thy word**, *i. e.*, thy expressed will. Cf. Ps. cvii. 20.

Ver. 13. On the expression *πύλας ᾅδου*, cf. Job xxxviii. 17; Ps. ix. 13, cvii. 18; Is. xxxviii. 10. Hades, according to the general representation of Scripture, is the kingdom of the dead, both of the good and of the evil, but especially the place where sinners receive the punishment of their evil deeds. Cf. Notes at Add. to Esth. ii. 7.

Ver. 17. The fire that fell with the rain and hail just spoken of, instead of being put out thereby, only raged the fiercer. Cf. LXX. at Ex. ix. 24.

Ver. 18. The two plagues described are here mixed together as though they had occurred at the same time. Schmid would explain the representation by supposing that the Egyptians sought to exterminate the insects through fire. It is a pure invention, however.

Ver. 20. *Τροφὴν ἐψώμισας τὸν λαόν σου*. This is one of the verbs which is commonly followed by two accusatives: one of a person, and the other of the thing. Cf. LXX. at Numb. xi. 4; Deut. xxxii. 13. At 1 Cor. xiii. 3, it is used in another sense: "Feed out all my goods." — *Ἀκοπιάτως* for *ἀκοπιάστως*, *untiringly*, is to be connected with *ἔπεμψας* (or *παρέσχες*). — *Πᾶσαν ἡδονὴν ἰσχύοντα*, **strong in** (with respect to) **every kind of pleasant relish**, or, using the participle transitively, *providing* (lit., *strengthening*) *every enjoyment*. The former is the rendering preferred by Grimm. Others take the participle in the sense of *excelling*, like the verb יָכֹל in Hebrew. It was taught in the Talmud, that as the child finds in the mother's milk various kinds of relishable things which the mother has eaten, so the Israelites in the manna. The same tradition seems here to be met with. The manna tasted to him who ate it just as the food which he at the time most desired would have tasted. Some Roman Catholics, regarding this tradition as fact, go so far as to hold that an actual transubstantiation took place, and that the manna was changed into the various other kinds of wished-for food.

Ver. 21. *Ἡ μὲν γὰρ ὑπόστασίς σου*. Schmid, Gutberlet, and others refer "thy substance" to the manna. Grimm says if it had referred to the manna, *αὐτοῦ* instead of *σου* would have been used, and that the substance, being of God is meant. But may not *σου* here be properly understood in the sense of "from thee"?

Ver. 22. The idea is that while the Egyptians were plagued through ice and snow, which the fire flashing through them could not melt, this ice-like substance, the manna, was not melted by the same agencies, but became food for the Israelites. Cf. Ex. xvi. 23; Numb. xi. 8. The manna (as it is here implied) was even cooked (ver. 20), and made ready to be eaten, by that which worked such evil to their enemies.

Ver. 26. Cf. Deut. viii. 3, and our Saviour's words at Matt. iv. 4.

Ver. 27. The statement just made is now illustrated by the case of the manna. **For that which was not destroyed by fire**, *i. e.* in the cooking, before it was sent down to the earth.

Ver. 28. *Πρὸς ἀνατολὴν φωτός*, **before daybreak**. Some commentators, without sufficient reason, take the preposition in the sense of direction, and suppose that our author, with the Essenes, would teach that one should pray with the face directed towards the rising sun. See Josephus (*Bell. Jud.*, ii. 8, § 5). Cf., however, Ps. v. 3; lvii. 8; lxxxviii. 13. The Mishna (Berachoth, i. 2) also, according to Gutmann, has a similar thought: "One should begin it [prayer] as soon as he can distinguish light blue and white (*i. e.*, at early dawn), and end with the shining out of the sun."

Ver. 29. *Ἀχάριστος*. We have translated by "unthankful;" but this seems hardly the right word to suit the context. Bretschneider remarks on the passage (*Lex.*, *ad voc.*): *'Ἀχάριστος significat vel nefandum* (*e. g.* *ἄδικος*, *v.* 24), *vel alienum a Deo, alienum a gratia, beneficiis Dei, quales Ægyptii idolatriæ dediti, ibi describuntur.*"

Chapter XVII.

1 For great *are* thy judgments, and hard to search out;[1] therefore undisciplined 2 souls fell into error.[2] For unrighteous *men* thinking[3] to oppress a[4] holy nation, being shut up in *their* houses,[5] prisoners of darkness, and fettered by[6] a long 3 night, lay banished[7] from the eternal providence. For while they supposed themselves to be[8] hid in *their* secret sins, they were in darkness through a thick[9] veil of forgetfulness, being fearfully[10] astonished, and thrown into confusion by[11] ap- 4 paritions.[12] For not even the nook that held them kept[13] *them* without fear;[14] but noises[15] sounded about[16] them and threw them into confusion,[17] and sad spectres[18]

Vers. 1-4. — [1] A.V.: cannot be expressed (*δυσδιήγητοι*, see *Com.*). [2] have erred. [3] when unrighteous men thought. [4] the. [5] they being . . . . in *their* houses, the (marg., *under* their *roofs*). [6] with the bonds of. [7] lay *there* exiled (marg., fugitives). [8] supposed to lie. [9] were scattered (for *ἐσκορπίσθησαν* III. C. 55. 106. 157. 254. B. C. H. read *ἐσκοτίσθησαν*, which Fritzsche adopts with Grimm, Apel, Bauermeister, but not Reusch) *under* a dark (see *Com.*). [10] horribly. [11] troubled with (too weak for *ἐκταρασσόμενοι*). [12] *strange* apparitions (marg., *sights*). [13] neither might the corner (*μυχός*; X., *μοιχός*; III., *μῦθος*) . . . . keep. [14] from fear (Fritzsche receives *ἀφόβους* (*text. rec.* II. X. 68., *ἀφόβως*) from III. C. 23. 55. 106. 155. 157. 248. 253. 254. 261. Co.). [15] noises *as of waters* falling down. [16] (*περικομπέω*; it is found only here in the Apoc.; cf. Thucyd. vi. 17.) [17] *omits* last clause (*ἐκταράσσοντες*, *text. rec.*, *καταράσσοντες*; X. 106. 261., *ταράσσοντες*; II. has not from the second hand, as Fritzsche states, *δεκταράσσοντες*, *i. e.*, *δ' ἐκταράσ*. That is the reading of II. from the first hand. By a second hand was written an *α* above, between the *κ* and *τ*, *i. e.*, *δὲ καταράσ*. Hence the original reading of II. is that which Fritzsche, following Grimm, adopted). [18] visions.

5 appeared unto *them* with frowning [1] countenances. And [2] no power of fire could [3] give *them* light; neither could the bright shining of the stars avail [4] to lighten that 6 horrible night. But there kept appearing unto them only a fire kindled of itself, very dreadful; and [5] being exceedingly terrified at that sight which was not seen, 7 they thought what was seen to be worse. The tricks of magic art failed, moreover, 8 and its vaunting of wisdom was tested to its disgrace.[6] For they that promised to drive away terrors and troubles from a sick soul, were sick themselves with a fear 9 worthy to be laughed at. For though no real object of terror made them afraid,[7] *yet* being scared forth both by the coming up of noxious insects, and the [8] hissing 10 of serpents, they died for fear, even refusing to see the air,[9] which can on [10] no side be 11 avoided. For wickedness, condemned by her own testimony,[11] is [12] timorous, and 12 being pressed by [13] conscience, always forecasteth grievous *things*. For fear is noth-13 ing *else* but a giving up of the means of succor [14] which reason offereth. But the expectation of succor, overpowered from within, counteth its ignorance more 14 than the cause that bringeth the torment. And they, sleeping the same sleep in the night which was really powerless and came from the recesses of the powerless 15 under-world, partly were harried by portentous apparitions, and partly were paralyzed by their heart failing them; for a sudden and unlooked-for fear came upon 16 them.[15] Since it was so, whosoever was there, losing all courage, was kept [16] 17 shut up in a prison without iron bars. For whether he were husbandman, or shepherd, or one of the laborers employed in the waste,[17] he was overtaken, and endured the [18] necessity, which could not be avoided; for they were all bound with one 18 chain of darkness. Whether *it were* a whistling wind, or a melodious song [19] of birds among the thick [20] branches, or a measured rise and [21] fall of water running 19 violently, or a terrible crash [22] of stones cast down, or a running that could not be seen of frisking animals,[23] or a roaring voice of most terrible [24] wild beasts, or a 20 rebounding echo from a mountain hollow [25]: it made them [26] swoon for fear. For the whole world shone [27] with clear light, and was engaged in unhindered labor; [28] 21 over them only was spread [29] a heavy night, an image of *that* darkness which should afterwards receive them; but they were [30] unto themselves more grievous than the darkness.

Ver. 4. — [1] A. V.: heavy (ἀμειδήτοις, *not smiling*, *dark*).

Vers. 5–10. — [2] A. V.: *omits* And. [3] the fire might. [4] flames of the stars endure. [5] Only there appeared unto them a . . . . for. [6] they thought the *things* which *they* saw to be worse than the sight *they* saw not (106. omits μή before θεωρουμένης, and supplies it before βλεπόμενα). As for the illusions of art magick, they were put down, and their vaunting in wisdom *was* reproved with disgrace. [7] of fear . . . . though no terrible *thing* did fear them. [8] scared (ἐκσεσοβημένοι; ἐκπεφοβημένοι, III. 106.; ἐκπεφοβουμένων, 261.) with wild beasts that passed by (κνωδάλων παρόδοις) and. [9] denying that *they* saw the air. [10] could of.

Vers. 11–15. — [11] A. V.: witness (*text. rec.*, μαρτυρεῖ; Fritzsche, with Grimm and Reusch, adopt μάρτυρι from III. X. 55. 248. 254. 296. Co.; C., μαρτυρίᾳ). [12] *is very*. [13] pressed with (cf. ver. 20). [14] betraying of the succours. [15] And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. (A. V. has a parenthesis inclosing vers. 11–13.) But they sleeping the same sleep *that* night, which was indeed intolerable, and which came upon *them* out of the bottoms of inevitable hell (for ἀδυνάτου ᾅδου μυχῶν 106. 261. read ἀδυνάτων μ.), were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them (Fritzsche receives ἐπεχύθη from X. 23. 106. 155. 253. *text. rec.*, ἐπῆλθεν).

Vers. 16-21. — [16] A. V.: So then (it does not bring out the transition forcibly enough; Gr., εἶθ' οὕτως) whosoever there fell down (ὃς δήποτ' οὖν ἦν ἐκεῖ, καταπίπτων; the last word seems to have the meaning *to lose courage*) was straitly kept. [17] a labourer (τῶν . . . . ἐργάτης μόχθων) in the field (marg., *desert*). [18] endured *that* (μένω seems to have here the peculiar meaning given it in the A. V.; so Grimm and Wahl; Bunsen's *Bibelwerk* renders: *erlag er* = *gave up to*, *was subjected to*). [19] noise. [20] spreading (ἀμφιλαφής = *taking in on all sides*, and so, *thickly grown*). [21] a pleasing (ῥυθμός). [22] sound (κτύπος often refers to the *crash* of thunder or the *clash* of arms; it comes from τύπτω). [23] skipping beasts. [24] savage (ἀπηνής — here in the superlative — is the same word that is rendered "terrible," — marg., "hideous" — a few lines before. It means "rough," and then "fearful," "horrible." For the gen. plur., III. has the nom. sing.). [25] the mountain hollows. Fritzsche receives κοιλότητος from II. III. X. 23. 55. 68. 106. 155. 248. 253. 254. 296. Co. Ald.; *text. rec.*, κοιλοτάτων. [26] A. V.: *these things* made them to. [27] shined. [28] none were hindered in their labour (the subject of συνείχετο — cf. Acts xviii. 5 in the Greek, the A. V. not rendering it correctly — is clearly ὁ κόσμος of the preceding line). [29] spread (Cod. II., with III. 68. 106. Ald., read ἐπέτατο — πετάννυμι — vulg., ἐπετέτατο, pluperf. pass. of ἐπιτείνω). [30] *yet* were they.

Chapter XVII.

Ver. 1. Δυσδιήγητοι, *difficult to make out*, *unsearchable*. The word is not elsewhere found.

Ver. 2. For the historical fact, cf. Ex. x. 23. — Banished from the eternal providence, *i. e.*, excluded from the benefits arising from it.

Ver. 3. Although not in harmony with the pointing of the *text. rec.*, it seems much better to connect the words, "under a thick veil of forgetfulness," with "to be hid," and the verse would then read: "For while they imagined that they

were hid in their secret sins under a dark veil of forgetfulness, they were fearfully astonished and thrown into great confusion by phantoms."

Ver. 4. Μυχός, **nook** (Lat., *sinus*, *recessus*, also *penetrale*). It refers to the retired part of the dwelling to which they were banished by the darkness. What is here and in the following verse given as historic fact is simply a fantastical enlargement of what is said of the Egyptians at Ex. x. 21 ff.

Ver. 5. Ὑπέμενον, **avail.** The verb means *to remain behind;* also, *to venture, undertake*, and *to be able*.

Ver. 6. It is simply meant that their terror magnified the evil not a little. They saw a fire, without anything to cause it; and their fear because of that which was hidden made this fire and light worse than the darkness.

Vers. 7, 8. That the magicians sought through magical arts to do away with the fears of the Egyptians caused by the darkness, is not said in the Pentateuch. But cf. Ex. ix. 11, from which the idea may have been derived.

Ver. 9. Ἐκσεσοβημένοι (ἐκ σοβέω), **scared forth,** *i. e.*, from the nooks into which they had been previously driven by the darkness. — **Refusing to see the air.** They shut their eyes, and would not look at the reality, and so died of terror caused by imagined horrors.

Ver. 11. Τῇ συνειδήσει. This is the first appearance of this interesting word in Biblical Greek in the present sense. It means literally *a knowing with one's self*, i. e., one's own consciousness comes forward as witness. "It expresses the consciousness man has of his behavior (μνήμη), and his insight into its relation to moral obligation (σύνεσις) in the form in which it manifests itself,— as he is a witness against himself (μάρτυς, κατήγορος, ξύμμαχος). What the nature of this consciousness is — the fact that it is more than a mere function of the intellect or memory — becomes clear where the word is used in its full force; to wit, as adopted in the New Testament." See Cremer's *Lex.*, *sub voce.*

Ver. 12. **Of the means of succor.** One of these is the habit of inquiry, by the exercise of which a person would not be frightened to death by what is merely phantasmagorial.

Vers. 13–15. The idea is that despair of help leads to depreciating the means of help and to the concentration of the thought on the object that causes terror. And their despairing perplexity, moreover, becomes to them a greater evil than the real evil that causes it.

Ver. 18. Ῥυθμός seems to be used of the water, on account of the rising and falling of the sound according to the direction and force of the wind.

Ver. 21. They were a "burden to themselves" on account of the stings of their violated consciences.

Chapter XVIII.

1 But [1] thy saints had clearest [2] light, whose voice they indeed heard, but saw not their [3] shape; because they also had not [4] suffered *the same things*, they counted 2 *them* happy.[5] And [6] that they did not hurt *them now*, of whom they had been wronged 3 before, they thanked *them*, and besought pardon that [7] *they* had been enemies. On the other hand thou didst furnish [8] *them* a burning pillar of fire, as well a guide on 4 an unknown journey, as [9] a harmless sun for a glorious expedition.[10] Those truly deserved [11] to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the incorruptible [12] light of the law was to be given unto the world.

5 And having determined [13] to slay the babes of the saints, and [14] one child having been exposed,[15] and saved for punishment,[16] thou tookest away the multitude of 6 *their* children, and destroyedst *them* altogether in a mighty [17] water. Of that night were our fathers informed beforehand,[18] that knowing [19] unto what oaths they had 7 given credence, they might safely [20] be of good cheer. So by [21] thy people was expected first salvation for [22] the righteous, then [23] destruction for their [24] enemies. 8 For wherewith [25] thou didst punish *our* adversaries, by this [26] thou didst glorify us, 9 whom thou hadst called. For the holy [27] children of good *men* [28] did sacrifice se-

Vers. 1–5. — [1] A. V: Nevertheless. [2] a very great (μέγιστον, but as the context demands with the sense given). [3] hearing, and not seeing *their*. [4] (For οὖν, III. 254. Co. Old Lat. read οὐ.) [5] (See *Com.*) [6] But for. [7] them pardon for that (Grimm and Reusch recommend the reading ηὐχαρίστουν, which is supported by all the Codd. except II. X. 68., which support the *text. rec.*, εὐχαριστοῦσιν). [8] Instead whereof thou gavest. [9] both *to be* a guide of the . . . . and (μὲν — δέ). [10] to entertain *them* honourably (ἀβλαβῆ φιλοτίμου ξενιτείας might also be rendered, with Grimm, "harmless with respect to a glorious expedition;" Bunsen's *Bibelwerk*, "which did not injure the glorious expedition;" see *Com.*). [11] For they (μὲν γὰρ ἐκεῖνοι) *were* worthy. [12] uncorrupt (marg., *incorruptible*). [13] when they had determined. [14] *omits* and. [15] being cast forth (see *Com.*). [16] to reprove them (see *Com.*). [17] mighty (σφοδρῷ, the idea of "tumultuous," "acting with violence," is also involved).

Vers. 6–11. — [18] A. V: certified afore. [19] assuredly (ἀσφαλῶς; but it should be joined to ἐπευθυμήσωσι; X. 106. 248. 253. 254. 261., ἐπιθυμήσωσιν) knowing. [20] afterwards (see previous note). [21] of. [22] accepted both the (προσεδέχθη . . . . μέν) salvation of. [23] and. [24] of the (the pronoun is not found in the Greek, but is involved in the context). [25] wherewith (ᾧ γάρ — ὡς γάρ, II. (from first hand) III. X. 296. Co. Old Lat. Ar.; but the true reading is fixed by the following τούτῳ). [26] the same. [27] righteous (ὅσιοι; it is omitted by III.). [28] good *men* (ἀγαθῶν; the usage of the writer is against rendering as masculine, *i. e.*, this is not the term he is wont to apply to the Israelites;

cretly, and with one consent bound themselves to the [1] holy law, that the saints should be in like manner [2] partakers in the same goods and dangers, having al-
10 ready beforehand joined in the sacred songs of praise of the fathers.[3] But on the other side there sounded an ill-according cry of the enemy; [4] and a voice of lamen-
11 tation [5] was carried abroad for children that were bewailed. Master and servant were punished together with like punishment; [6] and the common person suffered
12 the same things as the king.[7] And all together had dead in countless numbers who had *died* with one kind of death; and indeed the living were not sufficient [8] to bury
13 *them;* for in one moment their noblest offspring were [9] destroyed. For whereas they would not believe any *thing* by reason of the enchantments, upon the destruc-
14 tion of the firstborn, they acknowledged *this* people to be God's son.[10] For while all *things* were in deep [11] silence, and night [12] was in the midst of her swift course,[13]
15 thine almighty word leaped [14] *down* from heaven from *thy* [15] royal throne, *as* a fierce
16 man of war into the midst of the land devoted to [16] destruction, bearing [17] thine unfeigned commandment *as* a sharp sword; and standing it filled [18] all *things* with
17 death; and while it touched heaven, it stood upon earth.[19] Then suddenly images [20] of fearful [21] dreams troubled them sore, and unexpected [22] terrors came upon
18 them.[23] And one thrown here, another there, half dead, shewed the cause of his
19 death. For the dreams that troubled them did foreshew this, lest they should perish, and not know why they suffered ill.[24]

20 Yea, the trial [25] of death touched the righteous also, and there took place a destruction of a [26] multitude in the wilderness; but the wrath [27] endured not long,
21 for a [28] blameless man made haste to contend for them. Bringing the weapon [29] of his proper ministry, *even* prayer, and propitiation of incense, he [30] set himself against the wrath, and *so* brought the calamity to an end, making it evident [31] that
22 he was thy servant. But he [32] overcame the anger, [33] not through [34] strength of body, nor force of arms, but through [35] a word subdued he him that punished, remind-
23 ing of [36] oaths and covenants of [37] the fathers. For the dead having already fallen down in [38] heaps one upon another, standing between, he stayed the wrath, and
24 cut off [39] the way to the living. For upon [40] the long garment was the whole world, and upon [41] the four rows of engraved stone [42] *was* the glory of the fathers,[43]
25 and thy majesty upon the diadem of his head. Unto these the destroyer gave place, and these were feared; [44] for it was enough that *they* had the bare trial of [45] the wrath.

see *Com.*). [1] made a, etc. (marg., *a covenant of God*, or *league;* Gr., τὸν . . . . νόμον . . . . διέθεντο; for θειότητος, limiting νόμον, X. 106. 155. 253. 261. have the nearly synonymous ὁσιότητος). [2] alike (ὁμοίως). [3] of the same good and evil, the fathers now singing out *the* songs of praise (Fritzsche adopts, with Grimm and Reusch, προαναμέλποντες from III. 55. 106. 155. 157. 248. 253. 254. 296. Co. Old Lat.; *text. rec.*, προαναμελπόντων, as also II. 68. 261. Ar., and apparently Arm.; see *Com.*). [4] enemies (plur., but used collectively). [5] lamentable noise (φωνή is not found in the *text. rec.*, but is adopted by Fritzsche from III. X. 23. 55. 106. 155. 157. 248. 254. 296. Co. Old Lat. Ar. Arm.) [6] The master and the servant *were* punished (ἅμα is omitted by 23. 253. Jun.) after one manner. [7] like as the king so suffered the common person.

Vers. 12-19. — [8] A. V.: So they altogether (ὁμοθυμαδόν) had innumerable dead with one kind of death; neither were the living sufficient. [9] the noblest . . . . of them was (sing., but used collectively). [10] the sons of God (θεοῦ υἱὸν λαόν). [11] quiet (lit., for while deep silence invested — περιεχούσης — the All). [12] *that* night. [13] lit., her own swiftness. [14] A. V.: leapt. [15] out of *thy*. [16] a land of. [17] and brought. [18] standing up filled. [19] and it touched the heaven . . . . but it . . . . the earth. [20] visions (marg., *imaginations;* Gr., φαντασίαι). [21] horrible (δεινῶν is adopted by Fritzsche from III. X. 55. 106. al. Co. Old Lat. Syr.; *text. rec.*, δεινῶς). [22] *omits* unexpected. [23] *them* unlooked for. [24] were afflicted.

Vers. 20-25. — [25] A. V.: tasting (πεῖρα). [26] was a destruction . . . . the [27] (σου is added after ὀργή by 23. 55. 157. 254. Old Lat.) [28] *then* the. [29] and stood forth to defend *them;* and bringing the shield. [30] the propitiation . . . . *omits* he. [31] declaring. [32] So he. [33] destroyer (τὸν ὀλοθρεύοντα, 157. 248. Co.; Jun., *vastatorem;* the reading of the *text. rec.* is ὄχλον — as II. X. 23. Vulg. Syr. Ar. Arm.; for this Bauermeister conjectured that χόλον should be written, and his opinion was adopted by Grimm, Reusch, and Fritzsche). [34] with. [35] with. [36] alleging the (ὑπομνήσας). [37] made with. [38] when the dead were now fallen down by. [39] parted (marg., *cut off*). [40] in (ἐπί). [41] in (ἐπί). [42] the stones (the plur. of λίθου is found in III. C. 23. 55. 248. 254. Co.). [43] fathers graven. [44] was afraid of them: for (ἐφοβήθησαν of the *text. rec.*, Fritzsche, with Grimm and Reusch, adopts ἐφοβήθη from III. 23. 55. 106. 155. 248. 253. 296. Co.; Cod. X. has the same by a second hand; see *Com.*). [45] tasted of (cf. ver. 20).

Chapter XVIII.

Ver. 1. **Whose voice they indeed heard.** The Egyptians are represented as hearing the voices of the Israelites. Cf. Ex. x. 23. The rendering of the last part of the verse in the A. V. was based on the reading οὐ for οὖν, which also Grimm adopts. This critic, moreover, places οὐ after ἐπεπόνθεισαν. — **They counted them happy (*i. e.*, the Israelites) that they also had not suf-**

fered. With the common reading the rendering would be: *They held it accordingly for a good fortune* [*i. e.*, for themselves] *that they* [the Israelites] *also had suffered.* The Old Latin has: "*Et quia non et ipsi eadem passi erant magnificabant te.*"

Ver. 3. **Ξενιτεία.** Lit., *a living abroad.* It was especially used of the life of a soldier in foreign service. Here the expedition of the Israelites to the promised land is meant, — their wandering in the wilderness.

Ver. 5. **Ἐκτεθέντος, exposed.** This was the common word used for the exposure of children for the purpose of destroying them. Cf. Herod., i. 112. — **For punishment** (**εἰς ἔλεγχον**) is joined by some to what precedes, and by others to what follows. In either case it makes good sense. In the former case, which seems to us less natural, it would refer to what Moses afterwards became as the avenger of his people, — *was saved with reference to punishment;* in the latter, to the destruction of the first-born of the Egyptians. The antithesis between the one child and the multitude of children, the rescue of the one from the water and the destruction of the many in the water, is worthy of notice.

Ver. 6 **Of that night**, *i. e.*, the night on which the first-born of the Egyptians were slain.

Ver. 9. **Ἀγαθῶν** may be taken as the genitive plural neuter, in the sense *of good things, of salvation,* instead of *of good men.* The latter seems somewhat strained, and is contrary to the usage of the writer, who never elsewhere applies this epithet to the Israelites. Cf. for the historical groundwork, Ex. xii. 13, 46. — **To the holy** (**τὸν τῆς θειότητος νόμον**) **law. Θειότης = τὸ εἶναι τι, τινὰ θεῖον. — Νόμον . . . . διέθεντο.** Cremer (*Lex., ad voc.*) gives a similar interpretation to these words to the one given in the translation above. He says: "It is clear that this does not simply correspond to **νόμον τιθέναι**, 'to institute laws,' or to **νόμον τιθέσθαι**, 'to give laws for one's self,' or 'for the State' in classical Greek; and it cannot therefore be explained according to Judith v. 18, where it is *to send, to appoint.* The accusative with the infinitive, which follows, shows that it must be, *to come to terms* or *an agreement with.* It cannot mean 'to carry out,' 'to execute,' on account of the infinitive future." — **Beforehand,** *i. e.*, before the paschal supper was celebrated. — **Of the fathers.** The fathers meant are the patriarchs, and they were either themselves praised, or songs transmitted from their time are meant. The latter is the more probable.

Ver. 13. The use of the singular, "son," as applying to the whole of Israel, is found also at Ex. iv. 22; Hos. xi. 1.

Ver. 16. **Τὴν ἀνυπόκριτον ἐπιταγήν σου, thine unfeigned commandment.** The idea is that it was no simulated matter, in which he threatened something that he would not really do. Cf. v. 18: and for the historical allusion, 1 Chron. xxi. 16. The word (*i. e.* will) of God is personified, as at Hos. vi. 5.

Ver. 18. **Showed the cause of his death.** As some suppose, it was the manner in which they lay and their general appearance which showed that their death had been unnatural and fearful. But it is more likely that a time before their death is referred to, and their own language respecting the premonitions which they had received. This seems evident, indeed, from what immediately follows.

Ver. 21. **A blameless man.** Aaron is called blameless, only as having had no part in the idolatry of the people. — **The wrath,** **τῷ θυμῷ.** In verse 20 the same rendering is given to **ἡ ὀργή.** In Attic Greek the former word meant the feeling of wrath, while the latter was its active expression. Cf. Thucyd., ii. 11, and remarks at 1 Macc. iv. 49, and Pr. of Man., ver. 10.

Ver. 22. **Διαθήκας, covenants.** In the Apocrypha (cf. 1 Macc. ii. 54; 2 Macc. viii. 15; Ecclus. xliv. 11, 20) this word means *covenant,* and not *testament,* as it afterwards came to mean in the New Testament, and as it was used also by Philo, who gave it, in fact, no other signification.

Ver. 24. **Was the whole world.,** *i. e.* represented. Cf. Josephus (*Antiq.*, iii. 7, § 7): "And as for the ephod, it showed that God had made the universe of four" [elements], etc.

Ver. 25. The reading **ἐφοβήθησαν** would require that the Israelites be represented as fearing before the destroyers, which was in fact true; but to say it at this point would have been out of place. Hence **ἐφοβήθη** is, with the critical authorities above mentioned, to be adopted.

Chapter XIX.

1 But[1] as for the ungodly, wrath came upon them without mercy unto the end; 2 for he knew also[2] beforehand[3] what they would do: that after[4] having given *them* leave[5] to depart, and sent them with zeal[6] away, they would repent and pur-3 sue *them.* For whilst they were still engaged with their[7] mourning and making lamentation at the graves of the dead, they formed another foolish resolution,[8] and 4 pursued them as fugitives, whom they had driven out with entreaties.[9] For their deserved fate[10] drew them unto this end, and made *them* forget the *things* that had *already* happened,[11] that they might fill up[12] the punishment which was wanting in 5 the plagues;[13] and *that* while thy people carried out a wonderful expedition they 6 should find[14] a strange death. For the whole creation in its proper[15] kind was

Vers. 1-7. — [1] A. V.: *omits* But (δέ). [2] *omits* also (καί; it is omitted by 106. 261.). [3] before. [4] how that. [5] (See *Com.*) [6] hastily. [7] were yet (ἔτι . . . . ἐν χερσὶν ἔχοντες τά). [8] added another foolish device. [9] intreated to be gone (marg., *cast out by intreaty;* lit., *whom entreating they cast out*). [10] the destiny, *whereof they were* worthy. [11] Lit., *threw in — induced — a forgetfulness of the things that had taken place.* [12] A. V.: fulfil. [13] to *their* torments. [14] and *that* thy people might pass a wonderful way: but they might find. [15] creature in his proper (instead of ἰδίας

fashioned again anew, serving these[1] peculiar commandments,[2] that thy children
7 might be kept without hurt. One saw the[3] cloud shadowing the train;[4] and where water stood before, dry land;[5] out of the Red sea, a way that could not be
8 shut up;[6] and out of a[7] violent stream, a green field, through which a whole nation[8] went that had been protected by[9] thy hand, beholding[10] marvellous[11] won-
9 ders. For they went at large[12] like horses, and leaped like lambs, praising thee,
10 O Lord, who hadst delivered them. For they were mindful of the *things* that *had been done* while they were yet sojourners:[13] how the ground brought forth flies instead of *other* living things,[14] and how the river cast up a multitude of frogs in-
11 stead of fishes.[15] But afterwards they saw also[16] a new species[17] of fowls, when[18]
12 being led by[19] appetite, they asked delicacies as food.[20] For quails came up unto
13 them from the sea for their satisfaction.[21] And punishments came upon the sinners not without signs which had appeared beforehand in the powerful lightnings;[22] for they suffered justly on account of the wickedness peculiar[23] to them; for they had
14 shown the most violent hatred[24] towards strangers. For they, on the one hand,[25] did not receive those whom they knew not,[26] on their arrival;[27] while these, on the other
15 hand,[28] brought friends into bondage, that had well deserved of them. And not only *so*, but — for which they shall be punished[29] — because they received[30] strangers
16 hostilely;[31] but these very grievously afflicted them, whom they had received with
17 feastings, and were already made partakers of the same rights.[32] And[33] with blindness were *these* also[34] stricken, as those *were* at the doors of the righteous *man;* when, being compassed about with deep[35] darkness, each[36] one sought the
18 passage to[37] his own doors. For although the elements are changed among themselves — just as notes on a psaltery change the name of the tune — they remain in quality always the same; which indeed may clearly be perceived from the sight of
19 the *things* that have taken place.[38] For land animals were changed into water
20 animals, and things capable of swimming went on land. Fire exceeded in water
21 its natural strength, and water forgot its power to quench. On the other hand, flames wasted not the flesh of destructible living things, though they walked therein; neither melted they[39] the ice-like kind[40] of heavenly food,[41] that was of nature apt to melt.

22 For in every way,[42] O Lord, thou didst magnify thy people, and glorify *them:* and didst not overlook them,[43] but didst stand by them[44] in every time and place.[45]

III. X. 106. 155. 157. 261. Old Lat. Syr. Arm. read σαῖς, but it is rejected by the best recent critics). [1] the (the article is found, but with the force of a demonstrative pronoun). [2] commandments *that were given unto them* (the words in italics are rendered unnecessary by the last change). [3] *as namely* a (the word ἐθεωρήθη, in the next line, is the predicate, with still other subjects). [4] camp (παρεμβολήν, here apparently used for the whole procession, or train). [5] dry land appeared (ἐθεωρήθη, see note just above), *and* (a καί is found in 248. Co. and Old Lat.). [6] without impediment (ἀνεμπόδιστος; Bunsen's *Bibelwerk, nicht zu versperrenden*). [7] the.

Vers. 8–13. — [8] A. V.: wherethrough all the people (πᾶν ἔθνος; Fritzsche adopts this reading from II. — by a second hand — III. X. C. 55. 68. 155. 157. 248. 254. 296. Co. Ald. Old Lat. Syr. Ar.; *text. rec.*, πανεθνί). [9] were defended with. [10] seeing *thy*. [11] marvellous strange. [12] (see *Com.*) [13] yet mindful (see *Com.*) of the *things* that were *done* while they sojourned *in the strange land* (see *Com.*). [14] cattle (ζῴων). [15] fishes (ἐνύδρων, *i. e. things living in water*). [16] *omits* also (καί). [17] generation. [18] (Fritzsche adopts ὅτε — instead of ὅτι of the *text. rec.* — from II. III. X. C. 23. 55. 106. 155. 248. 253. 254. 296. Co. Old Lat. Syr. Ar. Arm.). [19] with *their*. [20] delicate meats (lit., food as delicacies). [21] *Their* contentment (marg., *comfort*). [22] former signs (instead of γεγονότων of the *text. rec.*, προγεγονότων is to be adopted, with Reusch and Fritzsche, from III. X. C. 55. 106. 155. 157. 248. 253. 254. 261. Co. Old Lat. Syr. Ar. Arm.) by the force of thunders. [23] according to their own wickedness. [24] insomuch as (the γάρ of the *text. rec.* is omitted by X. 261.) they used a more hard and hateful behaviour.

Vers. 14–18. — [25] A. V.: *the Sodomites* (see *Com.*). [26] (Grotius conjectured that ἀγνῶτας should be read for ἀγνοοῦντας; Old Lat. *ignotos*.) [27] when they came (Codd. 106. 261., ὡς παριόντας for παρόντας). [28] but these. [29] peradventure some respect shall be had of those. [30] used. [31] not friendly. [32] laws (δικαίων) *with them* (see *Com.*). [33] Therefore even (δὲ καί; the καί appears in our translation as "also," after *these*). [34] *omits* also. [35] horrible great. [36] every. [37] of. [38] For the elements *were* changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and *yet* are always sounds; which may well be perceived by the sight of the *things* that have been done.

Vers. 19–22. — [39] A. V.: earthly *things* were turned into watery, and the *things* that *before* swam *in the water, now* went upon the ground. The fire had power (Fritzsche adopts ἴσχυεν — for ἴσχυσεν — from III. X. C. 55. 155. 157. 254.; but it is possible that it arose from a desire to bring it, in tense, into uniformity with the following verb) in the water, forgetting his own virtue (δυνάμεως; after this word III. C. 55. 155. 157. 248. 253. 254. 296. Co. have added ἐπιλελησμένον; Fritzsche adopts for 2d δυνάμεως, φύσεως, from III. X. C. 23. 55. 155. 248. 254. 296. Co. Old Lat. Ar. Arm.): and the water forgat *his own* quenching nature. On the other side, the flames . . . . the corruptible . . . . neither melted they (Nannius conjectured that οὐδ' ἔτηκον — Old Lat., *nec dissolvebant* — should be written for οὐδὲ τηκτόν, which Grimm calls *sehr ansprechend*). [40] icy kind. [41] meat. [42] all *things* (κατὰ πάντα). [43] neither didst thou lightly regard *them*. [44] assist *them*. [45] Cod. C. has τὸ πρωΐ for τόπῳ. Cf. Bel and Drag. ver. 16; 1 Macc. iv. 52; vi. 38; xi. 67; xvi. 5.

Chapter XIX.

Ver. 2. Grimm would retain the reading ἐπιστρέψαντες (Fritzsche adopts ἐπιτρέψαντες from III. 55. 157. 248. Co. Old Lat.) on the ground that it was probably changed on account of the difficulty of construing it. He takes it as reflexive, with the signification *to turn one's attention to something, think of*, or *provide for*. Here, *having provided for their departure*. Comp. Wahl.

Ver. 3. Ἐπεσπάσαντο λογισμόν. This verb means *to draw, drag after one*; and, in the middle, *to draw to one's self, to win*. Here the thought seems to be that, in addition to their previous guilt, they had brought, fastened upon themselves this additional crime. It can be rendered, however, only with the utmost freedom by some such word as "formed," or "adopted," "a [another foolish] resolution." — **Entreated to be gone.** Lit., *cast forth, entreating* (them to be gone), ἱκετεύοντες ἐξέβαλον.

Ver. 4. **For their deserved fate.** So it is not simply predestination to destruction which is here taught, but a destruction which the Egyptians had brought upon themselves by their hardness of heart, and which, moreover (verse 5), was overruled to the magnifying of the divine power and mercy in Israel. Cf. Ex. viii. 15, 32; Zech. vii. 11; Rom. i. 24; Eph. iv. 19.

Ver. 6. Ἐν ἰδίῳ γένει, *in its proper kind, genus*, i.e., in its natural peculiarities. The ground is given for the miracle that had just been mentioned.

Ver. 7. **Out of a violent stream.** The thought is doubtless based on later traditions and enlargements of the history of the Pentateuch.

Ver. 9. Ἐνεμήθησαν. A secondary meaning of this verb, especially in the middle form, is *to feed, go to pasture, graze*. The sense is here modified by the following clause, and is sufficiently well given in the A. V. The suggestion (Nannius) that ἐχρεμέτισαν, *they neighed*, should be read in place of the present word, does not seem to take into account the lowness of the comparison. The horses ought not to be made the principal feature in the figure. Cf. Ps. cxiv. 6. Fritzsche would place a full stop after διεσκίρτησαν.

Ver. 10. **Sojourners.** Ἐν τῇ παροικίᾳ. Lit., *in the place of sojourning*. — Σκνίψ = κνίψ. It means, first, a small kind of emmet that gnaws figs; then (κνῖπες), several kinds of insects, especially such as live in wood. In the LXX. it is used to translate כִּנָּם, *gnats*, a collective form from the singular, כֵּן.

Ver. 13. Χαλεπωτέραν μισοξενίαν, *i. e.*, a more violent hatred against strangers than they ought to have, or than was ever shown before, and so the most violent.

Ver. 14. A comparison is made between the Egyptians and some other people and (as most suppose) the Sodomites, as an introduction to what follows.

Vers. 15, 16. **For which they shall be punished.** This is parenthetical, and refers to the Sodomites. The thought is that the Egyptians were worse than the Sodomites, because they had received the Israelites with festivities and the gift of full citizenship, while afterwards they turned about, and bitterly oppressed them. The Sodomites, on the other hand, were consistent from the first. The two verses might be rendered as follows: 15, "And not only so, but for this shall suitable punishment be laid upon the former in that they received strangers in an unfriendly way; 16, but the latter afflicted with fearful tasks those whom they had received with feastings, and already made," etc.

Ver. 18. **Just as notes on a psaltery.** The thought is: just as the different notes on a psaltery — as high or low, soft or loud, — give character and names to different tunes while always remaining musical tones, so the elements, although acting in an apparently paradoxical way, remain essentially (ἤχῳ, *in their sound*, i. e., nature) the same.

Ver. 19. Cf. Ex. viii. 1, ff. Some suppose that the *Israelites* are represented by our author as having become water animals, because they passed through the Red Sea!

THE BOOK OF ECCLESIASTICUS.

INTRODUCTION.

THE name Ecclesiasticus, borne in the Latin Vulgate by the largest book of the Old Testament Apocrypha, first came into use about the middle of the fourth century. Like the books with which it is associated, it was generally regarded as "ecclesiastical" rather than "canonical," and on account of its size and the high appreciation in which it was held in the church as a book for general reading and instruction, it received individually the title which is properly applicable to the entire class. In the Greek MSS. and Fathers it is commonly styled **Σοφία Ἰησοῦ τοῦ Σειράχ**, and sometimes, apparently for the sake of brevity, simply **Σοφία Σειράχ**, **ἡ σοφία**, or, by way of honorable distinction, **ἡ πανάρετος σοφία**; and even **πανάρετος** and **παιδαγωγός** alone.

The assertion of Jerome[1] that in the Hebrew the book had the title "Proverbs" (מְשָׁלִים) is open to serious question, although it has the support of the Tanchuma, a certain commentary to the Mishna.[2] That the original Hebrew work continued in circulation for some centuries is indeed possible, and even not improbable, considering the numerous references to it in the rabbinical and Talmudic writings. Still, it is more likely that Jerome saw some Aramaic collection having the name he mentions, than that, contrary to the unanimous testimony of all other witnesses, this solitary Jewish one alone excepted, it was borne by the present work. Moreover, the connection in which Jerome speaks of our book is quite remarkable, not to say suspicious. He says of it: "*Quorum priorem Hebraicum reperi, non Ecclesiasticum ut apud Latinos, sed Parabolas prænotatum, cui juncti erant Ecclesiastes et Canticum Canticorum ut similitudinem Salomonis non solum librorum numero, sed etiam materiarum genere coæquaret.*" How did it happen that in the MS. which Jerome professes to have seen Ecclesiasticus had the place which properly belonged to the Book of Proverbs, while, at the same time, bearing the title by which the latter was commonly designated?

The Author.

Not a little that has been said by different writers concerning the author of Ecclesiasticus is pure speculation. Some,[3] for instance, on account of his speaking at considerable length and in laudatory terms of the priesthood, maintain that he himself was a priest. Others,[4] again, see in him the high priest Jason (B. C. 175-172), a theory obviously inconsistent with the fundamental character of the book. Cf. 2 Macc. iv. 7–26; 4 Macc. iv. 15–17; Jos., *Antiq.*, xii. 5, § 1. And still others (Grotius), solely on the ground that the medical profession is commended (xxxviii. 1–15) hold that the writer must have been a physician. The author names himself (l. 27) simply "Jesus, Son of Sirach of Jerusalem," and his grandson, in his prologue, says of him that he was a zealous student of the Law, Prophets, and Other Books of the fathers, and felt impelled in consequence to write a work himself, whose object should be to encourage a life according to the Law. The name, Sirach, is not found in Hebrew, and the Jewish rabbins, in speaking of the author, name him "the Son of Sira." In the Syriac version he is called, in the title which is given to the present work, the "Son of Simeon Asiro," and, at the end, simply "Son of Asiro." Whence this title originated it is not now possible with certainty to say. Probably, however, it is based on

1 *Præf. in Libr. Sal.*, *in loc.*

2 Fol. 69*a*.

3 Linde, *Glaubens- und Sittenlehre*, etc., Einleit., p. ix.; so also, Zuns and Scholz.

4 Georg. Syncellus, *Chronog.* (ed. Dindorf), i., p. 525.

later traditions. The Simeon meant seems to be the high priest of that name, for whom the writer showed special predilections.[1] According to chap. xxxiv. 11, 12, our author did not remain his entire life in Jerusalem, but travelled to some extent in foreign lands. He seems also to have been a person of considerable importance. He represents in one place (li. 1–12) that his life was brought into great danger through misrepresentations that had been made concerning him to some king. He was well versed in the Scriptures, and a diligent student of other learning, as far as it prevailed in Palestine (li. 13 f., 23 f.). His attitude towards the Law, as well as his friendly way of speaking of the Scribes (x. 5; xxxviii. 24 f.; xliv. 4), give a color of probability to the supposition of Fritzsche that he himself belonged to this class. His views, at least, are too broad, and his pen too bold and free, to have faithfully represented the already stiffening Pharisaism of his day.

The Translator.

Of the translator of Ecclesiasticus still less is known than of the author. He speaks of himself in the preface as grandson of the latter, but does not give his name. According to Jewish tradition, he was called Joseph, and his father Usiel. A somewhat later Christian tradition, on the other hand, which finally assumed in the false preface to our work a semi-official character, names him like his grandfather, Jesus the Son of Sirach. But while it was undoubtedly true that in Jewish usage a grandson often received the name of the grandfather, in the present case it is most likely that the opinion that our translator was so named is based on a misunderstanding. In his prologue he calls his grandfather simply Jesus; but at chap. l. 27, it is said that one "Jesus the son of Sirach of Jerusalem" had written in the book "the instruction of understanding," etc. Hence it seems to have been supposed that two different persons were referred to, and that the latter was the name of the translator, and that he had not only made the Greek version, but had shared also in the composition of the work.

So much is at least clear from the translator's own testimony, that he went to Egypt, and there performed the work which introduced the composition of his grandfather to the world of Greek learning. That he was capable of writing idiomatic Greek, his prologue sufficiently proves. And it is therefore much to his credit that he translated so faithfully and literally, and that he retained to such an extent in his work the Hebraistic style and coloring of the original. His modesty, also, in asking the indulgence of his readers for any defects of the version on the ground that "the same things uttered in Hebrew and translated into another language have not the same force in them," cannot but make a most favorable impression as it respects his real ability and honesty.

Contents and their Arrangement.

It may be said that the aim of the book, in general, is to represent wisdom as the source of all virtue and blessedness, and by warnings, admonitions, and promises to encourage the pursuit of the same. There is, however, so little inward connection of thought that the greatest diversity of opinion prevails respecting the manner in which its materials are arranged, some critics even declaring that there is no logical order observed whatever. But this is an extreme opinion, and not justified by the facts.

The view of Eichhorn[2] that the work is naturally divided into three parts (i.–xxiii.; xxiv.–xlii. 14; xlii. 15–l. 24), marking three distinct collections, has been satisfactorily disproved by Bretschneider.[3] Ewald[4] defends the opinion that the last author of the book made use of two earlier works, the first (i.–xvi. 21) being left unchanged, the second (xvi. 22–xxxvi. 22) appearing only in fragments, while his own composition (xxxvi. 23–li.) makes up the remainder. But the grounds on which the theory is supported prove on closer examination to be wholly untrustworthy, and the theory itself is rendered quite untenable by the fact that one and the same spirit rules in the work from beginning to end, and that, a spirit of the most marked and individual character. Fritzsche[5] holds that the book is made up for the most part of distinct groups of proverbs and reflections composing sections of greater or less dimensions. He divides it, consequently, omitting the conclusion (l. 27–29) and the appendix (li.), into seven sections, as follows: i.–xvi. 21; xvi. 22–xxiii. 27, xxiv. 1–xxx. 24, xxx.

1 Cf chap. l.

2 *Einleit.*, p. 50 ff.

3 *Liber Jesu Siracidæ Græce*, Prolegom., 20 ff.

4 *Bib. Jahrb.*, iii. 125 ff.; x. 215 ff. and *Geschichte d. Volkes Is.*, iv. 342.

5 *Einleit.*, p. xxxii.

25–27; xxx. 28–xxxiii. 11; xxxiii. 12–xxxvi. 16*a*.; xxxvi. 16*b*–22; xxxvi. 23–xxxix. 11; xxxix. 12–xlii. 14; xlii. 15–l. 26. With such examination as I have been able to give the theory in my study of the work — making due allowance for minor irregularities naturally to be expected in so large a book, and one requiring so much time in its composition, and for detached portions here and there which apparently admit of no logical association with the remainder — it seems to me to answer reasonably well to the facts.

Original Language.

The testimony of the translator, in his preface, that our book was written in the Hebrew (Ἑβραϊστί) language is almost universally accepted as the truth. Indeed, it was to have been expected. For although at the time when the son of Sirach lived, Hebrew had ceased to be vernacular in Palestine, the Aramaic having supplanted it as such, still it was then, and for a considerable period afterwards remained, the language in which all learned works were written. Besides, the professed object of the writer being similar to that aimed at in the sacred books of his people, and his work being constructed on the same general principles as some of them, as well as steeped in the spirit of the whole, it was but natural that he should choose, if there had been really any occasion for choice, to clothe his thoughts in the same historic, venerated language in which they were written. The Talmud, moreover, offers important testimony in confirmation of the same supposition. It contains in its two forms, Jerusalem and Babylonian, not a few citations from Ecclesiasticus, in fact, including those of the various Midrashim, not less than forty,[1] all of which, except possibly three, are written in Hebrew. And although these citations are by no means literally made, still it would be impossible to deny that the original Hebrew form of expression has been to a good degree retained, at least so far as to fix the point that it was Hebrew, and not Aramaic, or Syro-Chaldaic. But even without appealing to any of these reasons as valid, touching the point at issue, the character of the translation itself would be a sufficient justification of the assertion that the original could not have been Greek. The Hebrew idiom is in some instances so closely followed that the Greek of the translator is almost wholly divested of its characteristic qualities. Besides, there are passages here and there which can be made intelligible only by presupposing a Hebrew original, and translating them back into that language. The translator has made obvious mistakes in his efforts to put the work of his grandfather into a presentable form for Hellenistic readers.

For example, at xxiv. 27, we read: "He maketh the doctrine of knowledge appear as the light, as Geon in the time of vintage." In the two verses next preceding, mention is made of the Tigris, Euphrates, and Jordan, and we might have reason to expect that the Nile would not be overlooked. And we believe, in fact, that it was not. The word translated "light," in the verse quoted, would be, in the Hebrew, אוֹר, and it is probable that our translator read this word, instead of יְאוֹר, which the original really contained. The latter word means "river," by which title the Nile is sometimes known in Scripture. Accordingly, this part should read: "as the river, Gihon [= Nile], in the time of harvest." It would have been very easy to make this mistake, if in the original the *yodh* of the latter word was elided, as at Amos viii. 8, כָּאֹר, *as a flood*. Again, at xxv. 15, the translator, without doubt, found in the text from which he translated, רֹאשׁ, but gave it the meaning "head" (κεφαλή), when he should have rendered it "poison," since the latter translation alone makes good sense, and is equally in place. So, at xxxviii. 28, we read that the smith sits by the anvil and "considereth the iron work," etc., an idea which has but very little force. It would appear that יָדַע was translated, while the word in the text was יָגַע, *tires himself with*. Further, at xlii. 22, we find the scarcely intelligible words, "Oh, how desirable are all his works! and that a man may see even to a spark." The want of clearness seems to have arisen from the fact that the word meaning "flowers," נִצּוֹת, was mistaken for נִיצוֹץ, meaning "spark," which was read in its place. Once more, at xlvi. 18, we have the passage, "And he destroyed the rulers of the Tyrians [Τυρίων]." Now history gives us no information concerning any hostilities between the Israelites and Tyrians. Hence, it is more than likely that we have here also a false rendering of the Hebrew text. The

[1] Zunz, *Vorträge*, p. 101 f.

translator had the word צ־ים before him, as is probable, and he rendered it as though it was to be pointed צֹרִים, "Tyrians," instead of צָרִים, "enemies."

The Greek Version.

One of the greatest merits of the Greek translation of Ecclesiasticus is its extreme literalness. The translator was sufficiently well acquainted with the Greek then spoken in Egypt, as we have before seen, to have given his work, as it respects choice of words, grammatical forms, idioms, and style throughout, a more thoroughly Greek stamp. He happily chose, however, at the expense of smoothness, and sometimes even of clearness and good sense, to reproduce in a Greek dress, as far as possible the original text itself. It was a high compliment for Hellenic culture to pay to a Hebrew book, especially to one which, as was admitted, had no place in the sacred canon. What he read in the text, that this translator gave in his version, apparently whether he understood it or not. His most glaring faults, consequently, are those of an occasional misconception respecting the true reading and the right understanding of single words or letters of the original, and in a failure to punctuate and divide his sentences properly.

The Septuagint translation of the Old Testament was already current, and we are not surprised to find that it exercised considerable influence upon the present one. Sometimes, indeed, the translator seems to have made direct use of the same. The following passages furnish good evidence of it: cf. xx. 29 with Deut. xvi. 19 (*δῶρα ἀποτυφλοῖ ὀφθαλμοὺς σοφῶν*); xliv. 16 (*Ἐνὼχ .... μετετέθη*) 17, 19, 21, with Gen. v. 24, vi. 9, xvii. 4, xxii. 18; xlv. 8 f. with Ex. xxviii. 35 f. (*περισκελῆ, ἔργον ποικιλτοῦ, λογεῖον κρίσεως*); xlix. 7 with Jer. i. 10. There are also, here and there, single passages in the LXX. translation of the Proverbs, that have left their impression upon the work of our translator. Cf., for instance, li. 23 (*ἐν οἴκῳ παιδείας*) with Prov. ix. 1; li. 28 with Prov. iv. 5 (in III.); li. 26 (*ἐγγύς ἐστιν εὑρεῖν αὐτήν*). So too, in chap. xlvi. 19, we have an allusion to the speech of Samuel, in which he gives an account of his stewardship for Israel. (Cf. LXX. at 1 Sam. xii. 3.) There is such a similarity in the Greek of the two passages as to suggest, at least, a reminiscence, although the whole is also evidently strongly colored by the proverbial words of Abraham to the king of Sodom (Gen. xiv. 23). A very clear dependence of the present translation on the LXX. is furnished at chap. xlviii. 18. The words, *καὶ ἀπῆρεν*, are used, and, as it would seem, at first sight, quite unnecessarily and out of place, so that some vacillation in the MSS. has been caused thereby, although the present text is, notwithstanding, well supported. But we find, at Is. xxxvii. 8, where the same historical fact is described, the very same words employed (*ἀπῆρεν ἀπὸ Λαχίς*). Moreover, the added clause in the apocryphal work, *καὶ ἐπῆρε* (*χεῖρα αὐτοῦ ἐπὶ Σιών*), so far from raising a suspicion respecting the former one on account of its similarity, furnishes a beautiful example of a play upon words.[1] The word *παρεκάλεσε*, too, used by the translator at chap. xlviii. 24, in speaking of the prophet Isaiah, it can scarcely be doubted, has reference to the solemn *παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου*, with which the so-called second part of the prophecy opens (xl. 1).

The edition of the LXX. by Holmes and Parsons gives, besides the text of the Roman edition, the readings of fourteen MSS. of the present book as follows: III. 23. 55. 68. 70. 106. 155. 157. (closing with the word *ἐκζητῆσαι*, li. 21) 248. 253. 254. 296. (parts of chaps. xviii., xix., xxiii., xlviii., xlix. and the whole of li. are wanting) 307. 308., the last two being also in certain parts defective. Fritzsche, in his critical apparatus, furnishes in addition, the readings of three other MSS.: C., H., and X. The first is the well-known Codex Ephraemi; the second, a certain Codex Augustanus, first collated (1604) by Hoeschel in his edition of Ecclesiasticus; and the third, the Sinaitic Codex. The commonly received text, *i. e.*, that of the Vatican MS. (II.) is, in general, well preserved, and its failures are often due less to corruptions than to the imperfections of the translation itself. The remaining MSS. fall into two general classes. The great majority, including III., C., and X. contain a text in which attempts have been made at correcting supposed mistakes, but it is one which was most current in the early church. On the other hand, the MS. 248. — literally reproduced in the Complutensian Polyglot — together with 253., H., and 106. in a less pure form, represent an emended text. In Fritzsche's opinion, these emendations betray in character and method the hand of a single critic, who, moreover, since his emendations were adopted

1 Cf. Böhl, p. 88 ff.

by Clement of Alexandria and the Old Latin, cannot have lived later than the second century. The headings of sections contained in the latter part of the book, although found both in the MSS. and in the old versions, have no critical value whatever. They were obviously added at a later date simply as a means of assisting the reader.

Date of the Greek Version and of the Original Work.

For determining the time of the composition of Ecclesiasticus, and of its translation into Greek, we may derive the following *data* from the book itself. (1) The author was a contemporary of the high priest, "Simon son of Onias" (l. 1–26). (2) The translator says in the preface, which is universally acknowledged to be genuine, that he came to Egypt ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως. This would seem to be sufficiently definite. But, on the contrary, as a matter of fact, critics who accept these statements and make them the basis of their reasoning differ from one another by a hundred years in the date which they ascribe to the composition. For some of them think that the high priest, Simon I. (B. C. 310–290), and the king Ptolemy III. (B. C. 247–221) are meant, which would lead to the conclusion that the work was written about B. C. 280, and translated about B. C. 230. Others maintain that Simon II. (B. C. 219–199) and Ptolemy VII. (B. C. 170–116) must be meant, which, as we have said, would make a difference of somewhere near a hundred years in the respective dates. The first view is represented by such scholars as Hug, Scholz, Welte, Keil, Vaihinger,[1] Böhl, and Zündel,[2] the second by Eichhorn, Dillmann,[3] Ewald, Delitzsch,[4] Bretschneider, De Wette, Fritzsche, Hitzig (thinks it was composed during the Maccabæan period!), Holtzmann,[5] and Herzfeld.

What adds to the uncertainty is the fact that the same scholars are not agreed respecting a proper rendering for the words of the translator quoted above. Those holding the first opinion generally render: "in my thirty-eighth year, under king Euergetes," while the latter class would translate: "in the thirty-eighth year of king Euergetes," *i. e.*, of his reign. And how tenaciously these two opinions are held and defended may be illustrated by quoting the language of two well-known writers on opposite sides. Westcott, for instance,[6] says: "It is strange that any doubt should have been raised about the meaning of the words [the Greek above quoted] which *can* only be, that the translator 'in his thirty-eighth year came to Egypt during the reign of Euergetes.' . . . . The translation of Eichhorn (l. c. 40) and several others, 'in the thirty-eighth year of the reign of Euergetes,' is absolutely at variance with the grammatical structure of the sentence." Whereas Stanley[7] asserts: "It is strange that any doubt should ever have arisen on the date of Ecclesiasticus. The comparison of Hag. i. 1, ii. 1; Zech. i. 7, viii. 1; 1 Mac. xiii. 42, xiv. 27, makes it certain that ἐν τῷ ὀγδόῳ, etc., in the prologue can only mean 'in the thirty-eighth year of king Euergetes,' and as the first Euergetes only reigned twenty-five years, the date of the translation is thus fixed to the thirty-eighth of the second Euergetes, B. C. 132."

It would seem to be a hopeless task to mediate between these two sharply antagonistic opinions. Still it appears to me that the truth may, after all, lie in a combination of the two views. The grammatical point of Westcott, upon which Winer[8] also insists, is not proved. Winer says, if the thirty-eighth year of the reign of Euergetes were meant, the Greek would not have been ἐπὶ τῷ ὀγδόῳ, etc., but ἐν . . . . ἔτει τῷ ἐπὶ τοῦ Εὐεργέτου. But the passages from the LXX. cited by Stanley, and still others adduced by Abbot in his note in the American edition of Smith's *Bible Dictionary*, have a direct bearing on the question; and if allowed the full weight that belongs to them in a grammatical point of view, they approach the binding force of a rule. Hence, the opinion that Euergetes I., who reigned but twenty-five years (B. C. 247–222), is not meant, but that Euergetes II., Physcon, is meant, who reigned jointly with his brother twenty-five years (B. C. 170–145) and alone twenty-nine years (B. C. 145–116), must be accepted as probable.

In the next place, we cannot well believe that any other high priest, "Simon son of Onias," would be introduced into our book as among the national worthies to be held in remembrance and extolled, than the well-known Simon who bore the surname, the Just (? B. C. 310–290).

1 *Studien u. Kritik.*, 1857, pp. 93-98.
2 *Abfassungszeit des Buches Daniel*, p. 236.
3 *Jahrb. für deutsche Theologie*, 1858, iii.
4 *Geschichte d. Jüdischen Poësie*, p. 20.
5 *Einleit. in d. Apoc. BB.* in Bunsen's *Bibelwerk*, vol. vii., p. 54.
6 Smith's *Bib. Dict.*, art. "Ecclesiasticus," vol. i., p. 479, foot-note; Am. ed., p. 651.
7 *The Jewish Church*, iii., p. 266.
8 *De utriusque Siracidæ Ætate* (Erlang. 1832); and *Bib. Realwörterb.*, *ad voc.*

The other high priest so called appears in Jewish history only in connection with the fabulous stories in 3 Maccabees as having lived at the time of Ptolemy IV., Philopator, and among other improbable things, prevented that king, by his prayer, from entering the temple at Jerusalem. He is, in fact, wholly unworthy of mention in comparison with his illustrious namesake, who is recognized as among the last celebrated teachers of the Great Synagogue, and as marking an epoch in the later Israelitish annals. Josephus, moreover, does not give a single favorable feature in his delineation of the former's character. On the contrary, he says of him that he sided with the sons of Tobia, who were violent supporters of Hellenism as opposed to the strict interpretation and practice of the Mosaic law.[1] The opinion that the title "the Just" was applied not to Simon I., but Simon II., as some maintain, rests on no other basis than uncertain and confused Talmudic traditions, and is directly opposed to the testimony of Josephus, who applies the title solely to the former. It is with surprise, therefore, that we read in the late excellent work of Dean Stanley,[2] just referred to, that "Derenbourg has conclusively established that the Simon of Ecclesiasticus was Simon the Just, and that this Simon was Simon II." Derenbourg makes no claim in his work to writing a history of the Jews for the time which his book covers, but simply makes a collection of rabbinical traditions, relating to that history as found in the Talmud and Midrash. The view he supports is the traditional one, and in the past has had the most defenders. But the tendency of late has been quite in the other direction. Were it otherwise, we should scarcely expect from Professor Schürer, for instance, the assertion that "there is no doubt that Simon the Just was the high priest, Simon I."[3]

The argument that since our book speaks in a number of instances (xxxi. 11, xxxvi. 17–22 of the Greek text, li. 1–12) of bitter hardships which the Jewish nation had to suffer, and of tyrants that oppressed them, and since such complaints would have been out of place in the period immediately following the death of Simon I., when the Jews were under the government of Ptolemy Philadelphus, that therefore Simon II. must be meant, is without any real force for the following reasons: The expressions referred to are far from being as strong as they are represented. Moreover, there was a time of trial for the Jews also, in the earlier part of the reign of Ptolemy I., Soter, and his good-will towards them, as far as it existed, was probably more manifested towards those living in Egypt than in Palestine. Still further, there is nothing in the expressions referred to that might not be expected from the pen of a Jewish patriot, so long as his people were under a foreign yoke at all, however mild and peacefully inclined the alien government may have been.

Again, Fritzsche,[4] referring to what is said of the high priest Simon (l. 1–13), that "he repaired the house again, and in his days fortified the temple," etc., says that tradition knows nothing of this, so far as it concerns Simon I., "a silence which also points to Simon II." But this critic does not tell us where we may learn that Simon II. ever engaged in work such as is here described and praised. The silence of history, if it be silent on this point, in itself therefore, would be no more favorable to Simon II. than Simon I. But history is not wholly silent. Though it does not give us information so definite as we could wish on this subject, it does give us certain important hints, and these fall out much more in favor of the earlier than the later Simon. We know that in his wars with Demetrius, Ptolemy I., Soter, found it necessary at one time to leave his possessions in Cœle Syria and Phœnicia, and in doing so, in order to give his opponent no advantage on account of the fortified places which they contained, he caused such fortifications to be destroyed. This we know to have been true of Acco, Joppa, Gaza, and Samaria, and there is good reason for supposing that it was true also of Jerusalem.[5] Here, then, would be found the needed occasion for Simon I. "to repair the house again and fortify the temple." For these reasons, briefly stated, we must regard the points as settled: first, that the "thirty-eighth year" refers to the reign of Euergetes; and second, that Simon, the high priest, can only mean Simon I., whom Josephus names δίκαιος, the Just.

Now it is further clear that the author of Ecclesiasticus wrote his work, in which he describes with such a glow of enthusiasm Simon I. as the last in the long line of Jewish worthies, not long after the latter's death. Still, just how long an interval separated these two events it is not now possible with certainty to say. It would, however, seem from the

1 Cf. *Antiq.*, xii. 2, § 5; 4, § 10. 2 *History of the Jewish Church*, vol. iii., p. 247.
3 Cf. *Neutest. Zeitgeschichte*, p. 458, and the citations there made. See especially, Graetz, *Geschichte*, ii., p. 235.
4 *Einleit.*, *ad loc.*, and in Schenkel's *Bibel-Lexicon*, art. "Jesus Sohn Sirachs." 5 Graetz, l. c. p. 230.

language used, that the Son of Sirach must himself have been eye-witness to the glory which he depicts. A limit, at least, is fixed by what is said of the version made by the grandson. It was during the time that "Euergetes was king" in Egypt, and in the thirty-eighth year of his reign. Hence it is clear Ptolemy VII., Physcon (B. C. 170-116), must be meant. If we took the words, *ὁ πάππος μου*, in their usual sense, as meaning "grandfather," and regarded the author of the book as a contemporary of Simon I., we should not naturally, indeed, think of this Ptolemy, since in that case too long an interval would intervene between the composition and its translation. But neither of these suppositions is absolutely necessary. The words, *ὁ πάππος μου,* may be used in a general sense, and mean simply ancestor, while the vividness and warmth of coloring with which the great Simon is described may be due to something else than the personal observation of a contemporary. Then, as now, it is likely the nobility and grandeur even of a truly great character showed to best advantage at a short remove from it.

Is there not, then, some other more decisive factor in the problem? Such a factor as, we think, is found in the fact that the translator, as we have already seen, made considerable use of the LXX. version, not alone of the five books of Moses, but of the Proverbs, the Book of Joshua, and the prophecy of Isaiah. This version was *begun* in the time of the early Ptolemies (*circa* B. C. 280). At the time of Ptolemy III. it could hardly have come into such general use as our translator's work would indicate. In the year B. C. 132, however, the thirty-eighth of Ptolemy VII., Physcon's reign, this would have been easily possible. At this point, consequently, we feel justified in fixing the date of the Greek translation of Ecclesiasticus which was written by the grandfather, or ancestor, of the translator, a man who was contemporary with, or lived not long after, the high priesthood of Simon I., surnamed the Just.

Other Ancient Versions.

Of the other ancient versions of our book the Old Latin is the most important. It was not revised by Jerome on being adopted into the Vulgate. It seems to have been made, at first, by one person, but has become much changed from its original form. There is not only in many places a different arrangement of sentences, but considerable additions are also found, including, in some cases, entire verses. A part of these changes are doubtless due to copyists and self-appointed editors; but inasmuch as there are also certain late and less trustworthy MSS., like 248., with which this text preserves a tolerable uniformity, it seems probable that the origin of some of these peculiarities is to be sought in them. That the translation was made from the Greek, and not from the Hebrew, is generally acknowledged, and is proved by the retention in a Latinized form of many Greek words, as: *lingua eucharis* for γλῶσσα εὔχαρις (vi. 5); *in eremo* for ἐν ἐρήμῳ (xiii. 19); *homo acharis* for ἄνθρωπος ἄχαρις (xx. 18). Many Latin words also were formed with reference to the Greek which they were meant to render, as: *obductio* for ἐπαγωγή (ii. 2, v. 8); *apostatare faciunt* for ἀποστήσουσι (xix. 2); *assiduare* for ἐνδελεχεῖν (xxx. 1).[1] In Fritzsche's opinion, the critical value of this version may be easily placed too high. Its gold is mixed with much dross, which requires the most careful sifting process.

The Syriac translation had also the Greek for its basis, and, as it would seem, also the text represented by 248. and the *Complutensian Polyglot*. It is rendered, however, with the utmost freedom, so that the original thought is scarcely recognizable, and often grossly misrepresented. This is true particularly of the latter part of the book, from chap. xxx. to the end.

The Arabic version was made from the Syriac, and, in general, represents it quite faithfully. There is also an old Ethiopian version preserved at Tübingen, whose worth, however, has not yet been subjected to the tests of modern criticism.

An Armenian translation of Ecclesiasticus, moreover, exists, which, as Welte thinks, may have been made from some Greek MS., but it presents the book in a very different form from the oldest MSS. and versions. The first part is much condensed, chap. xxxvi., for instance, having but twelve verses, and the last eight chapters are omitted entirely. There are also a few additions here and there. In the critical edition of the Armenian Bible, published in Venice in 1805, this version was placed in the appendix with other acknowledged apocryphal works.

1 Cf. Welte, *Einleit.*, p. 215.

Dogmatical and Ethical Character.

The Book of Ecclesiasticus is Palestinian in its spirit as well as in respect to its author and the place of its composition. Aside from occasional evidences of the author's acquaintance with the LXX. version, as already noted, there are too few traces of Alexandrian influence in his work to justify even the mild words of Stanley: "it is evident that the Grecian spirit has touched it [the Book of Ecclesiasticus] at its core and raised it out of its Semitic atmosphere. The closed hand of the Hebrew proverb has opened into the open palm of Grecian rhetoric."[1] Although the author had traveled in foreign lands, it is only through a casual allusion, not at all in the spirit or form of the work, that we recognize the fact. Marks of the influence of the Alexandrian philosophy, which Gfrörer[2] and Dähne[3] think they discover in it, either disappear before a proper exegesis, or prove to be as much Palestinian as Alexandrian in their character. The two passages most relied on to show such influence are xvii. 17 and xliv. 16. In the first, each nation is represented as having a guardian angel: "For in the division of the nations of the whole earth he set a ruler (ἡγούμενον) over every people."[4] It has not been shown, however, that this view was confined to Alexandria. On the contrary, it is clear that the idea was a familiar one in Palestine in the later times.[5] In the other passage, Enoch is set forth as an example of repentance: "being an example of repentance to all generations." In the Hebrew, at Genesis v. 24, there seems, at first sight, to be no foundation for an allusion to Enoch's *repentance*. The Alexandrian Philo, however, makes a point of it in his writings, and allegorizes on the basis of the following expression: ὅτι μετέθηκεν αὐτὸν ὁ θεός. The question now arises, Whence did the idea originate? Philo may have found it in our book. It was at least current long before his time. But was it current only in Alexandria? If the passage, as found in the Hebrew, is carefully examined it will be found, as Fritzsche has shown,[6] that it might easily have suggested the idea even to a Palestinian reader. It is said (v. 22) that "Enoch walked with God *after he begat Methuselah* three hundred years." Certainly, it would not be strange if, to an oriental mind, the thought should occur that Enoch did not walk with God *until after* he begat Methuselah, and that hence he might, in consideration of his later life, be properly cited as a distinguished example of repentance.

We have said that our book is Palestinian in its form and spirit; but by that it was by no means meant that it was thoroughly Biblical. The same general ideas and expressions are indeed, to some extent, met with that one finds in the Scriptures, but moving upon a decidedly lower plane, and often bearing quite another stamp. The idea of God, for instance, which the son of Sirach presents is not without elements of truth, and even of sublimity (xlii. 15–xliii.), but it is greatly lacking in spirituality. It is principally in his relations to the outward world that He is thought of. Moreover, there seems to be, here and there, (xxxiii. 15, xlii. 24), the positively unscriptural representation that God contains in Himself antagonistic elements, although the charge that our author declares Him to be the creator of "error and darkness with the sinner" (πλάνη καὶ σκότος ἁμαρτωλοῖς, xi. 16) made by Keerl and Dähne, rests on defective MS. authorities.

Of the Messiah and the Messianic kingdom there is no certain trace in the work. The passages sometimes cited as showing the contrary (iv. 15; x. 13, 17; xi. 5, 6; xxxvii. 25, 26; xlviii. 15) are of a wholly general character, and have no such meaning as is thus imputed to them. Still, the author doubtless looked forward to better days for Israel, and his hope in this respect seems to have culminated in the predicted coming of Elijah, who should restore peace and prosperity to his afflicted country (xxxii. 17–19; xxxiii. 1–11; xxxvi. 16–2 — all according to the arrangement of the Greek text — and xxxix. 23; xlviii. 10–11). The Messianic hope in the later time, in fact, seems generally to have taken this direction. And it was not a spiritual but a temporal restoration that was looked for. It will be remembered how prevalent this idea of the return of Elijah was, in Palestine, at the time of Christ. "Why say the Scribes then, that Elias must first come?" was a question which the disciples themselves once put to Him.

As in Job (chaps. xxviii., xxxviii.), and particularly in Proverbs, wisdom had been per-

1 *History of the Jewish Church*, vol. iii., p. 269.
2 ii., p. 18 ff.
3 ii., p. 141 ff.
4 Cf. the LXX. at Deut. xxxii. 8.
5 Cf. Dan. x. 13, 20, 21; Is. xxiv. 21, 22, and Riehm's *Handwörterb.*, art. "Engel."
6 *Einleit.*, p. xxxvi.

sonified, so our author does the same, and evidently strives to outdo his models in the boldness and brilliancy of his metaphors. But that he simply personifies is clear from the fact that in one place he himself makes an explanation of the figure used (xxiv. 23): "All these are [true of] the book of the covenant of the most high God;" as also from the circumstance that this wisdom is represented as being "exalted like a tree in Lebanon," "shooting upwards like a palm-tree on the sea-shore," as "yielding a pleasant odor like the best myrrh," etc. Such language could hardly have been employed if an actual person had been meant. Israel, as the elect people of God, had been made the special abode of wisdom as revealed in the Mosaic law. This law was the highest development of such wisdom, and everything depended upon one's attitude toward it. One was free to choose his course. If he chose the fear of God, the result would be happiness and prosperity; if the opposite, misfortune and misery. Still, alike the penalty and the reward are looked upon as temporal, and, though sometimes coming late, as surely coming, if not upon the man himself, then upon his offspring (xli. 5–9). The passage which is sometimes adduced as showing what the son of Sirach thought on the doctrine of the future endless punishment of the wicked (vii. 17; cf. Is. xlvi. 24) seems to refer simply to the consuming and wasting away of the body in the grave. Of life and immortality beyond the grave, our book contains not the slightest undisputed intimation (cf. xvii. 25–29, with Ex. iii. 15, and Heb. xi. 13–16). On the contrary, the highest motives to human conduct are drawn from the present life. Great stress is laid in particular upon the name which one might leave behind him: "A good life hath but few days; but a good name endureth forever" (xli. 13).

Our author has none too low an estimate of his own position and abilities as a teacher. He compares himself, indeed, in one place, to one that gathereth after the grape-gatherers (xxxiii. 16); but elsewhere gives himself out for a prophet (xxiv. 33), likens himself to the full moon (xxxix. 12), and says his teachings enlighten like the morning (xxix. 32). Not a few of his maxims were written from a purely worldly, and some from a positively selfish, point of view. Consider, for instance, the treatment he recommends for an uncongenial wife (vii. 26); also, for a congenial one (ix. 2, xxvi. 16–18); his principles concerning the loaning of money (viii. 12); why he would advise one to show kindness to others (xii. 2, 4, xxii. 23); how he thinks enemies should be treated (xii. 10, 12, xxv. 7, xxx. 6); what he says of sadness (xxx. 24, 25), and of wine and music (xxxi. 27–31, xxxii. 4–6); how far he would go in the punishment of servants (xlii. 5); what treatment, in his opinion, should be accorded to children, especially to daughters (vii. 24); and how one should conduct himself when a friend dies (xxxviii. 17–19). In some instances, in fact, his teaching is not only very human, it is also coarse and degrading. Whether he himself is to be regarded as the author of all that appears in his book is a matter of minor consequence. What he did not write, he collected and sanctioned. And it certainly cannot be regarded as a very high order of inspiration which could feel sufficient interest in it to give currency to such advice as we find at xxxi. 21, concerning what might be called the art of eating to excess.

Dean Stanley says of our book:[1] "There is a tender compassion which reaches far into the future religion of mankind," and cites the passages: "Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with gentleness." "Be as a father to the fatherless, and instead of a husband to the widow: so shalt thou be as the son of the Most High, and He shall love thee more than thy mother doth." But it is, after all, extremely doubtful, judging from other parts of Ecclesiasticus, whether it was really a spirit of "tender compassion" that led the son of Sirach to write such things. Moral duties may indeed, here and there, be urged as superior to rites and ceremonies; but there is also a marked and peculiar emphasis laid by our author, as by the writer of the Book of Tobit, on almsgiving in itself considered, — in fact, an anti-Biblical efficacy ascribed to it. At chap. iii. 14, 15, for example, we read: "For kindness toward the father shall not be forgotten, and in spite of sins (*ἀντὶ ἁμαρτιῶν*) thy prosperity shall bloom again. In the day of thine affliction thou shalt be remembered; as ice in mild weather, so shall thy sins melt away." And in the third verse of the same chapter the same idea occurs: "Whoso honoreth his father maketh an atonement for his sins." Also, in the thirtieth verse: "Water will quench a flaming fire; and alms (*ἐλεημοσύνη*) maketh an atonement for sin." Likewise at chap. xl. 24: "Brethren and help [*i. e.*, helpers] are against time of trouble; but alms deliver more than both." Cf. also xl. 17.

[1] *History of the Jewish Church*, vol. iii., p. 271.

Nothing is here said of any deep-lying spiritual motive from which these works should be prompted. It is evident, rather, from the whole tenor of the book, that they are regarded as simply external in their character, "works of righteousness that we have done," wholly lacking in that all-pervading spirit of love and compassion which Paul declares (1 Cor. xiii.) to be an essential factor of true charity. Naturally, the high moral standard, the clearness and precision of doctrinal teaching, that we find in the New Testament, we should have no right to expect in the present book. But, on the other hand, we have a right to demand of a book for which even deutero-canonical rank is claimed that it shall not contain what is positively contradictory to the most fundamental teachings of the canonical Scriptures and subversive of them.

Recognition by Jews and Christians.

Fritzsche seeks to answer the question why the Book of Ecclesiasticus was not received into the canon of the Old Testament, as he, with Van Gilse,[1] thinks it might well have been. In his opinion, it was not, as Hitzig supposes, because the original text was lost at so very early a period, — for of this we cannot be so sure, — but for a variety of other reasons : such as that the author bore no one of the old, revered Israelitish names; the time of composition was late; and the work brings forward nothing new, no need being felt for a second book of Proverbs. Moreover, he thinks that while the book contains nothing positively heterodox from the point of view of the Old Testament [?], still, its silence on the doctrine of the resurrection, and its evident leaning towards the party of the Pharisees, might also have been of influence in effecting its exclusion from the list of sacred books. There is certainly much force in some of these reasons; but we must also give to the Jewish readers of the book, even at that early date, credit for a wiser discrimination and a finer sense of propriety than seems to characterize some of its modern critics. It could not well have escaped them that in its mass of material, much of which is worthy of all consideration, there are also found elements of coarseness, of egoism, of a merely worldly philosophy, such as appear in none of the divine-human productions of the Old Testament, and that the entire composition moves on an entirely different plane from that of the Hebrew Bible. It is at least certain that the book was never actually reckoned by the Jews among their Scriptures, although frequently quoted in both the Jerusalem and Babylonian Talmuds, and sometimes with a formula which otherwise was employed only in making quotations from the Bible. A complete list of such quotations is given by Delitzsch,[2] comprising about forty in all; some of which, however, are anonymous, and others of doubtful authority, being found in neither the Greek nor Syrian text. Of literal citations there are very few, and it is likely that no small part of the entire number are simply of traditional origin, the later Jewish writers being wont to ascribe proverbs whose authorship was unknown to the distinguished Ben Sira.

In A. D. 1519 there appeared in Constantinople (Venice, 1544; Sulzbach, 1697) what purported to be the "Book [or Alphabet] of the son of Sirach," — a work which contained scarcely a trace — not more than half a dozen proverbs — of the Palestinian original, the remainder being made up from the Talmud and Midrashim. In an ostensible biography of the author, it makes him out to be both son and grandson of the prophet Jeremiah. It contains two collections of proverbs in alphabetical order, the second one beginning with the Hebrew letter *jodh*. Still another collection of proverbs bearing the name of the son of Sirach was published by P. Fagius in Latin,[3] and in Hebrew, Chaldee, and Latin, by J. Drusius.[4] The same collection is found in Steinschneider's *Alphabetum Siræ Utrumque.*[5] It is of late origin, and wholly different from the work now under consideration. The Book of Ecclesiasticus is in no instance cited in the New Testament, — a fact the more worthy of remark as it could scarcely have remained unknown to the writers and readers of the latter, especially if the supposed reference to Ecclus. iv. 31 in the Epistle of Barnabas (xix.; cf. *Apostol. Const.*, vii. 11) be admitted to have any force. The overheated effort of Stier, during the controversies on this subject in Germany a quarter of a century since, to prove the contrary, as against Keerl, signally failed. Irenæus and Justin Martyr pass over the book in silence, leading some to conjecture that it did not get into circulation in the Christian church until the end of the second century. Clement of Alexandria makes a direct citation from Ecclesiasticus, and is the first Christian writer who does so. He, as well as

1 *Commentatio qua Libri Sir.*, etc., p. 102.
2 *Idem*, pp. 20, 21, 204. Cf. also Zunz, *idem*, pp. 100–104.
3 *Ben Sira et aliorum Orientalium Sententiæ.*
4 Franeq., 1597.
5 Berlin, 1858.

Cyprian of the Latin church, seemed to regard it as the work of Solomon, and more than once quotes it as Scripture. Other writers, as Dionysius of Alexandria, follow their example. Even Origen uses the formula γέγραπται in citing passages from it, and Athanasius quotes the passage xv. 9, as τὰ ὑπὸ τοῦ πνεύματος εἰς αὐτὸν εἰρημένα. Still, it was well known that the work was not to be found in the Hebrew canon; and it does not appear in the catalogues of Melito, Origen, Cyril, Hilary, or Rufinus. Eusebius, Athanasius, Jerome, and Augustine all distinguish it from the canonical books proper; and Jerome asserts that it ought not to be used for the support of doctrine, but simply for instruction. But theory and practice did not always harmonize, and it was sometimes so employed. In the Abyssinian church it was regarded as uncanonical, but was used for the instruction of the young.[1]

In the Alexandrine Codex (III.), Ecclesiasticus is found at the end of the Old Testament, immediately after the Book of Wisdom. In the Vatican (II.), it has the same position relative to the latter book, but is followed by Esther (with the Additions), Judith, and Tobit, at the close of the Hagiographa. In the Sinaitic (X.), it is the last book but one of the Old Testament, the Book of Job being the last. In the list in the Codex Claromontanus it is found in the order: Ecclesiastes, Canticles, Wisdom, Ecclesiasticus.

In the church of the Middle Ages we find Bishop Junilius, of North Africa (*c.* A. D. 550), ascribing "perfect authority" to Ecclesiasticus; while Thomas Aquinas († A. D. 1274), of the Italian church, seems in doubt about its authority. Isidore of Seville († A. D. 636) recognized the fact of its not being found in the Hebrew canon, but (like Augustine) held that it had received the indorsement of the church. Other Christian scholars of Spain, however, preferred to follow the lead of Jerome: for example, Bishop Tostatus of Avila (A. D. 1450). In France, also, Alcuin († A. D. 804), the spiritual adviser of Charlemagne, asserted, on the authority of Jerome and Isidore of Seville [!] that Ecclesiasticus was not to be used in support of Christian doctrine. In the Greek church, the catalogue known as the "Sixty Books" excluded Ecclesiasticus; and the *Stichometry* of Nicephorus (*c.* A. D. 828) reckoned it among the books "disputed."

In Great Britain the first writer to make any special investigations touching the canon was Alfric († A. D. 1005), Archbishop of Canterbury. Westcott[2] quotes him as saying: "Now there are two bookes more placed with Solomons workes, as if he made them: which for likenesse of stile and profitable use have gone for his; but Jesus, the son of Sirach, composed them. One is called . . . . the *Booke of Wisdome;* and the other *Ecclesiasticus.* Very large bookes and read in the Church, of long custome, for much good instruction." The later history of our book is for the most part identical with that of the remaining apocryphal works, and has already received sufficient attention.

The Unauthentic Preface.

In the *Synopsis Scripturæ Sacræ*, falsely ascribed to Athanasius, as also in Codex 248. and the *Complutensian Polyglot*, is contained a second preface to Ecclesiasticus, which treats of the origin and contents of the work. In Credner's opinion[3] this synopsis is a product of the ninth or tenth century. And it seems probable both from the form and substance of the second preface, which speaks of the translator in the third person — "this Jesus was the son of Sirach, and grandson to Jesus of the same name with him," etc. — that it was at first designed to be a sort of *résumé* of the contents of the book, and was written by the author of the Synopsis. But, whether emanating from him or not, it is evidently simply the opinion of some third person, and cannot by any means be considered as having the value which would attach to a recognized historic tradition. In the book itself (l. 27) the grandfather is called "Jesus son of Sirach." Here the grandson receives this name also, which in itself would cause no surprise, since grandchildren not infrequently received the name of the grandfather. But in the present instance, as we have already seen, it is clear that the assertion rests on a misunderstanding of the passage just mentioned, it being supposed that the translator was there meant, since elsewhere the grandfather and author is called simply "Jesus." On this error is based another, viz., that the grandson shared in the composition of the work, completing and editing it after the death of the first Jesus. "When now the first Jesus died, leaving this book almost [σχεδόν τι] collected, Sirach his son [another less trustworthy reading is οὗτος instead of ὁ υἱός], receiving it after him, left it likewise [πάλιν]

1 Ewald, *Jahrb. d. Bibl. Wissenschaft*, v., pp. 147, 149.
2 *Bib. in the Church*, p. 209.
3 *Geschichte d. Neutest. Kanon*, p. 225.

to his own son Jesus, who then, when he had come into possession of it, arranged it all in one orderly volume, giving it the title Wisdom, with the name not only of himself and his father, but of course also [ἀλλὰ μὴν καὶ] that of the grandfather."

It is said, moreover, of the grandson that he lived in "the later times, after the Captivity and the return, and after nearly [σχεδόν, better, however, omitted] all the prophets." The writer seems purposely thus to leave the date of the composition indefinite. The preface closes: "This Jesus was an admirer [ὀπαδός, literally, *attendant*] of Solomon, and was no less famous for wisdom and learning, having both the repute, and being in fact, a man of great learning."[1]

1 I do not follow the A. V. Cf. p. 286.

ECCLESIASTICUS.

Prologue.[1]

Whereas many and important[2] *things* have been handed down to us through the law[3] and the prophets, and the others who followed after them,[4] for which[5] *things* Israel ought to be commended for learning and wisdom; and since[6] not only must the readers become[7] skillful themselves, but also they that desire to learn be able to profit them who are abroad,[8] both by speaking and writing: my grandfather Jesus, who had given himself more and more[9] to the reading of the law, and the prophets, and the other[10] books of *our* fathers, and had gotten therein no little proficiency,[11] was drawn on also himself to write some work[12] pertaining to learning and wisdom, to the intent that those who[13] are desirous to learn, becoming attached to this also,[14] might make much more progress[15] in living according to the law. Let *me* intreat you now[16] to read it with favor and attention, and to be indulgent, in that where, perchance, with all the care bestowed on the translation, we may seem to have failed in some words.[17] For what was originally uttered in Hebrew,[18] has not the same force when translated into[19]

[1] The "Prologue made by an uncertain author," found in the A. V. before the present one, I omit from the text and give here. See remarks at the close of my Introduction to this book.

"This Jesus was the son of Sirach and grandchild to Jesus of the same name with him. This *man* therefore lived [arose] in the latter [later, κάτω] times, after *the people* had been led away captive and called home again [after the Captivity and calling back], and almost [*omit* almost] after all the prophets. Now his grandfather Jesus, as he [also] himself witnesseth, was [τε, *i. e.*, as well] a man of great diligence and wisdom [as of the greatest insight] among the Hebrews [*omit* among the H.], who did not only gather the grave and short sentences of wise [gathered not only the apothegms of sagacious] men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore [When now] the first Jesus died, leaving this book almost perfected [collected], Sirach *his son* [*omit* ital.] receiving *it* after him [likewise] left *it* to his own son Jesus; who, [then] having gotten it into his hands, compiled *it* all orderly into one volume, *and called it* [as] Wisdom, intituling *it* both [not only] by his own name [and] his father's *name* [omit *name*], and [but of course also] his grandfather's; alluring the hearer [*better* reader] by the very name of wisdom to have a greater love to the study of this book [of the book itself]. It containeth therefore wise [now sagacious] sayings, [both] dark sentences, and parables, and certain particular ancient godly stories of [stories, and those about] men that pleased God; also his prayer and song; moreover [also], what benefits God had [*omit* had] vouchsafed his people, and what plagues he had [*omit* had] heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning [than he], both being indeed a man of great learning, and *so* reputed *also*."

[2] A. V.: many and great (μεγάλων, but clearly with the sense of "important"). [3] delivered unto us by the law etc. (διὰ τοῦ νόμου . . . . δεδομένων; the context requires the rendering given. There is usually found for the last word the same compounded with παρά). [4] *by* others that have followed their steps. [5] for the which. [6] whereof (ὡς; the A. V. must have read ἐξ ὧν — Rob. Stephens and Badwell — or, ὧν — Cod. H. — cf. Bretschneider and *Com.*, *ad loc.*). [7] not only the readers must needs become (for γίνεσθαι, X. C. H. 55. 155. read γενέσθαι). [8] which are without (marg., *of another nation*. The reference is to the Jews dispersed in other lands). [9] when he had much given himself (ἐπὶ πλεῖον, *more and more*. I adopt Fritzsche's rendering, and not that of Wahl —*diutius* — who refers to Judith xiii. 1). [10] and other. [11] good judgment (ἱκανὴν ἕξιν. The latter word has for a secondary meaning, *skill as a result of experience*, *practice*. The first meaning is, *a state*, *habit*, of body or mind). [12] write something (συγγράψαι τι). [13] which. [14] and are addicted to these things (the word ἔνοχος means rather *bound to*, while τούτων obviously refers to the work just spoken of). [15] profit much more. (On the force of the verb cf. *Com.* Fritzsche, De Wette, and Bunsen's *Bibelwerk* render πολλῷ μᾶλλον by *immer mehr.* See *Com.*) [16] Wherefore let *me* intreat you (παρακέκλησθε οὖν). [17] pardon *us* (συγγνώμην ἔχειν) wherein (ἐφ' οἷς) we may seem (ἂν δοκῶμεν) to have come short of some words (τισὶ τῶν λέξεων ἀδυναμεῖν; X. 23. omit the last word; cf. *Com.*) which *we* have laboured to interpret (τῶν κατὰ τὴν ἑρμηνείαν πεφιλοπονημένων. My rendering is, for the most part, the same except in the order of the words. Fritzsche renders: "and to have indulgence where we perchance — since, really the translation was worked out with zeal — might seem to have failed in some words." Bunsen's *Bibelwerk:* "and to have indulgence, if it should appear that we, with all the diligence expended on the translation, in some words have not fully hit the sense"). [18] the same *things* uttered in Hebrew (αὐτὰ ἐν ἑαυτοῖς ἑβραϊστὶ λεγόμενα. The first pronoun seems to refer, in general, to the book just spoken of; the reflexive = *in their own*, *i. e.*, language, the Hebrew. I have rendered freely. Cf., just below, "uttered in the original," ἐν ἑαυτοῖς λεγόμενα). [19] and translated into . . . have not the same force *in them.*

another tongue. And not only this book,[1] but the law itself also,[2] and the prophecies[3] and the rest of the books, have no small difference, uttered in the original. For in the eight and thirtieth year under King Euergetes,[4] coming into Egypt, and continuing there some time, I found no small difference of learning.[5] Therefore[6] I thought it most necessary for me also[7] to bestow some zeal and diligence on the translation of this book;[8] using indeed, in the mean time, great watchfulness and skill,[9] in order, having brought the book to an end, to[10] publish it for those abroad also, who wish to learn and prepare themselves to live in their customs[11] after the law.

[1] A. V.: these *things*. [2] *omits* also. [3] prophets (marg., Gr., *prophecies;* here, προφητεῖαι; οἱ προφῆται, C. Old Lat.). [4] when they are spoken in their own language . . . . coming into Egypt, when Euergetes was king. (Cf. our Introd. on this passage.) [5] a book (ἀφόμοιον; but 55. 254., ἀφορμήν; III., ἐφόδιον; the Vulgate renders the clause, *inveni ibi libros relictos;* marg. of A. V., *help of learning*. The A. V. seems to have taken ἀφόμοιον in the sense of "a copy" of a work) of no small learning. [6] Fritzsche receives οὖν from X. C. H. 55. 106. and the Old Lat. [7] A. V. *omits* also (Fritzsche receives a καί from III. X. C. H. 55. 106. al. Old Lat. It is also found in II.). [8] diligence (σπουδήν) and travail (φιλοπονίαν) to interpret it (τήνδε τὴν βίβλον. Cf. note 5, above). [9] using (omits γάρ with III. 55. 106. 155. 253. Old Lat.) great watchfulness and skill in *that* space. [10] to bring . . . . and (ἀγαγόντα is adopted by Fritzsche from III. X. C. H. 55. 106. 155. 253. 254. 296. for ἄγοντα of the *text. rec.*). [11] set it forth for them also, which in a strange country (ἐν τῇ παροικίᾳ, *i. e.*, Egypt; but cf. above, τοῖς ἐκτός) are willing to learn, being prepared before (προκατασκευαζομένους; II. III. C. 68. 106. al. the accus.) in manners to live.

PROLOGUE.

In II. III. 155. the title is simply Πρόλογος; in C. Σιράχ is added; in X. there is no title. — This introduction to the Book of Ecclesiasticus, unlike the book itself, was originally written in Greek, as is clear both from the circumstances and the style. Its genuineness is undoubted. — **The law and the prophets and the others.** These are the well-known three parts into which the books of the Old Testament were early divided. By the last (τῶν ἄλλων) doubtless the *writers* of the Hagiographa are meant. Just below, the formula for the Old Testament canonical books is given in its more usual form: *the law and the prophets and the rest of the books* (τὰ λοιπὰ τῶν βιβλίων). Cf. Luke xxiv. 44, and Josephus, *Contra Ap.*, i. 8. — **Those who are abroad.** The Jews who had emigrated to other countries are meant, particularly those of Egypt. — **And the other books of our fathers.** This circumlocution seems to have been employed because at this time the Hagiographa were designated by no one special title. — **Becoming attached to this also,** *i. e.*, the book that lies before us, from the pen of Jesus. The Greek is τούτων ἔνοχοι γενόμενοι. This adjective in the present sense is usually followed by the dative. But cf. Heb. ii. 15, and Buttmann, p. 170; Winer, p. 202. — Ἐπιπροσθῶσι, **might make progress.** Some would translate *add to*, and derive from the passage the idea that the son of Sirach wished to stimulate to further effort in the way of composing something that might be regarded as completing the works necessary for such as would live after the law. The verb certainly has this meaning in its transitive sense; but the thought which one would thus smuggle in for dogmatic reasons is wholly incongruous and foreign to the context. Hence it is better to suppose that the word is employed here in an intransitive sense, with the meaning given to it above by us. This view is supported by Fritzsche, and Bunsen's *Bibelwerk*. Bretschneider has the following note on the word: "*Insuper addant*, i. e., *proficiant, ulterius progrediantur.*" Linde translates: "*Damit Freunde der Weisheit auch durch dieses Studium in der Frommigkeit immer vollkommener werden;*" and De Wette: "*Und sich immer mehr vervollkommnen möchten durch ein gesetzliches Leben.*" There is no evidence in our passage, in short, that the son of Sirach regarded his work as on a level with the Jewish Scriptures, or thought that it might perhaps be received among them. The impression made by this explanatory introduction of his grandson, as a whole, is quite the contrary. — Ἐφ' οἷς ἂν δοκῶμεν . . . . ἀδυναμεῖν, **in which we might appear to be unable;** meaning, as the context shows, *where I might seem not to have hit the mark.* — **In Hebrew.** As this prologue contains the first allusion to the Old Testament canon as a whole, so also it makes the first use of the word "Hebrew" which occurs in extant history. — **And not only this book, but the law.** It is to be inferred, then, that the Old Testament had already been translated into Greek at the time these words were written. — **Difference of learning** (παιδείας). This Greek word means much the same as our word "culture" (German, *Bildung*); but it is doubtless used here in a more limited sense as referring to those subjects of which the Old Testament and the present book treat. — Ἀφόμοιον has been variously rendered. It means *what is unlike, different.* The cultivation of the Jews in Egypt was of a later sort, Hellenistic. — **Some zeal.** It is modestly spoken. — Ἐν τῇ παροικίᾳ. See *Text. Notes.* The word means *living in a place* as πάροικος, *a sojourner.* Cf. Jud. v. 9; Wisd. xix. 10. I have given it here the rendering "abroad," to correspond with ἐκτός above, the same persons being evidently meant.

CHAPTER I.

1 ALL wisdom *cometh* from the Lord,
And is with him for ever.
2 Who can number the sand of the sea, and the drops of rain,

And the days of eternity?
3 Who can trace [1] out the height of heaven, and the breadth of the earth,
And the deep, and wisdom?
4 Wisdom was [2] created before all *things*,
And prudent understanding [3] from everlasting.[4]
6 To whom was the root of wisdom revealed? [5]
And who knew her subtile plans? [6]
8 [7] One is wise, greatly [8] to be feared,
The Lord sitting upon his throne.
9 He created her, and saw *her*, and made her known,[9]
And poured her out upon all his works
10 Together with [10] all flesh according to his gift,
And he bestowed her abundantly on [11] them that love him.[12]
11 The fear of the Lord *is* honor, and glory,
And gladness, and a crown of rejoicing.
12 The fear of the Lord contents the [13] heart,
And giveth joy, and gladness, and a long life.[14]
13 With him who feareth the Lord, it shall be well [15] at the last,
And he shall be blessed [16] on the day of his death.
14 To fear the Lord [17] *is* the beginning of wisdom;
And it is [18] created with the faithful in the womb.
15 She prepared for herself an everlasting dwelling-place [19] with men,
And she will continually remain [20] with their seed.
16 To fear the Lord *is* fullness of wisdom,
And she maketh them drunken [21] with her fruits.
17 She filleth all her house with things desirable,
And the garners with her products.[22]
18 The fear of the Lord *is* a crown of wisdom,
Making peace and restored health [23] to flourish; [24]
19 And he saw and revealed her; [25]
She pours forth skill and practical knowledge,
And heightens the honor of them [26] that hold her fast.
20 The root of wisdom *is* to fear the Lord,
And the branches thereof *are* long life.[27]

Vers. 1-6. — [1] A. V.: find. [2] hath been. [3] the understanding of prudence. (The Greek is *σύνεσις φρονήσεως* Wahl would render by *summa cognitio;* Bunsen's *Bibelwerk*, verständige Einsicht; Fritzsche, *kluge Einsicht;* Gaab, *höchste Verstand;* Bretschneider, *summa sapientia.*) [4] (ver. 5) The word of God most high *is* the fountain of wisdom; And her ways *are* everlasting commandments. (It is found only in H. 23. 55. 70. 106. (with a variation), 248. 253. (with a variation), Co. Old Lat., and I have omitted it.) [5] hath .... been revealed. [6] Or who hath known her wise counsels?

Vers. 7-12. — [7] A. V.: (ver. 7) *Unto whom hath the knowledge of wisdom been made manifest? And who hath understood her great experience?* (It is found in H. 23. 55. 70. 106. 253. Old Lat.) [8] There is one wise *and* greatly. (The force of the Greek, *εἷς ἐστι σοφός, φοβερὸς σφόδρα*, is not sufficiently well brought out. In the following line, Codd. 55. 70. 106. 253. and the Old Lat. have supplied the words *καὶ κυριεύων* before *κύριος*, probably for the reason that in important authorities — II. III. X. C. H. — the last word is joined to what follows. The context seems to be decidedly against both changes.) [9] numbered her (*ἐξηρίθμησεν*. It is, apparently, a false rendering of our translator. Cf. the LXX. at Job xxviii. 27, *τότε εἶδεν αὐτὴν καὶ ἐξηγήσατο αὐτήν*, which probably lay at the basis of the present expression; also, just before, *ἰδὼν ἠρίθμησε*. See *Com.*). [10] *She is* with (the A. V. places a full stop at the end of the previous line). [11] hath given her to (*ἐχορήγησεν*; cf. ver. 26). [12] There is an addition of two lines to ver. 10 found in II. 70. 253. and it is found also, in a corrupt form, in the Old Lat. [13] A. V.: The fear ... maketh a merry (*τέρψει*). [14] Following ver. 12 the codd. just mentioned have an addition of two lines.

Vers. 13-18. — [15] A. V.: Whoso .... go well with him. [16] find favour. (For *εὑρήσει χάριν* of the *text. rec.*, Codd. III. X. C. H. 23. 70. al. Old Lat. have *εὐλογηθήσεται*, which is adopted by Fritzsche. The A. V. notices it in the margin.) [17] (Instead of *τὸν θεόν* of the *text. rec.* and II., Fritzsche receives from III. X. H. 23. 55. al. Co. *τὸν κύριον*, which we find has been already adopted in the A. V.) [18] was (a general truth). [19] hath built an .... foundation. (Lit., hatched .... foundation. But the verb — *νοσσεύω* — is not used as transitive, and hence Fritzsche would take *θεμέλιον* as nom., and in apposition with the verb, *i. e.*, she nested, prepared a nest with men, an eternal foundation, dwelling-place.) [20] shall continue (not quite strong enough for *ἐμπιστευθήσεται*. Fritzsche and Bunsen's *Bibelwerk, dauernd bleiben;* Wahl, *fides ei habebitur versanti inter posteros eorum.* See *Com.*). [21] filleth men. [22] their (as III. H. 248. 253. Co.) house .... increase (*γεννημάτων*. "Increase" is not sufficiently definite). [23] perfect health (*ὑγίειαν ἰάσεως* = *health of healing, from healing*. A remark of Gaab throws light on the rendering of the A. V.: "Perhaps *ὑγίεια* signified perfection, as *ὑγιής*, according to Suidas, is *τέλειος*; so that it might be translated, perfect healing.") [24] Following ver. 18 there is the following addition in the A. V.: "Both which are the gifts of God: And it enlargeth their rejoicing that love him." This is found in H. 70. 248. Co.

Vers. 19-24. — [25] A. V. omits this line (with 248. 253. Co.). [26] Wisdom (so H. 70. 106. 248. al. Co.) raineth down skill and knowledge of understanding (*γνῶσιν συνέσεως*; cf. ver. 4), and exalteth them to honour. [27] (Ver. 21) The

22 Unrighteous anger [1] cannot be justified;
For the sway of his anger is to his fall.[2]
23 A patient *man* holds out until his [3] time,
And afterwards joy springs [4] up unto him.
24 He hides his words until his [5] time,
And the lips of many will speak fully of his sagacity.[6]
25 The intelligent proverb is [7] in the treasures of wisdom;
But godliness *is* an abomination to a sinner.
26 If thou desire wisdom, keep the commandments,
And the Lord will bestow her abundantly upon [8] thee;
27 For the fear of the Lord *is* wisdom and instruction,
And fidelity and humility [9] *are* his delight.
28 Be not disobedient to the fear of the Lord,[10]
And come not unto it [11] with a divided [12] heart.
29 Be not a hypocrite in the sight of men,
And take heed [13] what thou speakest.
30 Exalt not thyself, lest thou fall,
And bring dishonor upon thyself,[14]
And God reveal [15] thy secrets,
And cast thee down in the midst of the congregation,
Because thou camest not to [16] the fear of the Lord,
And thy heart was [17] full of deceit.

fear of the Lord driveth away sins: And where it is present it turneth away wrath. (The addition is found in H. 70. 106. 248. 253. Co. Old Lat., with more or less variation.) [1] A furious man (as H. 70. 106. 248. Co.). [2] fury *shall be* his destruction. [3] will bear for a. (The words ἕως καιροῦ ἀνέξεται have a different force. The verb Fritzsche adopts from 23. 248. 253. Co. Old Lat. for ἀνθέξεται of the *text. rec.*, and II.) [4] joy shall spring. [5] will hide . . . . for a. [6] many (πολλῶν is adopted by Fritzsche from III. X. H. 55. 70. al. Co. Old Lat., for πιστῶν of the *text. rec.* and II.; cf. xxxix. 9) shall declare his wisdom (practical wisdom, intelligence, sagacity, σύνεσιν).

Vers. 25–30. — [7] A. V.: The parables (The plur. is found in X. H. 70. al. Old Lat. Co.; but the sing. is probably used collectively) of knowledge *are*. (Cod. II. also supports the reading ἐπιθυμήσας, received by Fritzsche from III. X. C. H. 248. Co. Ald. Old Lat., instead of ἐπεθυμήσας of the *text. rec.*) [8] shall give her unto (cf. ver. 10). [9] faith (πίστις, but here, as it would seem, in the sense of "faithfulness") and meekness. (I follow Fritzsche and Bunsen's *Bibelwerk*.) [10] distrust not (marg., *Be not disobedient to*) . . . . when thou art poor (ἐνδεὴς ὤν, found in H. 70. 248. Co. after κυρίου). [11] him (αὐτῷ refers to the preceding φόβῳ). [12] double (cf. δίψυχος at Jas. i. 8, iv. 8). [13] good heed. [14] thy soul (*i. e.*, by Hebrew usage, and as better suiting the context, "thyself"). [15] *so* God discover (meaning, in the earlier English, *uncover*, *reveal*). [16] not in truth (ἐν ἀληθείᾳ, supported by 248. 253. Co. Old Lat.) to. [17] But (Jun., *sed*) thy heart *is*.

Chapter I.

Ver. 1. Cf. Prov. iii. 13–20. — **Wisdom.** On the idea of wisdom as illustrated in the Old Testament, see Bruch, *Weisheits-Lehre der Hebräer;* Oehler, *Die Grundzüge der Altestamentlichen Weisheit; Theologie d. Alt. Test., ad loc.;* and in Herzog's *Real-Encyk.*, v. 236 ff. On the meaning of the word as used by Philo, cf. Herzog's *Real-Encyk.*, xi. 588, 594; also, Excursus iii. in Bretschneider's *Liber Jesu Siracidæ*. I will give here some remarks found in the opening chapter of Fritzsche's *Com.* on the present book. "To our author wisdom — σοφία, חָכְמָה, as whose correlated idea, in parallelism, φρόνησις, σύνεσις, ἐπιστήμη, παιδεία . . . . appear — is a person's objective knowledge; so, first, something purely theoretical, that has its object in the essence of things, the world as complex. In this respect it is the *rerum cognoscere*, or rather *cognovisse, causas*. Considered in detail, it is of course infinitely manifold. Then, further, it comes into consideration in a double relation, as unlimited and limited, as original and derived. As unlimited (εἷς ἐστι σοφός, i. 6) and original, it is with God from eternity and to eternity (i. 4); through it He knows and pervades all things (xv. 18, 19). It is itself, in this aspect of it, not to be found out. As limited and derived it comes from God (i. 1); He poured it out over all his works, and imparted it to them who love him (i. 9; τοῖς εὐσεβέσιν, xliii. 33); suffered it however, particularly, to have a dwelling in Jacob (xxiv. 8, 10, ff.). cf. Bar. iii. 36). In order to obtain it, one must seek it, go after it (iv. 11, 14, 22–24; li. 13 ff.). Since it teaches discipline, one must at the outset, through conflict, submit himself to it (iv. 17; vi. 17). But he who possesses it is blessed and safe (xiv. 20, 25–27); is exalted and made glad through good fortune of all sorts; loves himself [his own life], serves and loves the Lord, and is by him beloved (iv. 11–14). It is so (*i. e.*, proves itself practically to be) the fear of God, — φόβος Κυρίου, = piety and fulfilling of the law, ποίησις νόμου, xix. 18, just as further it has revealed itself in the Mosaic law. From this it can be seen in what close, interchangeable relations it stands to the fear of God: just as theory and practice, knowledge and life, permeate each other to the very innermost degree. When it is said, 'The fear of God passeth all *things*' (xxv. 11), is also higher than that which wisdom possesses (xxv. 9, 10), that it is the crown, the fullness of wisdom (i. 14, 16), it is meant that it is the higher, the highest object for men; that the wise are not yet necessarily, on account of their wisdom in itself considered, God-fearing, but that in it wisdom first finds its true dedication and transfiguration. Man will, moreover, strive after insight

into the essence of things and the rule of the Lord, in order to put himself in the, consequently, alone reasonable — *i. e.*, pious — relation to the Lord. Wisdom leads to the fear of the Lord, and with it will it also increase itself; as, on the other hand, the keeping of the commandments leads to wisdom (i. 26). But there still rises the question, whether the author thought of wisdom simply as an attribute. As it is said that it 'came out of the mouth of the Most High;' was 'created before all things' (i. 4, 9; xxiv. 9); that with it God made glorious his creative activity (xxiv. 5, 6; xxvi. 8 [all according to the Greek text]; xlii. 21), and continually sustains and rules the world in connection with it (xlii. 21) — so to our sober sense the first impulse would be to think of it as from eternity resting in God, but through Him coming into being before any created thing as personal (κτίσμα). And yet nothing would be more false than this. Hence it is clear that if wisdom is regarded as an attribute which both God and men have, only in a different degree and for a different period; and if in the passages where it appears as a person there is recognized a simple, close-at-hand, and, moreover, already-indicated personification, — how everything falls into beautiful harmony! While, on the contrary, the hypostasizing of wisdom would stand in the boldest contradiction to the theistic stand-point of the author, as it otherwise appears, and must have awakened in him doubts, which he is so far from raising that he nowhere once lets even a glimmer of them appear. His point of view, consequently, is in this respect essentially the same as that in Proverbs, Job, and Baruch. The προτέρα πάντων ἔκτισται (i. 4) has its parallel in Prov. viii. 22. As Wisdom was active in the creation of the world, so it must have been already in being before the same. But in that view to the poetic fancy it transformed itself into a person — though from eternity there was only God, and all things were shut up in Him — so it surrendered itself as πρότερα πάντων . . . . to have itself created. The poetic stripped off, the thought is: From eternity wisdom rested to a perfect degree in God. At the creation, as he revealed his power and glory, so particularly his wisdom, those attributes which as a limited but glorious inheritance also attained to by the human race, especially by Jacob, stood before the eyes of the later Jews as the foremost thing."

Ver. 2. **Days of eternity.** Some would translate αἰών by *world* (Luther, Bretschneider), and others by the *time past* (Fritzsche, Bunsen's *Bibelwerk*). De Wette and Wahl agree with our version. In its primary idea the word refers to the life which lapses away with the breath (see Hom., *Il.*, xxiv. 725; and hence, in a secondary sense, may refer to the space of a human life. Again, it may designate that which is filled by life, a space of time, a *seculum;* and then, *unbounded time.* In the later Greek it was employed more and more to denote the period of human history; and that is possibly the meaning here. Cf. Cremer, *sub voce.*

Ver. 3. **Height of heaven.** Cf. Ps. ciii. 11.

Ver. 6. Πανουργεύ(η)ματα. The first meaning is *crafty, villainous things, counsels, plans.* Here in a good sense, *subtile, sagacious plans.* The word is found in a bad sense at xxi. 12.

Ver. 9. **Made her known.** Lit., *numbered,* i. e., with reference to revealing it in its order. Cf. LXX. at Job xxviii. 27. Grotius says: "*Dinumeravit, nempe ut solemus illa, quæ elargiri volumus.*"

Ver. 10. **According to his gift.** Cf. Eph. iii. 7: "according to the gift;" and iv. 7: "according to the measure of the gift."

Ver. 11. **Crown of rejoicing.** An allusion to a custom which prevailed of wearing crowns or garlands at joyous festivals.

Ver. 12. **Long life.** This was one of the blessings promised to godliness even in the Mosaic books. Cf. Deut. iv. 40, vi. 2; also, Prov. iii. 2, x. 27.

Ver. 14. **Is created with the faithful in the womb.** Πίστις seems to be used here, as in verse 26, in the sense of the *faithful, loyal, true.* A general truth is announced. "Perhaps the early beginning of wisdom is meant here to be poetically described, or, in accordance with the Jewish philosophy, as in Ps. li. 7, the early beginning of sin." Linde.

Ver. 15. Θεμέλιον, with ἐνόσσευσε, can scarcely mean anything else than *dwelling-place.* Cf. Prov. ix. 1; 1 Tim. vi. 19; 2 Tim. ii. 19. Grammatically, as the verb only occurs in an intransitive sense, the substantive is to be regarded as being in apposition to the preceding verbal idea. — **Shall continually remain,** ἐμπιστευθήσεται. De Wette translates: "And finds faith (credit) with their seed." Luther, following the Latin: "And one finds it with the righteous and faithful," "*Cum justis et fidelibus agnoscitur.*"

Vers. 16, 17. Cf. Prov. viii. 18.

Ver. 18. **A crown.** In verse 20, the same is called "the root" of wisdom. Hence both taken together include it entirely. — **Perfect health** (A. V.). Lit., "health through healing," ὑγίειαν ἰάσεως. According to Wahl, the two words together mean health *sed fortius,* as the translators of the A. V. seem also to have thought. But see Fritzsche's *Com.,* and our *Text. Notes.*

Ver. 19. Γνῶσιν συνέσεως. The γνῶσις is "the insight which manifests itself in the thorough understanding of the subject with which it meets, and in the conduct determined thereby; which hits on what is right in that it allows itself to be guided by the right knowledge of the object with which it has to do." See Cremer, under the word. Of the words prefixed above (cf. verse 25 in *Text. Notes*) to this verse in our translation, Fritzsche remarks that "they are rejected by the commentators with considerable unanimity. Still, their genuineness is scarcely to be doubted. They are wanting only in 253. 248. and Co.; and if they might not be found in other related manuscripts, still one recognizes the arbitrary alteration. And as they are externally fully supported, so they are also required exegetically. If they are left out, what is the subject in what follows?"

Ver. 22. On θυμός cf. remarks at Prayer of Manasses, verse 10.

Ver. 23. Ἕως καιροῦ, = עַד־עֵת. Cf. Dan. xi. 24. It means here *up to the right, opportune, time.*

Ver. 24. **Hides his words.** It refers to what precedes. He is not hasty to speak, waits till the proper time comes.

Ver. 25. Παραβολή. *Parable,* or, as used collectively, *parables;* Heb., מָשָׁל. A secondary meaning is *proverb,* since this generally contained a witty comparison.

Ver. 28. Obedience is here made the result of trust. If they did not distrust the fear of the

Lord, they would follow it. — Unto it, *i. e.*, τῷ φόβῳ Κυρίου. — A divided heart. Cf. Ps. xii. 2.
 Ver. 30. In the midst of the congregation (συναγωγῆς). The court for trying offenses was held openly at the gate. Cf. Numb. xxxv. 12, 24; Prov. v. 14.

Chapter II.

1 *My* son, if thou dost set out [1] to serve the Lord,
Prepare thy soul for temptation.
2 Set thy heart aright, and be stedfast,[2]
And make not haste in time of visitation.[3]
3 Cleave unto him, and withdraw not thyself,[4]
That thou mayest become great in thy last days.[5]
4 All that cometh upon thee accept,[6]
And be patient in the vicissitudes of thy humiliation.[7]
5 For gold is tried in the fire,
And acceptable men in the furnace of humiliation.[8]
6 Trust [9] in him, and he will espouse thy cause; [10]
Make thy way straight, and hope [11] in him.
7 *Ye* that fear the Lord, wait for his mercy;
And go not aside, lest ye fall.
8 *Ye* that fear the Lord, trust in [12] him,
And your reward shall not fail.
9 *Ye* that fear the Lord, hope for good,
And for everlasting joy and mercy.
10 Look at the generations of old, and see:
Who trusted in the Lord, and was made ashamed? [13]
Or who abode [14] in his fear, and was forsaken?
Or who called upon him, and he overlooked him? [15]
11 For the Lord is compassionate and merciful,[16]
And forgiveth sins, and saveth in time of affliction.
12 Woe *be* to fearful hearts, and hands that hang down,[17]
And a sinner who entereth on two paths! [18]
13 Woe unto him that is fainthearted! for it trusteth not;
Therefore shall it [19] not be defended.
14 Woe unto you that have lost patience! [20]
And what will ye do when the Lord shall visit *you*?
15 They that fear the Lord will not disobey his words; [21]
And they that love him will keep strictly [22] his ways.
16 They that fear the Lord will seek his good pleasure; [23]
And they that love him will observe fully [24] the law.
17 They that fear the Lord will prepare their hearts,

Vers. 1-6. — [1] A. V.: come (προσέρχῃ, *comest forward*, i. e., *showest a purpose*, *settest out*). [2] constantly endure (καρτέρησον. It is from κάρτος (κράτος), and means, *Be staunch*, *brave*, *strong*, *i. e.*, to stand, and so, *stedfast*. Cf. Heb. xi. 27, *he endured*). [3] trouble (ἐπαγωγῆς = *a bringing in*, or *on*, so *a visitation*, in the usual sense of that word). [4] depart not away. [5] increased at thy last end. [6] Whatsoever is brought . . . . take cheerfully (H. 106. 248. 253. add ἀσμένως). [7] when thou art changed to a low estate (ἐν ἀλλάγμασι ταπεινώσεώς σου. The word ἄλλαγμα means *that which is changed* or *interchanged*, *the price to be paid*; also *wares*; but here it can only refer to the reverses of fortune, and I render in harmony with Wahl, Fritzsche, Bunsen's *Bibelwerk*, *Wechselfällen*). [8] adversity (ταπεινώσεως, as in the second line before). [9] Believe (πίστευσον). [10] help thee (ἀντιλαμβάνω, here better, *take part with*, *on behalf of*; cf. *Com.*). [11] Order thy way aright, and trust (ἔλπισον).

Vers. 7-13. — [12] A. V.: believe (cf. ver. 6). [13] Did *ever* any trust in . . . . confounded. [14] did any abide [15] whom did he *ever* despise, that called upon him? [16] *is* full of compassion and mercy (οἰκτίρμων καὶ ἐλεήμων), long suffering, and very pitiful. (These words are added by H. 106. 248. 253. with Co.) [17] faint hands (I have rendered παρειμέναις more literally; cf. Heb. xii. 12, παρειμένας χεῖρας). [18] the sinner that goeth two ways (the preposition ἐπί is omitted before δύο τρίβους in 55. 248. Co.). [19] he believeth (the reference is rather to the heart; and cf. vers. 6, 7 for the force of πιστεύει) . . . . he.

Vers. 14-17. — [20] A. V.: patience (ὑπομονήν; cf. *Com.*). [21] word (ῥημάτων. Codd. 155. 248. 296. Co. have the dative. But the genitive is found after ἀπειθεῖν, also at xvi. 26 [Greek text] except in 248. Co. which change to the accusative, and H. which has the dative). [22] keep (συντηρήσουσι is more emphatic). [23] that which is well-pleasing unto him. (For αὐτοῦ, 106. 248. Co. read παρ' αὐτοῦ.) [24] shall be filled with (ἐμπλησθήσονται; H. 106. 248. Co. omit the prep. Lit., *will be filled with*, i. e., *will fully observe*).

And humble their souls in his sight,
18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men;
For as his greatness, so also is[25] his mercy.

Ver. 18. — [1] A. V.: majesty *is* (μεγαλωσύνη), so *is*.

Chapter II.

Ver. 1. Cf. verses 11, 18; Job ix. 21; 1 Cor. x. 13; Jas. i. 2. Satan does not assault a soul that has nothing to lose. — **Serve.** External worship is not so much meant, as a devoted life. The word is δουλεύειν.

Ver. 2. **Set thy heart aright.** Be master over it, and bring it into the proper condition. Cf. the LXX. at Josh. xxiv. 23, εὐθύνατε τὴν καρδίαν. — Ἐπαγωγῆς, that which is *led to* (the heart in the way of proving, trying it). — **Make not haste,** *i. e.*, be not fearful, but calm and self-possessed. See Is. lii. 12: "For ye shall not go out with haste." Others would render by a derived meaning of σπεύδω; but it seems unnecessary.

Ver. 3. **In thy last days,** ἐπ' ἐσχάτων σου. This does not mean the very conclusion of life, but the later years of it. Perhaps the experience of Job was floating before the author's mind. Cf. i. 13; Job xlii. 10; Jas. v. 11.

Ver. 5. For the figure, cf. Prov. xvii. 3, xxvii. 21; Zech. xiii. 9; Mal. iii. 3; 1 Pet. i. 7.

Ver. 6. Ἀντιλήψεται, *will lay hold to help*, or *will hold helpingly*. The idea seems to be better brought out by the rendering given above. Cf. iii. 12, xii. 4, 7, xxix. 9, 20; Judith xiii. 5; 2 Mac. xiv. 15; Luke i. 54 (A. V., *holpen*); Acts xx. 35 (A. V., *support*). — **Make thy way straight.** Cf. Ps. v. 8; Heb. xii. 13. The language is figurative, and means very much what we mean when we speak of being "straightforward."

Ver. 11. **Forgiveth sins.** This means here, as is evident from the context, saves from the consequences of sin.

Ver. 12. **Entereth upon two paths.** Instead of going straight forward, in a moral sense, he turns to the right and the left. Cf. 1 Kings xviii. 21; Jas. i. 8, iv. 8.

Ver. 14. Τὴν ὑπομονήν. *The capacity for holding out patiently in the time of trial and suffering.* Fritzsche, however, would give to the word here and at xvi. 13, on account of the context, the meaning *hope*.

Ver. 15. **His words.** Note the interesting change from the singular to the plural at John xiv. 23, 24: "If a man love me, he will keep my words" ["word," τὸν λόγον]. "He that loveth me not keepeth not my sayings" [τοὺς λόγους]. So much discrimination, however, could scarcely be expected in the present writer.

Ver. 17. **Prepare their hearts.** They will hold themselves in readiness to receive whatever it may please God to send. Cf. Ps. x. 17.

Ver. 18. **Fall into the hands of the Lord.** Cf. 2 Sam. xxiv. 14. — **So also is his mercy.** "It must be great mercy or no mercy; for little mercy will never serve my turn." Bunyan. The mercy of God is much emphasized in the present book. It is characterized by ἔλεος at ii. 18, v. 6, xvi. 11, xlvii. 22, li. 8; ἐλεημοσύνη, xvi. 14; ἐξιλασμός, xvi. 12; and χάρις, i. 13 (*text. rec.* and II.) Its activity is indicated by ἐλεεῖν and μακροθυμεῖν, xviii. 11, 14; πληθύνειν τὸν ἐξιλασμόν, xviii. 12. It is a mercy which is widespread in its exercise and divine in its fullness (xviii. 13; xxxii. 13 ff.; xxxiv. 16; xxxix. 22; xlvii. 22 ff.); but, in this respect, the Book of Ecclesiasticus cannot be regarded (with Merguet, pp. 11, 12) as superior to the Old Testament canonical literature, and as marking a transition period to the New Testament universalism. On the contrary, there is a growing narrowness and national exclusiveness of spirit evident, not only in the present work, but in all the apocryphal books of the Old Testament, by which indeed they show themselves to be faithful representatives of their time.

Chapter III.

1 Hear me *your* father, O children,
And so do, that ye may be saved.[1]
2 For the Lord will have a father glorified by children,[2]
And hath established over sons the law concerning a mother.[3]
3 He who honoreth[4] *his* father shall make atonement[5] for *his* sins;
4 And he that glorifieth[6] his mother *is* as one that layeth up treasure.
5 He who honoreth *his* father shall have joy from children;[7]
And on the day of[8] his prayer, he shall be heard.

Vers. 1-5. — [1] A. V.: And do thereafter .... safe (σωθῆτε). [2] hath given the father honour (ἐδόξασε πατέρα) over the children (ἐπὶ τέκνοις. Not clear; rather, "hath honored a father in the case of children"). [3] the authority (κρίσιν; cf. *Com.*) of the mother (this construction is adopted by some; but it would seem better, with Fritzsche, to make it refer to God's law, ordinance concerning the mother, *i. e.*, concerning that which is due to her) over the sons (ἐφ' υἱοῖς; ἐφ' υἱούς, H. 106. 248. Co.). [4] Whoso honoureth. [5] maketh an atonement (for ἐξιλάσεται, Codd. III. C. H. 106. 157. have the pres. indic. here, and at ver. 3, except III. C.). [6] honoureth (not the same word as in the preceding line, but δοξάζων). [7] Whoso honoureth .... of *his own* children (ὑπὸ τέκνων; ἐπὶ τέκνοις III. H. 248. 307. Co.; Old Lat., *in filiis*. See *Com.*). [8] when he maketh (see *Com.*).

6 He that glorifieth [1] *his* father shall have long [2] life;
And he that is obedient unto the Lord shall give relief to [3] his mother,[4]
7 And will do good service under [5] his parents, as under [6] masters.
8 Honor thy father [7] in word and deed,
That a blessing may come upon thee from him.[8]
9 For the blessing of a [9] father establisheth the houses of children;
But the curse of a [10] mother destroyeth them to their foundations.[11]
10 Glory not in the dishonor of thy father; [12]
For *thy* father's dishonor is no glory unto thee.
11 For the glory of a man *is* from the honor of his father;
And a mother in disrepute [13] *is* a reproach to children.[14]
12 My son, help thy father in *his* age,
And grieve him not as long as he liveth.
13 And if his understanding fail, be indulgent towards *him*; [15]
And despise him not in the fullness of thy [16] strength.
14 For kindness towards [17] thy father shall not be forgotten;
And in spite of [18] sins thy prosperity shall bloom again.[19]
15 In the day of thine affliction thou shalt [20] be remembered;
Thy sins shall [21] melt away, as ice in mild [22] weather.
16 He that forsaketh his father *is* as a blasphemer;
And he that angereth his mother is cursed of the Lord.[23]
17 *My* son, carry out [24] thy business in meekness,[25]
And thou shalt [26] be beloved of him that is accepted.[27]
18 The greater thou art, the more humble thyself,
And thou shalt find favor before the Lord; [28]
20 For the power of the Lord *is* great,
And he is glorified by [29] the lowly.
21 Seek not what is [30] too hard for thee,
And search not out what is [31] above thy strength.
22 What [32] is commanded thee, think thereon; [33]
For thou hast no need of what is concealed.[34]
23 In that which goes beyond thy occupations waste no strength,[35]
For very many things of human knowledge [36] have been made known to thee.
24 For their notion hath led many astray; [37]
And an evil fancy [38] hath overthrown their judgment.[39]
26 A stubborn heart shall fare ill [40] at last; [41]
And he that loveth danger shall perish [42] therein.
27 An obstinate heart shall be laden with troubles; [43]
And the sinner will heap sin upon sins.

Vers. 6-10. — [1] A. V.: honoureth (δοξάζων). [2] a long. [3] shall be a comfort to (ἀναπαύσει. Fritzsche and Bunsen's *Bibelwerk*, *erquicket*; Old Lat., *refrigerabit*. It seems better to retain the original meaning of the word; see *Com.*). [4] *adds* (at the beginning of ver. 7), he that feareth the Lord will honour *his* father (with H. 253. Co. Old Lat.; see *Com.*). [5] unto (ἐν. It is wanting in H. 23. 106. 157. 248. 253. Co.). [6] to *his*. [7] father and mother (H. 106. 248. Co.) *both*. [8] them (H. 106. 253.). [9] the. [10] the. [11] rooteth out foundations (lit., but not clear). [12] For πατρὸς ἀτιμία, II. III. C. read πρὸς ἀτιμίαν.

Vers. 11-16. — [13] A. V.: dishonour (ἀδοξίᾳ. The word used in the two previous lines is ἀτιμίᾳ). [14] the children. [15] have patience *with him* (συγγνώμην ἔχε; see *Com.*). [16] when thou art in thy full. [17] the relieving of (ἐλεημοσύνη, with the gen.). [18] instead of (ἀντί; see *Com.*). [19] it shall be added to build thee up. (The verb προσανοικοδομέω means *to add in rebuilding*; but the metaphorical meaning is here more in place; cf. *Com.*) [20] it shall (see *Com.*). [21] also shall. [22] the ice in the fair warm (lit., "As clear weather (works) with ice"). [23] *is* cursed of God (106. 253., θεοῦ).

Vers. 17-25. — [24] A. V.: go on with (διέξαγε). [25] meekness (cf. i. 27). [26] So shalt thou. [27] approved (δεκτοῦ, accepted, *i. e.*, of the Lord). [28] *adds* (as ver. 19), Many are in high place, and of renown; But mysteries are revealed unto the meek (as H. 106. 248. 253. Co.). [29] honoured of (δοξάζεται). [30] out the *things that are*. [31] Neither search the *things that are*. [32] *But* what. [33] thereupon with reverence (ὁσίως, H. 248. 253. Co.). [34] For it is not needful for thee to see with thine eyes (248. Co. Old Lat. add βλέπειν ὀφθαλμοῖς) the *things that are* in secret. [35] Be not curious in unnecessary matters (ἐν τοῖς περισσοῖς τῶν ἔργων (H. 248. Co., λόγων); cf. *Com.*) [36] For more *things* are shewed unto thee than men understand (πλείονα — πλεῖον, 253. 307. — γὰρ συνέσεως ἀνθρώπων — 157. omits last word — ὑπεδείχθη σοι; 155. omits σοι). [37] many are deceived by their own vain (248. Co., ἡ ματαία) opinion. [38] suspicion. [39] *adds* (as ver. 25), Without eyes thou shalt want light: Profess not the knowledge therefore that thou hast not (with H. 248. 253. Co. Syr. Ar.).

Vers. 26-31. — [40] A. V.: evil. [41] the last. [42] perish (ἀπολεῖται, adopted by Fritzsche from III. X. C. H. 23. 55. 106. 155. al. Co. in place of ἐμπεσεῖται of the *text. rec.* and II.). [43] sorrows (πόνοις; see *Com.*) wicked *man*

28 The punishment [1] of the proud doth not cure him,[2]
For the plant of wickedness hath taken root in him.
29 The mind of a sagacious person will meditate on a proverb;[3]
And an attentive ear *is* the desire of a wise *man*.
30 Water will quench a flaming fire,
And alms make [4] atonement for sins.
31 He [5] that requiteth good turns is mindful of that which comes after;[6]
And on occasion of his falling,[7] he shall find a stay.

shall . . . . sin (as 248. Co.). [1] In the punishment (ἐν ἐπαγωγῇ, H. 248. Co.; *text. rec.*, the nom.). [2] there is no remedy (ἴασις. Marg. of A. V: "The proud man is not healed by his punishment"). [3] heart (see *Com.*) of the prudent (συνετοῦ) will understand (διανοηθήσεται) a parable (see *Com.*). [4] alms maketh an (cf. ver. 8). [5] And he. [6] *may* come hereafter (Bunsen's *Bibelwerk*, *thinks* — i. e., the Lord, as H. 106. 248. Co. Old Lat. — *thereon in the time to come*). [7] when *he* (Fritzsche adopts αὐτοῦ after πτώσεως from III. X. C. H. al. Old Lat.) falleth.

Chapter III.

Ver. 1. Cf. Deut. v. 16, and the fifth commandment of the Decalogue, Ex. xx. 12.

Ver. 2. Κρίσιν, *right*, *law*, i. e., the law to obey and honor the mother. Cf. Prov. i. 8, θεσμοὺς μητρός σου.

Ver. 3. **Shall make atonement for (his) sins.** It would seem that the reference is to the temporal consequences of sin. Love and obedience to parents are never found as solitary virtues. See, however, remarks in the Introduction, under "Dogmatical and Ethical Character."

Ver. 4. **Layeth up treasure,** ἀποθησαυρίζων. The same word is used at 1 Tim. vi. 19, "Laying up in store" (A. V.).

Ver. 5. The passive εὐφραίνεσθαι with ὑπό is said not to be found elsewhere. — **On the day of his prayer.** This need not refer to the time of calamity (Bretschneider, Gaab), but to prayer in general.

Ver. 6. **Give relief,** ἀναπαύσει. Lit., *will cause to rest*, i. e., from anxieties. Following this verse, the Old Latin has the addition. "He who feareth the Lord honors his mother." It was probably inserted in order to make the antithesis complete, as without it the seventh verse would seem to be superfluous. But there are other instances where a similar arrangement of sentences occurs.

Ver. 8. **In word and deed.** Cf. Luke xxiv. 19.

Ver. 13. Συγγνώμην, *fellow-feeling*, *sympathy*, and so secondarily *indulgence*. Cf. Schmidt, *Synonymik*, i., p. 196. The difficulty of obeying this injunction is particularly great when one is himself in the enjoyment of his full strength.

Ver. 14. The literal meaning of ἀντί, *in place of*, would be here obscure; and the one we have adopted, with Fritzsche, better suits the context. — **Shall bloom again,** lit., *be built again*. It is figuratively spoken, as of a house that has fallen down. Cf. Deut. xxv. 9; Job xxii. 23; Mal. iii. 15.

Ver. 15. **Thou shalt be remembered,** *i. e.*, of God. The verb is not, however, to be regarded as passive, for which we should have expected ἀναμνησθήσῃ, but middle with the subject understood, or as impersonal. — **Melt away,** ἀναλυθήσονται. This word, according to Fritzsche, is not elsewhere used of sin. But λύειν is frequently so used. Cf. xxviii. 2; Is. xl. 2: λέλυται αὐτῆς ἡ ἁμαρτία; Soph., *Phil.*, 1224. Philo (*Vita Mos.*, 669): λύσις ἁμαρτημάτων. — Εὐδία, here *mild* (lit., *clear*) *weather*. Cf. same word at Matt. xvi. 2 (A. V.), *fair weather*.

Ver. 16. **Forsaketh,** *i. e.*, leaves uncared for. — **Angereth.** By leaving her unsupported.

Ver. 18. Cf. Prov. iii. 34; 1 Pet. v. 5; also, in the present book, xli. 24; xlv. 1.

Ver. 21. Cf. Jer. xlv. 5; Rom. xii. 16. According to Gutmann (*Com.*, *ad loc.*), this is the first passage of the present book which is quoted in the Talmud. In Tr. "Chagiga" (fol. xi.) it is said: "The law concerning incest must not be explained before three persons, the history of the creation before two, and the appearances of higher beings before one, if this one be not a learned man and one of good understanding. Whoever makes observations about the following four things, it would have been better for him if he had never been born: about what is in the heights, and about that which is in the depths; about that which was before the world, and that which will come after it," etc. At the end of the passage occurs our verse, nearly word for word.

Ver. 22. Cf. Deut. xxix. 29.

Ver. 23. Περιεργάζου. The same word is found at 2 Thess. iii. 11, and rendered in the A. V. (in the plural) "busybodies." Other translations are: "In thy many affairs, pursue nothing superfluous." Fritzsche. "What is over and above thy business, that do not, overforward, engage in." Bunsen's *Bibelwerk*, and De Wette. — **Very many things.** There are too many for one to attempt to understand them all. On this verse is based the German proverb: "Was deines Amtes nicht ist, da lass deinen Vorwitz."

Ver. 24. Ὑπόνοια, like ὑπόληψις, *fancy*, *illusion*, *notion*. The illusion is that they suppose themselves capable of achieving more than they can.

Ver. 26. See Matt. xxvi. 52: "They that take the sword," etc. Cf. also the German proverb: "Wer sich in Gefahr begiebt, kommt darin um."

Ver. 27. Πόνοις, **troubles.** The first meaning of this word — *labors*, *cares* — might also be retained, and a good sense secured. It will give him more to do than he expects. It is not the easiest way to get along.

Ver. 29. Καρδία, **mind.** The understanding is obviously meant. Cf. the very full and interesting remarks of Cremer on this word. *Lex.*, *s. v.* — Σύνεσις is *intelligence*, *insight* into anything; also, *cleverness*, *quickness of apprehension*, *acuteness*, *sagacity*. Cf. i. 24. — Παραβολήν, **Parable.** This rendering, however, would seem somewhat too broad here. The Hebrew word מָשָׁל, to which it is probably meant to correspond, means originally "comparison," and, while including the parable, may also denote simply a "proverb," "maxim," or an "example." Cf. i. 25.

Ver. 30. Ἐλεημοσύνη. See remarks on this word in our Introd. to the Book of Tobit. Its primary meaning was "pity," "mercifulness." Through a degeneration in the theological idea during the later periods of Jewish history, it came to mean, as in the LXX., the "showing of mercy," and then, specifically, "alms-giving." Just that, in all probability, is the thought of the writer here. Cf. 1 Macc. ii. 57, and Bar. ii. 19. Linde remarks on the present passage: "Our author . . . . being accustomed to make sacrifices as atonement for sins, thought of his charities as representing offerings in the sight of God." *Com.*, *ad loc.*

Chapter IV.

1 *My* son, withhold not from the poor man[1] his living,
And make not needy eyes wait[2] long.
2 Make not a hungry soul sorrowful;
And provoke not a man in his embarrassment.[3]
3 Excite not still more a heart that is provoked;[4]
And defer not a gift to one in need.[5]
4 Refuse not a suppliant in distress;[6]
And turn not away[7] thy face from a poor *man*.
5 Turn not away *thine* eye from him that asketh,[8]
And give a man no[9] occasion to curse thee;
6 For if *he* curse thee in the bitterness of his soul,
His prayer will[10] be heard of him that made him.
7 Win for thyself the love of the people,[11]
And bow thy head to a great man.
8 Incline thine ear to a poor man,[12]
And give him a friendly answer with mildness.
9 Deliver one oppressed from the hand of an oppressor;[13]
And be not fainthearted when thou judgest.[14]
10 Be as a father unto the fatherless,
And instead of a husband unto their mother;
And thou shalt[15] be as a son[16] of the Most High,
And he will[17] love thee more than thy mother *doth*.
11 Wisdom exalteth her sons,
And helpeth[18] them that seek her.
12 He that loveth her loveth life;
And they that rise early to seek her[19] shall be filled with joy.
13 He that holdeth her fast shall inherit glory;
And where he entereth in, the Lord blesseth.[20]
14 They that serve her shall serve[21] the Holy One;
And them that love her the Lord doth love.
15 He who[22] giveth ear unto her shall judge nations;[23]
And he that attendeth[24] unto her shall dwell securely.
16 If one trust in[25] *her*, he shall inherit her;
And his generations shall have *her* in[26] possession.

Vers. 1–6. — A. V.: defraud (ἀποστερήσῃς. It is one of the meanings of the word, but does not as well suit the context as the one given) not the poor of. [2] the needy . . . . to wait. [3] Neither provoke a . . . . distress (ἀπορία, *perplexity*, *embarrassment*, *i. e.*, in business matters). [4] Add not more trouble to . . . . is vexed. [5] defer not to give to him that is in need (the same verb is rendered in ver. 1 *make* . . . . *wait long*). [6] Reject not the supplication of the afflicted (ἱκέτην θλιβόμενον). [7] Neither turn away. [8] the needy (ἀπὸ δεομένου. I adopt marginal reading). [9] him (ἀνθρώπῳ) none. [10] shall.

Vers. 7–12. — [11] A. V.: Get thyself . . . . congregation. [12] Let it not grieve thee to bow down (ἀλύπως is added at the end of the line by H. 248. 253. Co.; Old Lat., *sine tristitia*) . . . . to the poor. [13] meekness . . . . him that suffereth wrong (ἀδικούμενον . . . ἀδικοῦντος) . . . . the oppressor. [14] sittest in judgment. [15] So shalt thou. [16] the son. [17] shall. [18] children . . layeth hold of (ἐπιλαμβάνεται, *i. e.*, lays hold of to help; hence, taketh up, espouseth the cause of, helps; see *Com.*). [19] that seek to her early (ὀρθρίζοντες; cf. *Com.*).

Vers. 13–16. — [20] A. V.: where*soever* she entereth (οὗ εἰσπορεύεται) . . . . will bless. (Instead of εὐλογήσει of the *text. rec.* and II., Fritzsche adopts εὐλογεῖ from III. X. C. H. 23. 55. 106. al. Co.) [21] minister to (the same word as in the first part of the line). [22] Whoso. [23] the nations. [24] attendeth (Fritzsche adopts προσέχων from III. X. C. H. 23. 55. al. Co. Old Lat. for προσελθών. It was the reading of the A. V.). [25] *a man* commit (cf. John ii. 24, ἐπίστευεν ἑαυτόν) himself *unto*. [26] shall hold *her* in (ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ; H. 23. 248. Co., αὐτῶν).

17 For at first[1] she walketh[2] with him in[3] crooked ways,
And bringeth fear[4] and dread upon him,
And tormenteth[5] him with her discipline,
Until she hath confidence in him,[6]
And hath proved[7] him by her precepts.[8]
18 And again she returneth to[9] the straight *way* with[10] him,
And gladdeneth[11] him, and revealeth to[12] him her secrets.
19 If[13] he go wrong, she will forsake him,
And give him up to his fall.[14]
20 Observe the opportunity, and beware of evil,
And thou wilt not need to be ashamed for thyself;[15]
21 For there is a shame that bringeth sin,
And there is a shame *which is* glory and grace.
22 Have no respect of persons to the injury of thyself,
And let not timidity[16] cause thee to fall.
23 Refrain not from speaking,[17] when there is opportunity to save,[18]
And hide not thy wisdom as a beauty.[19]
24 For by speech wisdom becometh[20] known;
And instruction by the utterance[21] of the tongue.
25 Do not[22] speak against the truth;
And be modest on account of thy want of learning.[23]
26 Be not ashamed to confess thy sins;
And force not the course of a[24] river.
27 Make not thyself an underling to a foolish man;
And accept not[25] the person of the mighty.
28 Contend[26] for the truth unto death,
And the Lord God will[27] fight for thee.
29 Be not violent with[28] thy tongue,
And in thy deeds slack and remiss.
30 Be not as a lion in thy house,
And as a crazy man[29] among thy servants.
31 Let not thine hand be stretched out to receive,
And held back in repaying.[30]

Vers. 17, 18.—[1] A.V.: the first. [2] will walk (so III. C. H. 55. al. Co.) [3] by. [4] will bring fear. (The δέ found after this word in the *text. rec.* and II. is omitted by Fritzsche, with III. X. C. 23. 155. al. Co. Old Lat. The verb here and those following (vers. 17, 18) are in the future, but better represented by the present to correspond with πορεύεται.) [5] torment. [6] may trust his soul (ψυχῇ αὐτοῦ, but with the common derived meaning. Codd. 55. 254. have ζωῇ for ψυχῇ). [7] try. [8] laws. (It would seem to be too strong a word for δικαιώμασιν here.) [9] Then (καὶ πάλιν) will she return. [10] unto. [11] comfort (εὐφρανεῖ). [12] shew.

Vers. 19-25.—[13] A. V.: *But* if. [14] give him over . . . . own ruin. [15] be not ashamed when it concerneth thy soul. (Lit., *be not ashamed concerning thy soul;* but the thought is better brought out by the rendering given. Bunsen's *Bibelwerk:* "So wirst du dich nicht vor dir selbst zu schämen haben." Fritzsche: "Und nicht mögest du dich deiner schämen müssen. See *Com.*) [16] Accept no person against thy soul, And let not the reverence (Jun., *ne verearis*) *of any man* (ἐντραπῇς. The same word is used in ver. 25, and rendered in the A. V.: "be abashed," and by us, "be modest"). [17] And refrain not to speak (μὴ κωλύσῃς λόγον). [18] occasion to do good (ἐν καιρῷ σωτηρίας; marg., *in time of saving*). [19] in *her* beauty (εἰς καλλονήν. This entire member is omitted by the *text. rec.* and II., but is found in II. 106. 248. 253. Co. Old Lat. Syr. Ar., and is adopted by Fritzsche. See *Com.*). [20] wisdom shall be. [21] learning . . . . word (ῥήματι, but with the force of the plural, *utterance*). [22] In no wise (H. 248. 253. Co. add κατὰ μηδὲ ἕν; Old Lat., *ullo modo*) speak. [23] But be abashed (cf. ver. 22) of the error (ἀπαιδευσίας; 106. 248. 253. Co. Old Lat., ψεύσματος τῆς ἀπ.) of thine ignorance.

Vers. 26–31.—[24] A. V.: the (marg., "And strive not against the stream," which gives the sense well). [25] Neither accept. (The καί found at the beginning of this verse in the *text. rec.* and II. is rejected by Fritzsche with 55. 248. 254. al. Co. The "26" is a misprint in Fritzsche's notes.) [26] Strive (ἀγώνισαι; cf. Luke xiii. 24, ἀγωνίζεσθε). [27] Lord (ὁ Θεός are wanting in Syr. Ar. and in Origen) shall. [28] hasty (ταχύς, III. X. 155. 307. 308. Old Lat.; θρασύς, H. 23. 55. 106. al.; Syr. Ar., *jactabundus;* τραχύς, *text. rec.* and II.; cf. *Com.*) in. [29] Nor frantick (φαντασιοκοπῶν = *one who has vain fancies.* Fritzsche would render by *argwöhnisch, suspicious;* but it does not so well agree with the context; cf. *Com.*). [30] shut (συνεσταλμένη, *drawn together*, then *lessened, shortened.* The parallelism seems to require here the meaning, *held back*) when *thou* shouldest repay (marg., *give*).

Chapter IV.

Ver. 1. **Living,** ζωήν. The thing is here put for that which contributes to it, sustains it. There are but few passages in the New Testament where this word refers simply to the earthly existence. It is rather used to denote the sum of all good, the result of the divine promises, the final goal of faith and hope. And this is not infrequently the case, also, in the Old Testament. See Deut. xxx. 19; Ps. xxvii. 13, xxxvi. 9; Prov. xii. 28, xiii. 14, xiv. 27. Hence, the

sense of the word in the present instance is intentionally a low and worldly one. Cf. Luke xii. 15: "A man's life consisteth not in the abundance of the things which he possesseth." — **Needy eyes.** The language of the eyes is often the most expressive. — Παρελκύσῃς. Lit., *to draw aside*, or *to one side*. A secondary meaning is, *to spin out time*. See Polyb., ii. 70, 3; Hom., *Od.*, xxi. 111. There is a Latin proverb: "He gives double who gives quick, and nothing who delays his gift," "*Bis dat qui cito dat, nil dat qui munera tardat.*"

Ver. 2. Fritzsche quotes Isocrates: "Upbraid not one with his misfortune, for what falls out is common, and unknown the future lot."

Ver. 6. Cf. Ex. xxii. 23; Prov. xiv. 21; xvii. 5.

Ver. 7. Gain the love of those on a level with you, and be respectful to superiors. An old proverb runs: "If the monkey reigns, dance before him." The latter part of the admonition of our author does not contradict what is said in verse 27 about not "accepting the person of the mighty." Respect and politeness are by no means to be confounded with sycophancy. The Old Latin gives for συναγωγῇ, *congregationi pauperum*.

Ver. 9. **Be not fainthearted,** *i. e.*, to the extent of judging the rich and the proud — because they are such — too favorably.

Ver. 11. Ἐπιλαμβάνεται. Cf. the use of this word in Heb. ii. 16, and the remarks of Tayler Lewis upon it in his work, *The Divine-Human in the Scriptures* (New York, 1860), pp. 94, 389.

Ver. 12. **Rise early to seek her** (A. V., "seek her early"). One is at once reminded of the well-known passage in Prov. viii. 17. The same expression is also found at Wisd. vi. 14. The obvious idea is that one must seek earnestly, and not, as is generally held, early in life. The same word, ὀρθρίζω (= ὀρθρεύω), is often used in the LXX. to render the Hebrew שָׁחַר. See Prov. xi. 27.

Ver. 13. **Where he entereth,** *i. e.* the house of him who cleaves to wisdom. The other rendering: "where she (wisdom) entereth," is also possible, but seems not so well to agree with the context.

Ver. 15. **Judge nations.** The Jews hoped not only to get possession of Palestine again, but finally to rule over all nations. Cf. Wisd. iii. 8; 1 Cor. vi. 2. This thought was more or less closely connected with the Messianic hope, so far as it continued to exist, to which they gave a material, rather than a spiritual, cast.

Ver. 17. This verse and the following are among the most beautiful in sentiment and expression of the entire book. Possibly the instances of Joseph and Moses were before the writer's mind. Gutmann quotes from the Mishna (*Tr. Aboth*, vi. 4) a similar thought respecting the study of the law: "Eat bread with salt, and drink water by measure; sleep on the ground; live a life of care; give thyself trouble for the law. If thou do this, blessed art thou, it shall go well with thee. Blessed art thou in this world, and it shall go well with thee in the world to come."

Ver. 19. This verse is intended to show the consequences, if one be unable to stand the tests which wisdom requires.

Ver. 20. The translation of the A. V., with which that of De Wette nearly coincides: "And be not ashamed when it concerneth thy soul," *i. e.*, to care for it, is not allowed by the parallelism. The thought is rather that, if one be not watchful against sin, he will have real occasion to be ashamed of himself. For the thought of the first part of the verse, cf. Eph. v. 16, ἐξαγοραζόμενοι τὸν καιρόν.

Ver. 21. The shame that induces sin is that which would lead one to refuse to express his true opinions from fear of being in the minority or of being ridiculed.

Ver. 23. The last clause, although not supported by all the MSS., is found (as it will be observed) in the Old Latin, Syriac, and Arabic versions, and is accepted as genuine by Linde, Bretschneider, Fritzsche, and others. Its meaning is that when silence seems to be "golden," an occasion of honor to a person, still it may be best to speak even at the risk, through unpalatable, though good advice, of falling into disgrace. Bunsen's *Bibelwerk* and Fritzsche render εἰς καλλονήν by *zum Ruhme, for fame*.

Ver. 25. **On account of thy want of learning.** He would not be able to speak the right word at the right time, or would be hindered from doing it through a false shame. A really cultivated person does not hesitate to confess his ignorance of many things, and to lament it.

Ver. 26. This proverb seems to have been current in all times and languages. In Juvenal (iv. 89) it ran: "*Direxit brachia contra torrentem.*" The sense of the whole verse is: "Do not hesitate to confess thy sins, for to conceal them will in the end be impossible."

Ver. 27. **Make not thyself** (σεαυτόν) **an underling** (ὑποστρώσῃς, from ὑποστρώννυμι = ὑποστορέννυμι. Lit., *I spread a mat* for any one). See Is. lviii. 5 (LXX.); Luke xix. 36, where it is used literally. In fact, its figurative use, as here, is not common. The Hebrew word was doubtless יָצַע, found also at Esth. iv. 3; Ps. cxxxix. 8; Is. xiv. 11.

Ver. 29. The reading τραχύς is to be retained, although the immediate context, as well as some first-rate MS. authorities, favor ταχύς. The author seems to have had already in mind what he was about to say in the following verse. Cf. i. 29.

Ver. 30. Φαντασιοκοπῶν. It is found only here in the Apocryphal books. It means "to indulge vain opinions," "give way to groundless suspicions," and then, as a secondary meaning, "be rough," "harsh," "cruel." The first meaning seems here most in place. Cf. Eph. vi. 9.

Ver. 31. The thought is not without force; but in both strength and beauty falls far short of those traditional words of the Master, for whose authenticity Paul vouches: "It is more blessed to give than to receive."

Chapter V.

1 Rely not[1] upon thy goods;
And say not, I have enough.[2]
2 Give not rein to thy inclinings and thy lustiness,[3]
To walk in the desires[4] of thy heart;
3 And say not, Who shall control me?[5]
For the Lord will surely punish thee.[6]
4 Say not, I sinned, and what happened[7] unto me?
For the Lord is longsuffering.[8]
5 Concerning propitiation, be not without fear
In heaping sin upon sins.[9]
6 And say not, His mercy *is* great;
He will condone[10] the multitude of my sins;
For mercy and wrath come from him,
And his indignation resteth upon sinners.
7 Make no tarrying to turn to the Lord,
And put it not[11] off from day to day;
For suddenly will[12] the wrath of the Lord come forth,[13]
And thou wilt perish[14] in the day of vengeance.
8 Rely not[15] upon goods unjustly gotten;
For thou wilt have no profit[16] in the day of calamity.[17]
9 Winnow not with every wind,
And walk not in every path;[18]
So the sinner who is double-tongued.[19]
10 Be stedfast in thy conviction,[20]
And let thy speech[21] be one and the same.[22]
11 Be swift to hear;[23]
And with deliberation[24] give answer.
12 If thou hast insight,[25] answer *thy* neighbor;
But if not, lay thy hand upon thy mouth.
13 Honor and shame are[26] in talk;
And the tongue of man *is* his fall.
14 Be not called a whisperer,
And lie not in wait with thy tongue;
For a shame[27] is upon the thief,
And an evil condemnation upon the double tongue.
17 Err not in a matter great or small,
And[28] instead of a friend become not an enemy.

Vers. 1–5. — [1] A. V.: Set not thy heart (ἔπεχε, here in the sense of *leaning*, *relying upon*). [2] enough for my life (εἰς ζωήν, added by H. 248. 253. 308. Co., Old Lat., *est mihi sufficiens vita*). [3] Follow not thine own mind (see *Com.*) and thy strength (*i. e.*, what might be the natural impulses of one in his full physical strength). [4] ways (ἐπιθυμίαις; H. 55. 106. 253. 254., the sing.; 248. Co., ὁδοῖς). [5] me for my works (διὰ τὰ ἔργα μου, added by H. 106. 248. 253. Co. Old Lat.). [6] revenge thy pride. (Instead of σε, H. 106. 248. 253. Co. have σου τὴν ὕβριν. Codd. III. X. 55. 155. al. Old Lat. Syr. Ar. omit σε.) [7] have sinned . . . . harm (λυπηρόν, H. 106. 248. Co. Old Lat.) hath happened. [8] long-suffering (H. 106. 248. Co. add οὐ μή σε ἀνῇ; Old Lat., *patiens redditor*), he will in nowise let thee go. [9] To add (προσθεῖναι. I have rendered so as to be in harmony with iii. 27) sin unto sin (plur. in all but H. 248. Co.).

Vers. 6–10. — [10] A. V.: be pacified (ἐξιλάσεται. "2) *Ex hebraica loquendi consuetudine. A) de Deo usurpatum: condono.*" Wahl, *s. v.*) for. [11] put not. [12] shall. [13] forth (23. 248. 253. Co. add καὶ ὡς ἀμελήσεις ἐκτριβήσῃ, And in thy security thou shalt be destroyed). [14] And perish. [15] Set not thy heart (cf. ver. 1). [16] they shall not profit thee (the pronoun is added after ὠφελήσει by III. X. H. 106. al Old Lat.; 248. 307. Co., ὠφελήσει alone; *text. rec.* (and II.) followed by Fritzsche, ὠφελήσεις). [17] calamity (ἐπαγωγῆς). [18] go not into every way (ἀτραπῷ). [19] *For so doth* . . . that hath a double tongue. [20] understanding (see *Com.*). [21] word (λόγος, but with the general signification of speech). [22] the same (εἷς, *one;* but here used like our *one and the same*, and is so rendered by Fritzsche).

Vers. 11–15. — [23] A. V.: hear: and let thy life be sincere. (The last member is found in H. 248. Co. After σου, of the first member, ἀγαθῇ is added by H. 106. 248 253. Co.) [24] patience (μακροθυμίᾳ; but the context requires the meaning given. Bunsen's *Bibelwerk*, and Fritzsche, *Bedächtigkeit;* cf. ver. 4). [25] understanding (σύνεσις; here *insight*, *sagacity*). [26] If not . . . . *is*. [27] foul (μοχθηρά, as H. 106. 248. 253. Co.) shame. [28] Be not ignorant of (see *Com.*) any *thing* (μηδὲ ἕν, H. 248. Co.) in a great *matter* or a small, And (A. V. *omits* And). I add, with Fritzsche, to chap. 15, the first member of vi. 1, to make the parallelism complete. Fritzsche also adds to this chapter, as ver 16, the remainder of the same verse.

Chapter V.

Ver. 1. **Have enough.** Cf. Tob. v. 19; Luke xii. 19; 1 Tim. vi. 17, "trust in (ἠλπικέναι ἐπί) uncertain riches."

Ver. 2. **Mind** (ψυχῇ). Here used in the sense of *desire, longing, inclination.* — **Lustiness,** *i. e.,* what thy physical powers and propensities might lead thee to do. "*Noli facere quidquid potes ac libet.*" Grotius.

Vers. 5, 6. Gutmann refers to a similar proverb of the Mishna (Tr. יומא, viii. 9): "If one think: 'I will sin, and then repent,' there will be given him no help to repent. If one think: 'I will sin, and the day of atonement will effect the forgiveness of my sin,' the day of atonement will bring him no forgiveness."

Ver. 7. It is the old and universal weakness of procrastination, so well described by Longfellow: —

> "How oft my guardian angel gently cried,
> 'Soul, from thy casement look, and thou shalt see
> How he persists to knock and wait for thee!'
> And oh! how often to that voice of sorrow,
> 'To-morrow I will open,' I replied;
> And when the morrow came I answered still,
> 'To-morrow.'"

Ver. 8. Cf. Prov. x. 2. The German proverb is: "*Unrecht gut gedeihet nicht.*"

Ver. 9. **Winnow not with every wind.** "The wheat or barley is separated from the ear, when the quantity is small, by beating it out with a stick, and afterward throwing it up in the air, and letting the wind carry away the stubble (Ruth ii. 17); and with smaller quantities we not infrequently see men rubbing several ears in the palms of their hands, and blowing away the chaff while tossing up the grain, which they then eat unground and raw." Van Lennep, *Bible Lands*, p. 86. — **Walk not in every path.** Keep thine own course; and do not try to please everybody, like the man who says "yes" to everything, and is as changeable as the wind.

Ver. 10. **Συνέσει.** It seems to be used here in the sense of "judgment," "conviction," *i. e*, what one has attained to by his sagacity and insight.

Ver. 11. **Swift to hear.** Cf. Jas. i. 19. "For God has given us two ears, but only one mouth." Grotius. Cf. Zeno, *ap. Diog. Laërt.*, vii. 1, 23.

Ver. 12. **Hand upon thy mouth.** Cf. Job xxi. 5, xxix. 9; Prov. xxx. 32. Similarly in Latin: *Digito compesce labellum;* and the Greek, ἢ λέγε τι σιγῆς κρεῖσσον, ἢ σιγὴν ἔχε.

Ver. 14. **A whisperer,** ψίθυρος. And since one who whispers about others, here and there, is likely to exaggerate and falsify, the word means also "slanderer." In fact, the root of the word seems to be allied to that of ψεύδω (ψυδ, ψυθ). At first thought there would seem to be no common point of comparison between a thief and a liar or slanderer. But it lies in the fact that both make use of opportunities to do behind one's back what they would not do in his presence. — **Κατάγνωσις.** (1) *Thinking meanly of one,* then *blame, censure;* (2) *judgment, condemnation.*

Ver. 15. **Err,** ἀγνόει. The word is probably a translation of the Hebrew שָׁגָה, שָׁגַג, *err, fail, offend.* The admonition has reference still, it would seem, to the tongue. Cf. Heb. v. 2; Xen., *Anab.*, vii. 3, 38, for similar examples of the use of this verb. The rendering of the A. V., "Be not ignorant (of anything)," arose from paying too little attention to the requirements of the context.

Chapter VI.

1 For an ill name shall inherit [1] shame and reproach:
So the [2] sinner who is double-tongued.[3]
2 Exalt [4] not thyself in the purpose [5] of thy soul,[6]
That thou be not torn in pieces as a palm.[7]
3 Thou wilt consume [8] thy leaves, and destroy thy fruits,[9]
And be left [10] thyself as a dry tree.
4 An evil [11] soul will [12] destroy him that hath it,
And will [13] make him the [14] scorn of *his* enemies.
5 Sweet language [15] will multiply one's friends; [16]
And a pleasant [17] speaking tongue will increase kind greetings.
6 Let there be many who live at peace with thee;
But thy counsellors, let him be one [18] of a thousand.
7 If thou wouldst get a friend, get him through testing,[19]
And be not hasty to trust in [20] him.

Vers. 1-7. [1] A. V.: *thereby* thou shalt inherit (κληρονομήσεις, H. 253. Syr.) an ill name. [2] *Even* so *shall* a. [3] that hath a double tongue. [4] Extol (ἐπάρῃς). [5] counsel (βουλῇ. Not clear. It seems to mean here *choice, purpose*). [6] thine own heart. [7] thy soul . . . . a bull *straying alone* (see *Com.*). [8] shalt eat up. [9] lose . . . . fruit. [10] leave thyself (ἀφήσεις σεαυτόν; so represented because it is the result of his foolish pride. The sense is better given by the passive). [11] A wicked (πονηρά. It refers rather to the pride which has just been spoken of. It is in that sense evil). [12] shall. [13] shall. [14] to be laughed to (ἐπίχαρμα). [15] language (lit., larynx). [16] multiply friends (αὐτοῦ, *his, one's*). [17] fair ("fair speaking" has come to mean "false speaking"). [18] Be in peace with many: Nevertheless *have but* one counsellor (see *Com.*). [19] prove him *first* (ἐν πειρασμῷ κτῆσαι αὐτόν; marg., *get him in* the time of *trouble*, which would also be a good rendering). [20] credit.

8 For many a one is friend in a time opportune for him,[1]
And will not abide in the day of thy affliction.[2]
9 And there is many a[3] friend, who is transformed to an enemy,
And will reveal thy disgraceful strife.[4]
10 And many a one is friend as companion at table,[5]
And will not abide[6] in the day of thy affliction.
11 Yea,[7] in thy prosperity he will be as thyself,
And will speak roughly to[8] thy servants.
12 If thou be brought low, he will be against thee,
And will hide himself from thy face.
13 Separate thyself from thine enemies,
And beware of[9] thy friends.
14 A faithful friend *is* a strong defence,
And he that hath found him[10] hath found a treasure.
15 There is nothing to be exchanged for[11] a faithful friend,
And his excellence is invaluable.[12]
16 A faithful friend is a medicine for *one's* life;[13]
And they that fear the Lord shall find him.
17 He who feareth the Lord directs[14] his friendship aright;
For as he is, so is his associate also.[15]
18 *My* son, delight in[16] instruction from thy youth up,
And thou shalt find wisdom till old age.[17]
19 Come unto her as one that ploweth and one that soweth,
And await[18] her good fruits;
For thou shalt not be long wearied in her husbandry;
Yea, soon thou shalt eat of her fruits.[19]
20 How rough is she to the uninstructed![20]
And he[21] that is without understanding[22] will not remain with her.
21 She will be upon him as a mighty stone of trial;
And he will not delay to cast her from him.[23]
22 For wisdom is according to her name,
And she is not manifest unto many.
23 Give ear, *my* son, and accept my opinion,[24]
And refuse not my counsel;
24 And put thy feet into her fetters,
And thy neck into her yoke.[25]
25 Put under[26] thy shoulder, and bear her,
And be not averse to[27] her bonds.
26 Come unto her with thy whole soul,[28]
And keep her ways with all thy power.
27 Trace out,[29] and seek, and she shall become[30] known unto thee;
When thou hast hold of her,[31] let her not go.

Vers. 8-15. — [1] A. V: *some man* is a . . . . for his own occasion. [2] trouble (*θλίψεως*). [3] is a. (The sense is better given by our rendering, although the A. V. is literal.) [4] being turned to enmity (*ἔχθραν*; *ἔχθρον*, III. C. H. 55. 106. al.) and strife (the A. V. adds *καὶ μάχην* improperly to this member) Will discover thy reproach (cf. preceding note and *Com.*). [5] Again, *some* friend is a . . . . the table (*τραπεζῶν*). [6] continue (cf. ver. 8). [7] But (*καί*). [8] be bold over (*ἐπὶ . . . . παῤῥησιάσεται*, *to speak freely;* then, as here, *to speak with license*, *boldly*, *harshly*, i. e., as their lord). [9] take heed of (cf. Greek at Matt. vii. 15). [10] such a one (*αὐτόν*). [11] Nothing doth countervail (see *Com.*). [12] excellency (lit., *beauty*, *καλλονῆς*) is unvaluable (lit., *there is no weight*, *σταθμός*).

Vers. 16-20. — [13] A. V.: *is* the medicine of life. (It is not clear. The meaning is that a true friend will make our cares and troubles less.) [14] Whoso . . . . shall direct (*εὐθυνεῖ*, 248., instead of *εὐθύνει*. Fritzsche, "preserves his friendship;" Bunsen's *Bibelwerk*, "leads his friend." The next line makes it clear what is intended). [15] *shall* his neighbour *be* also (*ὁ πλησίον*, but obviously in the sense of *companion*, *associate;* cf. *Com.* Cod. 248. with Co. read *οἱ πλησίον*). [16] gather (*ἐπίλεξαι*, *choose out*, *have pleasure in*). [17] So shalt thou . . . . till *thine* old age (*πολιῶν*, i. e., *gray hair;* Ald., *ἕως ποδῶν*). [18] and soweth . . . . wait for (expectation implied). [19] toil (*κοπιάσεις*) much in labouring about her (*ἐν τῇ ἐργασίᾳ αὐτῆς*), But (*καί*) . . . . fruits *right* soon. [20] She is very unpleasant (*τραχεῖα*. Her stern discipline is meant, or her difficult paths) . . . . unlearned. [21] He. [22] understanding (marg., *heart; ἀκάρδιος*, *a stupid fellow*).

Vers. 21-27. — [23] A. V.: lie upon . . . . will cast her from *him* ere it be long. [24] son, receive (*δέξαι*; Fritzsche, with III. X. 155. 157. 307., *ἔκδεξαι*) my advice (*γνώμην* = (1) a means of knowing, *a mark*, *token;* (2) that by which one knows, *judgment*, *understanding;* (3) the result of mental operations, a *judgment*, *opinion*). [25] chain (marg., *collar*, *κλοιόν*. It might also be of wood, and I have therefore preferred the rendering *yoke*, with its already established figurative meaning. Cf. ver. 29). [26] Bow down (*ὑπόθες*). [27] grieved with (*προσοχθίσῃς*. It is a word peculiar to the LXX. and N. T.). [28] heart. [29] Search. [30] be made. [31] when thou hast got hold of *her*.

28 For at last[1] thou shalt find her rest,
And she will turn to thee as[2] joy.
29 And her fetters will be[3] a strong defence for thee,
And her yokes a splendid robe.[4]
30 For there is a golden ornament upon her,
And her bands are of hyacinthine threads.[5]
31 Thou wilt put her on *as* a splendid robe,[6]
And wilt set her upon thee as[7] a crown of joy.
32 *My* son, if thou wilt, thou shalt become instructed;[8]
And if thou wilt apply thy mind, thou shalt be skillful.[9]
33 If thou lovest[10] to hear, thou shalt receive;[11]
And if thou bow thine ear, thou shalt be wise.
34 Be found in a gathering of[12] elders,
And cleave unto him that *is* wise.
35 Be desirous[13] to hear every godly discourse,
And let not sagacious proverbs[14] escape thee.
36 If[15] thou seest a *man* of understanding, rise early to seek him,[16]
And let thy foot wear the steps of his doors.[17]
37 Let thy mind be upon the ordinances of the Lord,
And meditate continually on[18] his commandments:
He will[19] establish thine heart,
And thy desire for wisdom will be granted thee.[20]

Vers. 28–33. — [1] A. V.: the last. [2] *that* shall be turned to thy. [3] Then shall her fetters be. [4] chains (cf. ver. 24; II. reads κλάδοι, *young branches, shoots*, for κλοιοί) a robe of glory. [5] purple lace (marg., *a ribband of blue* silk; cf. Numb. xv. 38, "ribband of blue;" Gr., κλῶσμα ὑακίνθινον, i. e., *hyacinthine thread*. Fritzsche renders, "are of purple-blue threads;" Bunsen's *Bibelwerk*, "For she *wears* a golden ornament on her *head*, *Surrounded* with purple-blue ribbons." See *Com.*). [6] shalt . . . . *as* a robe of honour (στολὴν δόξης, as in ver. 29). [7] shalt put *her* about thee *as* (περιθήσεις σεαυτῷ; but the context shows that a crown for the head is meant. Only 307. has ἐπιθήσεις. See *Com.*). [8] be taught. [9] prudent (πανοῦργος. Cf. Prov. xiii. 1, in the LXX.).

Vers. 33–37. — [10] A. V.: thou love. [11] receive understanding (ἐκδέξῃ. Codd. H. 248. 253. with Co. Ald. Old Lat. add σύνεσιν). [12] Stand in the multitude of the (the context requires the rendering given. Cf. *Com.*). [13] willing (not strong enough for θέλε here). [14] the parables of understanding. [15] *And* if. [16] get thee betimes (ὄρθριζε; cf. *Com.* at iv. 12) unto him. [17] steps (βαθμούς. Fritzsche, *Schwellen, sills*) of his door (Cod. II. has τρίβων for θυρῶν). [18] in. [19] shall. [20] And give thee wisdom at thine own desire.

Chapter VI.

Ver. 2. **As a palm.** The MSS. give ὡς ταῦρος, *as a bull*. But Holtzmann (Bunsen's *Bibelwerk, ad loc.*), on a supposition of a false rendering of the Hebrew (צוֹר having, in his opinion, been confounded with שׁוֹר or תּוֹר), has suggested that the true reading is probably σταυρός, *palm*, and his opinion is accepted by the best critics. Cf. Hitzig on Hos. ix. 13.

Ver. 6. Lit.: "Those living in peace with thee, let them be many; but thy counsellors, one of a thousand." One taken in counsel must be an intimate and faithful friend; otherwise there will be trouble enough. This proverb is quoted in that passage of the Talmud where a large number of the proverbs of "Ben Sira" are cited, but with the following addition: "To one among a thousand reveal thy secret. Before the wife that rests on thy bosom must thou keep the gates of thy mouth." Cf. Micah vii. 5.

Ver. 9. **Disgraceful strife,** *i. e.*, a strife between him and thee which in his representation of it will result in thy disgrace.

Ver. 10. Cf. Prov. xiv. 20; xix. 4.

Ver. 12. Ovid, quoted by Holtzmann (Bunsen's *Bibelwerk*), says similarly: "As long as thou art prosperous, thou wilt have many friends; when the times are dark, thou wilt be alone."

Ver. 15. **Exchanged for.** The same word, ἀντάλλαγμα, is found in Matt. xvi. 26: "Or what shall a man give in exchange for his soul?" Cf. Mark viii. 37.

Ver. 17. The idea is that a good man will make his friend good, if he remain his friend. There are many proverbs which teach the same general truth. For instance: "Birds of a feather flock together;" "A man is known by the company he keeps:" and the German, "*Gleich und gleich gesellt sich gern.*"

Ver. 21. **Stone of trial.** In the cities of Palestine there was an old custom in accordance with which a heavy, round stone was kept for testing the strength of the young men. Some were able to lift it but a little ways, others to the shoulders, and still others over their heads. So Jerome at Zech. xii. 3.

Ver. 22. **According to her name.** The common word for wisdom was חָכְמָה. But it is supposed he derived it from a word which means "to conceal," עָלַם; עֶלֶם (Arab., *ilm*, from *alama*), having the meaning, *understanding, wisdom*. So Bunsen's *Bibelwerk, ad loc.* Cf. Hitzig, at Eccles. iii. 11. Fritzsche, however, supposes that the son of Sirach is alluding simply to the common idea of wisdom, namely, that it is something exalted and difficult to attain; or, if he refers to the etymology of the word as it is found in Hebrew, that such etymology (*i. e.*, with such a signification) is now unknown to us.

Ver. 20. **Hyacinthine threads,** *κλῶσμα ὑακίνθινον*. The latter word is found also in Homer (*Od.*, vi. 231; xxiii. 158). Cf. also the LXX. at Ex. xxvi. 4, and Numb. xv. 38.

Ver. 31. *Περιθήσεις*, **Set her upon (thy head).** This word is also used for putting ornamentations on the head by the LXX. at Is. lxi. 10: *ὡς νυμφίῳ περιέθηκέ μοι μίτραν*. Cf. Acts xiii. 3: *ἐπιθέντες τὰς χεῖρας αὐτοῖς*.

Ver. 32. **If thou wilt.** If thou art ready to make the sacrifices which might be needful.

Ver. 34. **Gathering of elders.** The public assembly seems to be referred to. Cf. vii. 14. He was to go where he would be most likely to see and hear what was profitable.

Chapter VII.

1 Do not evil and evil will not befall[1] thee.
2 Depart from what is unjust,[2] and it will [3] turn away from thee.
3 *My* son, sow not upon the furrows of unrighteousness,
And thou shalt not reap them seven-fold.
4 Seek not of the Lord leadership,[4]
Neither of the king a [5] seat of honor.
5 Justify not thyself before the Lord;
And play not the wise man [6] before the king.
6 Seek not to become judge:
Lest thou shouldest not be able to do away with iniquities;
Lest haply thou shouldest be timid before the mighty man,[7]
And lay a stumbling-block in *the way of* thy uprightness.
7 Sin [8] not against the multitude of a city,
And cast not [9] thyself down among the people.
8 Presume not to sin a second time; [10]
For in one thou shalt not be unpunished.
9 Say not, *God* will look upon the multitude of my gifts,[11]
And when I offer to the Most High God, he will accept *it*.
10 Be not faint-hearted in [12] thy prayer,
And neglect not to give alms.
11 Laugh at no man [13] in the bitterness of his soul;
For there is One who [14] humbleth and exalteth.
12 Devise [15] not a lie against thy brother;
Neither do the like to *thy* friend.
13 Be unwilling to speak any lie at all,[16]
For the habit of it comes not to good.[17]
14 Speak not idly in an assembly [18] of elders,
And do not repeat thyself in thy prayer.[19]
15 Hate not a toilsome occupation,[20]
And husbandry appointed by the Most High.[21]
16 Number not thyself among the multitude of sinners,
Remember [22] that wrath will not tarry.[23]
17 Humble thy soul greatly,
For the punishment [24] of the ungodly *is* fire and the worm.[25]

Vers. 1-5. — [1] A. V.: no evil, so shall no harm come unto. [2] the unjust (see *Com.*). [3] iniquity (106. adds *κακία*; 248. 258. Co., *ἁμαρτία*; C., *ἀδικία*) shall. [4] pre-eminence (*ἡγεμονίαν*. See *Com.*). [5] the. [6] boast not of thy wisdom (*μὴ σοφίζου*).

Vers. 6-11. — [7] A. V.: be judge, being not able to take away iniquity; Lest at any time thou fear (cf. *Com.*) the person of the mighty (cf. the Gr.). [8] Offend. [9] *then* thou shalt not cast. (It is too explanatory. The parallelism itself gives the sense with sufficient clearness. See *Com.*). [10] Bind not one sin upon another. (The verb *καταδεσμεύω*, means (1) *to bind fast*; (2) *to bind up* — as a wound; so at Ecclus. xxx. 7; see *Com.*) [11] oblations. [12] when thou makest. [13] Laugh no man to scorn. [14] one which.

Vers. 12-16. — [15] A. V.: Devise (*ἀροτρία*; marg., *plough*; but probably for חָרַשׁ, and used in the sense of *forge, devise*. Cf. Prov. iii. 29, xiv. 22). [16] Use not (Μὴ *θέλε*) to make any *manner of* lie (*ψεύδεσθαι πᾶν ψεῦδος*). [17] the custom (lit., *continuance*, Fritzsche and Bunsen's *Bibelwerk*, "dauerndes Lügen," "continued lying,") thereof *is* not good (*εἰς ἀγαθόν*). [18] Use not many words (*μὴ ἀδολέσχει*) in a multitude (cf. vi. 34). [19] make not much babbling (marg., *vain repetition*; Gr., *μὴ δευτερώσῃς λόγον*) when thou prayest. [20] laborious work. [21] Neither (cf. *Com.*) husbandry which the most High hath ordained. [22] *But* remember. [23] tarry long.

Vers. 17-24. — [24] A. V.: vengeance. [25] and worms (the sing. is used in the Greek, and has more force in English.

18 Exchange[1] not a friend for a great treasure;[2]
Neither a real[3] brother for the gold of Suphir.[4]
19 Turn not away from[5] a wise and good woman,
For also her attractiveness is[6] above gold.
20 A servant who worketh faithfully, treat not ill,[7]
Nor a hireling who is wholly devoted.[8]
21 Let thy soul love an intelligent[9] servant,
Defraud him not of his release.[10]
22 Hast thou cattle? have an eye to them;
And if they be for thy profit, let them remain[11] with thee.
23 Hast thou children? discipline[12] them,
And bow down their neck from *their* youth.
24 Hast thou daughters? have a care for[13] their body,
And carry not a cheerful face[14] toward them.
25 Marry off a daughter, and thou wilt have completed[15] a weighty matter;
And give her to a man of understanding.[16]
26 Hast thou a wife after *thy* mind? do not put her away;[17]
But do not resign thyself to one who is hateful.[18]
27 Honor thy father with thy whole heart,
And forget not the birth-pangs[19] of thy mother.
28 Remember that thou camest into being through them;[20]
And how canst thou repay them for what[21] they *have done* for thee?
29 Fear the Lord with all thy soul,
And reverence his priests.
30 Love him that made thee with all *thy* strength,
And forsake not his ministers.
31 Fear the Lord, and honor the priest;
And give him *his* portion, as it is commanded thee;
Firstfruits, and trespass offering, and gift of the shoulders,
And holy offering,[22] and firstfruits[23] of the holy *things*.
32 Also stretch forth thine hand unto a poor man,[24]
That thy blessing may be perfected.
33 A gracious gift for every one living,
And from the dead withhold not favor.[25]
34 Fail not to be with them that weep,
And mourn with them that mourn.
35 Be not slow to visit a sick person,[26]
For through such things wilt thou be[27] beloved.
36 In all that thou[28] takest in hand, remember thy end,[29]
And thou wilt not sin forever.[30]

See *Com.*). [1] Change. [2] for any good by no means (ἕνεκεν ἀδιαφόρου; 106. 248. Co. add κατὰ μηδὲ ἕν. Others render, "for a trifle," which does not so well suit the context. I follow Wahl and Fritzsche). [3] faithful (rather, *genuine*, *real*, γνήσιον; cf. Phil. iv. 3, σύζυγε γνήσιε). [4] Ophir (cf. *Com.*). [5] Forego not (μὴ ἀστόχει; lit., *Do not miss the mark*, *fail of*. But the word seems here to be used in the sense of *neglect*, *turn away from* (cf. Polyb. xxix. 91). So Bunsen's *Bibelwerk*, and Fritzsche). [6] For (III. X. H. 23. 55. al. omit καί) her grace *is* (χάρις, here in the sense of *charm*, *attractiveness*). [7] Whereas thy servant worketh truly, entreat him not evil. [8] the hireling that bestoweth himself wholly *for thee* (cf. *Com.*). [9] good (συνετόν; II. 68. 157., ἀγαθόν). [10] *And* (καί, 155. 157.) .... liberty (cf. *Com.*). [11] keep them (ἐμμενέτω). [12] instruct. [13] have care of. [14] shew not thyself cheerful

Vers. 25-28. — [15] A. V.: Marry *thy* (106. adds σου) daughter .... *so* shalt .... performed (cf. *Com.*). [16] But .... understanding (cf. ver. 21). [17] forsake her not (cf. *Com.*). [18] But give not thyself over (ἐμπιστεύσῃς; ἐκδῷς, H. 248. Co.) to a light (marg., *hateful*) *woman*. This second member is received by Fritzsche from X. H. 23. 106. 248. 307. Co. Old Lat. Syr. Ar. Some of the less important of them (23. excepted), however, have καί at the beginning, instead of δέ after μισουμένῃ). [19] sorrows (ὠδῖνας). [20] wast begot of them (δι' αὐτῶν ἐγεννήθης, with III. X. H. 55. al. Co. Ald.; *text. rec.*, ἐγενήθης). [21] recompense .... *the things* that (lit., *just as*, *as*, καθώς).

Vers. 29-36. — [22] A. V.: The firstfruits .... the trespass .... the gift .... the sacrifice of sanctification (cf. *Com.*). [23] the firstfruits. [24] And (καί, but to be rendered with Gaab, Fritzsche, Bunsen's *Bibelwerk*, "Also" on account of its close relation to what precedes) stretch .... the poor (sing. — 106. plur. — and without the article). [25] A gift hath grace in the sight of every *man* living; And for the dead detain it not (cf. *Com.*). [26] the sick (ἄῤῥωστον has ἄνθρωπον before it in 55. 106. 155. al.). [27] that shall make thee to be. [28] Whatsoever thou. [29] the (307. omits σου) end. [30] shalt never do amiss (cf. *Com.*)

Chapter VII.

Ver. 1. Like the Latin proverb: "*Nisi essent peccata, non essent flagella.*"

Ver. 2. Ἀδίκου is to be construed as neuter, and not as in the A. V. as masculine. Cf. Jas. iv. 7: "Resist the devil, and he will flee from you." The peculiar appropriateness of the verbs in the two clauses (ἀπόστηθι . . . . ἐκκλινεῖ) to express the idea intended is to be noted.

Ver. 3. Essentially the same figure is found at Prov. xxii. 8; Hos. x. 12; Gal. vi. 8.

Ver. 4. Ἡγεμονίαν. It might be used as referring to a special office, as that of proconsul (cf. x. 1); but it seems better here to retain the general meaning of *leadership, supremacy.* See Herod., iii. 65.

Ver. 6. Those that seek great things for themselves should not forget the new burdens and temptations that would thus come upon them. — **Εὐλαβηθῇς, thou mightest be timid.** The word means originally *to be thoughtful, cautious.* In Attic Greek it was used as synonymous with φυλάττεσθαι; in later Greek, with φοβεῖσθαι. Cf. xxii. 22, xxvi. 25, xli. 3; Wisd. xii. 11; 1 Macc. xii. 42; 2 Macc. viii. 16, — where it is similarly employed.

Ver. 7. A person in office might be led to oppress or do injustice to the common people in consideration of the powerful, and so prepare the way for his removal by the people.

Ver. 8. Μὴ καταδεσμεύσῃς. The translation of the A. V. is scarcely allowable, although sinning is in fact like a chain in which one link after another is forged on. Others (De Wette) would render "palliate not;" Bretschneider (followed by Wahl): "Bind not up" (as a wound), *i. e.* to heal the sting. In other words: Do not indulge thyself in sin. Fritzsche, "*Sühne nicht zweimal,*" "Atone not twice for." The following verse shows what was in the mind of the author. He would reprove those who thought that they might keep on sinning, if they kept on sacrificing; and I have rendered accordingly. Cf. 1 Sam. xv. 22.

Ver. 9. **Δώρων, gifts.** This word is used for sacrificial gifts several times in the Gospel of Matthew, and in Mark it is once employed to translate *corban.* The word "oblation" doubtless came into the A. V. through the Vulgate.

Ver. 10. Cf. Jas. i. 6. From the first half of this verse, some have thought the Talmud derived the admonition: "He that is not serene in spirit should not pray; for it is written, 'In anxiety should one not pray.'" But it is most likely that the words had another origin.

Ver. 14. Cf. Matt. vi. 7: "Use not vain repetitions," etc.; but there μὴ βαττολογήσητε.

Ver. 15. **And husbandry.** Or, *namely, even* (καί) *husbandry, agriculture.* Cf. Gen. ii. 15.

Ver. 16. It is meant that one should not reckon himself among sinners as being one with them and of them, and so be led on from bad to worse.

Ver. 17. **Fire and the worm.** Cf. Is. lxvi. 24; Judith xvi. 17; Mark ix. 48. In the valley of Hinnom, near Jerusalem, the Jews at one time practiced the horrible idolatry of making their children pass through the fire to Moloch. Hence it was defiled by Josiah (2 Kings xxiii. 10, 14). And it would seem that, afterwards, the carcases of dead animals were thrown out there, and that it became the burying-place of the poor and the outcast of Jerusalem. Hence this place where fires burned continually and worms preyed on the dead became to the Jew the image of all that was dreadful.

Ver. 18. **Gold of Suphir,** *i. e.* Ophir, which is the Hebrew form of the word. In the LXX. it is not only spelled as here, but in several other ways. Cf. also Jos., *Antiq.*, viii. 6, § 4. It has been recently identified with the Taprobane of the Greeks. See *Transactions*, etc., ii. 267 ff.; but cf. *Stud. und Krit.*, 1878, pp. 458–475.

Ver. 20. **Διδόντα τὴν ψυχὴν αὐτοῦ, is wholly devoted.** This seems to render the idea truly, although somewhat liberally. Bretschneider supposes that the reference is to those who sold themselves into slavery. See Deut. xv. 12; cf., however, Deut. xxiv. 15. A Jewish commentator remarks on the passage: "The day-laborer risks his life for his pay, since he exposes himself to the most dangerous employments."

Ver. 21. **Of his release.** After a service of six years, or in the year of Jubilee, the slave among the Hebrews was manumitted. Cf. x. 25, and Jer. xxxiv. 9.

Ver. 23. The Syriac version renders the second member: "and give them wives in their youth."

Ver. 24. **A care for their body,** namely, with respect to chastity. — An Oriental proverb runs: "He that strikes not his daughter will strike his own knees," *i. e.*, in mourning. The propriety of such admonitions, however, it requires little discrimination to deny. Simple severity, without tenderness, might be expected, as the world goes, to have quite the contrary effect from the one here sought.

Ver. 25. **A weighty matter.** It is possible, though not absolutely necessary, that the idea of obtaining a dowry is meant to be here included, since this was an invariable part of the transaction. See Van Lennep's *Bible Lands*, p. 540 ff.

Ver. 26. **Do not put her away.** The matter of divorce seems to be referred to. See xxv. 26, xxviii. 15; Lev. xxi. 7; Mark x. 4. The second member is rendered in the Old Latin: "*Et odibili non credas te;*" the Syriac: "*Quodsi sit improba ne te concredas illi;*" the Arabic: "*Nec fidem adhibeas illi si fuerit impudica.*" Gaab (*Com., in loc.*) thinks that by μισουμένῃ that wife among the many is meant who, for the time being, had not the first place in the harem. But it is doubtful whether such a definite meaning can be ascribed to the words. In the later periods of Judaism there ruled even greater looseness in the marriage relation, polygamy being very commonly practiced. Josephus (*Antiq.*, xvii. 1, § 2) wrote: "From the father's times to ours it is customary among us to have several wives at once."

Ver. 29. Θαύμαζε. The Old Latin has *sanctifica.* The word seems to mean here, *hold in high estimation.* Luther renders: "Hold in all honor." Cf. xxxviii. 3. The priests were very likely, in the midst of the various political revolutions which the Jews passed through in the last centuries before Christ, to suffer not a little in their means of support.

Ver. 31. **As it is commanded thee.** Lev. vii. 32; Deut. xviii. 3. — **Holy offering, θυσίαν ἁγιασμοῦ.** Bretschneider renders the latter word by "temple," but improperly. A special holy offering is meant, and, as it would seem, the bloodless

meat offering of Lev. ii. 3. — **First fruits of the holy things**, namely, the tithes which were apportioned among the priests. See Lev. xxvii. 30; Numb. xviii. 21 f.

Ver. 33. **Χάρις δόματος ἔναντι παντὸς ζῶντος, καὶ ἐπὶ νεκρῷ μὴ ἀποκωλύσῃς χάριν.** "Grace of a gift [be] over against every living person, and toward the dead withhold not favor [respect, goodwill]." The meaning seems to be: "Be ready graciously to show favors to every one living, and to the dead refuse not the rites of honorable burial." Cf. Tob. ii. 4.

Ver. 34. A very similar precept is found at Rom. xii. 15.

Ver. 36. **Thy end.** The final result of all. Cf. vi. 28, where a similar thought is found. A well-known proverb runs: "All 's well that ends well." See also Is. iii. 10, 11. — **Wilt not sin (ἁμαρτήσεις) forever.** Evidently quite too sweeping a statement, arising not only from an inadequate view of the nature of sin, but also from a very imperfect comprehension of what was needed to prevent and atone for the same. This Greek word belongs to the moral sphere, meaning, from the time of Homer downwards, *to miss the right, to transgress, to sin*. Cf. Cremer's *Lex*, *s. v.* The form for the fut. act., ἁμάρτησω, is Alexandrian, and not common.

Chapter VIII.

1 Strive not with a mighty man,
Lest thou fall into his hands.
2 Be not at variance with a rich man, lest he outweigh [1] thee;
For gold corrupteth [2] many,
And perverteth [3] the hearts of kings.
3 Strive not with a man that is full of tongue,
And heap not wood upon his fire.
4 Jest not with a rude *man*,
Lest thy ancestors be disgraced.
5 Reproach not a man that turneth from sin,
Remember that we are all worthy of punishment.[4]
6 Dishonor not a man in his old age,
For some of us also are growing [5] old.
7 Rejoice not over the death of any one,[6]
Remember [7] that we die all.
8 Neglect [8] not the discourse of the wise,
And employ [9] thyself with their proverbs;
For of them thou shalt learn discipline,[10]
And to serve great men.[11]
9 Miss not the discourse of old men,[12]
For they also learned of their fathers;
For of them thou shalt learn insight,[13]
And to give answer as need requireth.
10 Kindle not the coals of a sinner,
Lest thou be burnt by his flaming fire.[14]
11 Do not get excited before an insolent [15] person,
Lest he seat himself as one who lieth in wait at thy mouth.[16]
12 Lend not to a man [17] mightier than thyself,
And if thou hast lent, count it as [18] lost.
13 Be not surety above thy power,
And [19] if thou be surety, take care to pay *it*.

Vers. 1-5. — [1] A. V.: overweigh (cf. *Com.*). [2] hath destroyed (ἀπώλεσε, iterative aorist; cf. Buttmann, p. 201). [3] perverted. [4] *But* remember . . . . punishment (Codd. II. (by first hand) III. X. 23. 68. Ald., ἐπιτίμοις. Rom. ed. (with II. by a second hand) ἐπιτιμίοις).

Vers. 6-10. — [5] A. V.: even *some* of us wax. [6] thy greatest enemy (τῷ ἐχθροτάτῳ σου, H. 248. Co.; Old Lat., *inimico tuo*) being dead. [7] *But* remember. [8] Despise (παρίδῃς). [9] But acquaint (καὶ . . . . ἀναστρέφου). [10] instruction (παιδείαν. It is used here, as the next line shows, in the sense of "discipline"). [11] *how* . . . . men with ease (106. 248. Co. add εὐμαρῶς; H., εὐμαθῶς; Old Lat., *sine querela*). [12] the elders (γερόντων). [13] And of . . . . understanding (σύνεσιν; cf. following). [14] with the flame of his fire (ἐν πυρὶ φλογὸς αὐτοῦ).

Vers. 11-13. — [15] A. V.: Rise not up *in anger* at the presence of an injurious (see *Com.*). [16] lie in wait (ἵνα μὴ ἐγκαθίσῃ) to entrap thee (ὡς ἔνεδρον, but probably for ἐνεδρεύων — אֹרֵב — as Fritzsche supposes) in thy words (marg., *for thy mouth*). [17] unto him *that is*. [18] For (καί) if thou lendest *him*, count *it* but (ὡς ἀπολωλεκὼς γίνου). [19] For (καί).

14 Go not to law with a judge,
For they will decide[1] for him according to his high standing.[2]
15 Travel not in[3] the way with a bold *fellow*,
Lest he become burdensome[4] unto thee;
For he will do according to his pleasure,[5]
And thou wilt[6] perish with *him* through his folly.
16 Strive not with an angry *man*,
And go not with him through the waste,[7]
For blood *is* as nothing in his sight,
And where there is no help, he will strike thee down.[8]
17 Consult not with a fool,
For he cannot be silent about a matter.[9]
18 Do no secret *thing* before a stranger,
For thou knowest not what he will bring to light.[10]
19 Open not thine heart to every man,
And so get an ill return.[11]

Vers. 14-19.—[1] A. V.: judge. [2] honour (δόξαν. It refers to his high rank as ruler, or judge). [3] by (ἐν). [4] grievous. [5] own will. [6] shalt. [7] into a solitary place (διαπορεύου . . . . τὴν ἔρημον. The preposition is omitted by 106. 248. 254. 807. Co.). [8] overthrow (καταβαλεῖ) thee. [9] keep counsel (λόγον στέξαι). [10] forth (cf. *Com.*). [11] Lest he requite thee with a shrewd turn (to χάριν is added in H. 23. 106. 248. Co., ψευδῆ; Old Lat., *gratiam falsam*. It is an obvious though correct gloss).

Chapter VIII.

Ver. 2. **Outweigh thee,** *ἀντιστήσῃ σου τὴν ὁλκήν. Put over against thee the weight,* namely, the weight of his money. He would be able, through bribery, to prevail, although his cause might be unjust.

Ver. 4. **Ancestors be disgraced.** Such a man has no respect for anything, and one might therefore be wounded in his most sacred feelings by his thoughtless remarks.

Ver. 5. See the account of the woman taken in adultery, John viii. 7 ff.; as also the conduct of the elder son in the parable recorded in Luke, chap. xv.

Ver. 6. See Lev. xix. 32.—**In his old age;** Bunsen's *Bibelwerk*, "on account of his old age," which is correct as a gloss.

Ver. 11. *Μὴ ἐξαναστῇς ἀπὸ προσώπου ὑβριστοῦ.* The sense seems to be: "Do not allow thyself to get excited in the presence of a reckless blasphemer, and so be led to say things which he might use against thee." It might, however, mean: "Rise not up (reverently) before," *i.e.*, in order to win him over by moderation and indulgence. But the context favors the rendering given, which is also essentially that of Wahl, and Bunsen's *Bibelwerk*.

Ver. 12. **To a man mightier.** He would exercise against thee the right of the stronger.

Ver. 16. Cf. xxviii. 8; Prov. xv. 18, xxii. 24.

Ver. 18. **A stranger.** Not necessarily here a heathen, but one who is unknown.—**Τίκτειν.** Probably for the Hebrew יָלַד, and here figuratively used for *bring to light.* Cf. Job xv. 35; Ps. vii. 14. A Latin proverb runs: "*Fide, sed cui vide;*" German, "*Trau, schau, wem.*"

Ver. 19. **Καὶ μὴ ἀναφερέτω σοι χάριν.** The sense is given correctly by the A. V. In this case, as the context shows, *χάριν* means *an ill turn; et cave, ne male tibi rependat.* Wahl's *Clavis, ad voc.* Bunsen's *Bibelwerk* renders (with De Wette, less truly and forcibly): "He will not thank you for it;" Fritzsche, "So shalt thou not have ill thanks (*schlechten Dank*) for it." On the force of a second imperative connected by *καί*, as here, cf. Winer, p. 311.

Chapter IX.

1 Be not jealous over[1] the wife of thy bosom,
And teach *her* not an evil lesson against thyself.
2 Yield not thyself to a wife,
To cohabit with her beyond thy strength.[2]
3 Go not to meet[3] a harlot,
Lest thou fall into her snares.
4 Be not long with a female singer,[4]
Lest thou be taken by her arts.[5]
5 Gaze not on a maid,

Vers. 1-4.—[1] A. V.: over (or *with respect to.* The word γυναῖκα has no prep. before it). [2] Give not thy soul unto a woman (μὴ δῷς γυναικὶ τὴν ψυχήν σου) To set her foot upon thy substance (cf. *Com.* It might also be rendered, "That she set herself against thy power"). [3] Meet not with (ὑπάντα; ἀπάντα, 248. 807. Co.). [4] Use not much the company (ἐνδελέχιζε) of *a woman* that is a singer (cf. *Com.*). [5] with her attempts (ἐπιτηδεύμασιν, H. 106. 248. Co.).

Lest thou be annoyed with penalties on her account.[1]
6 Yield not thyself unto harlots,[2]
That thou lose not thine inheritance.
7 Do not look around[3] in the streets of a[4] city,
And wander not in the abandoned[5] places thereof.
8 Turn away thine eye from a woman of beautiful form,[6]
And look not upon a beauty that is another's;[7]
Many have been led astray[8] by the beauty of a woman;
And hereby[9] love is kindled as a fire.
9 Sit not at all with a married woman,[10]
And be not given to feasting and wine-drinking with her,[11]
Lest thine heart incline unto her,
And through thy passion thou plunge[12] into destruction.
10 Forsake not an old friend,
For the new is not equal[13] to him.
A new friend, new[14] wine;
If it has become old, thou wilt[15] drink it with pleasure.
11 Envy not the glory[16] of a sinner,
For thou knowest not what will[17] be his end.
12 Delight not in that which the ungodly delight[18] in,
Remember they will not be unpunished till death.[19]
13 Keep thee far from the man that hath power to kill,
And thou shalt not be in suspense through[20] fear of death;
And if thou come unto *him*, make no mistake,[21]
Lest he take away thy life.[22]
Know[23] that thou goest[24] in the midst of snares,
And *that* thou walkest about[25] upon the battlements of a city.[26]
14 As near as thou canst, study out those around thee,[27]
And consult with the wise.
15 Let thy conference[28] be with men of insight,[29]
And all thy communication[30] in the law of the Most High.
16 Let[31] just men eat and drink with thee;[32]
And let thy glorying be in the fear of the Lord.
17 By reason of the hand of artificers the work will[33] be commended,
And the wise ruler of the people by reason of[34] his speech.
18 A man full of[35] tongue *is* feared[36] in his city;
And he *that is* rash in his talk will[37] be hated.

Vers. 5–9. — [1] A. V.: That thou fall not (σκανδαλισθῇς. Wahl gives it here the sense of *indignor*) by those things that are precious in her (see *Com.*). [2] Give not thy soul (see ver. 1) unto harlots (see *Com.*). [3] Look not round about thee. [4] the. [5] Neither wander thou .... solitary (ταῖς ἐρήμοις, *i. e.*, the disreputable portions). [6] thine (σου is added by 106. 254. 257.) eye from a beautiful woman (γυναικὸς εὐμόρφου). [7] another's beauty (see *Com.*). [8] For (248. Co. have γάρ) many .... deceived (ἐπλανήθησαν). [9] For herewith. [10] another man's wife (μετὰ ὑπάνδρου γυναικός, *i. e.*, a woman who is under the control of a man, has a husband; cf. Rom. vii. 2, ἡ γὰρ ὕπανδρος γυνή. These words were also sometimes used for a loose woman, but that is clearly not the meaning here. Codd. H. 248. Co. add καὶ μὴ κατακλιθῇς ἐπ' ἀγκαλῶν μετ' αὐτῆς, which were adopted by the A. V., "Nor sit down with her in *thine* arms). [11] spend not thy money (συμβολοκοπήσῃς) with her at the wine (ἐν οἴνῳ. A more free rendering seems preferable). [12] *so* through thy desire (see *Com.*) thou fall (ὀλισθήσῃς. It means *to slip*, *slide in a slippery path*, and the rendering of the A. V. is not strong enough).

Vers. 10–13. — [13] A. V.: comparable (ἔφισος; III., ἐπισος; II., εφ' ισος; H., ἐφ' ἴσης; 248. Co., ἐπ' ἴσης). [14] *is as* new. [15] When it is old, thou shalt. [16] glory (see *Com.*). [17] shall. [18] the thing that .... have pleasure (εὐδοκήσῃς εὐδοκίαις; *text. rec.*, ἐν εὐδοκίᾳ). [19] *But* remember they shall not go unpunished (lit., "shall not be declared just") unto their grave (lit., "as far as Hades"). [20] So shalt thou not doubt (lit., "suspect") the. [21] fault. [22] life presently (H. 248. Co. add παραχρῆμα). [23] Remember (ἐπίγνωθι). [24] goest (διαβαίνεις). [25] walkest (περιπατεῖς). [26] the city (*text. rec.*, πόλεων; Fritzsche receives the gen. sing. from X. C. H. 23. 106. 248. 254. 307. Co.).

Vers. 14–18. — [27] A. V.: guess at (στόχασαι. It means here, *take the measure of*, *study out*) *thy* neighbour (C. H. 248. 307. Co., τοῦ — for τοὺς — πλησίον; cf. *Com.*). [28] talk (διαλογισμός = (1) *a balancing of accounts*; (2) *reasoning*, *conversation*; (3) N. T., *doubt*). [29] the wise (συνετῶν). [30] communication (διήγησις, lit., *narration*). [31] *And* let. [32] eat and drink with thee (σύνδειπνοί σου, i. e., *thy table companions*). [33] *For* the hand of the artificer .... shall (55. 106. 157. 254. have the sing.; cf. *Com.*). [34] for [35] of an ill (γλωσσώδης; cf. viii. 3. I have rendered to correspond). [36] dangerous (φοβερός). [37] shall.

CHAPTER IX.

Ver. 1. Cf. Numb. v. 14. — **An evil lesson,** *i. e.* a lesson of unfaithfulness to thee.

Ver. 2. We have given above two renderings of the latter clause of this verse: Ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν (Co., ψύχην) σου. The one in the text is perhaps on the whole preferable. Fritzsche objects to it that the verb in this sense is used only of animals, and that in this case, too, ὑπέρ should stand in the place of ἐπί. But neither objection can be considered as necessarily having force in the present case. The preposition might be translated in its ordinary sense without impairing the meaning of the verb. And it would not be beneath the level of our book, in other respects, to suppose that it purposely used here ἐπιβῆναι rather than the usual ἀναβῆναι. The rendering given is in harmony with the context, and was adopted by Bretschneider and Bunsen's *Bibelwerk*.

Ver. 4. **Singer,** ψαλλούσης. Properly a dancer as well as a singer. Van Lennep, in speaking of the professional dancing of single persons in Eastern lands, says: "As it existed in Egypt from time immemorial, and is copiously pictured on the monuments of that country, even upon some that are older than the exodus of the Israelites, it is highly probable that it was thence introduced into Western Asia and India. Still, it appears to have been long confined to the voluptuaries of the great monarchies of Assyria and Egypt. . . . . It is very common among the rich in Cairo to call in one of these women to dance before their guests after dinner, and scenes of the most revolting character not infrequently ensue. . . . . When dancing before a private company, they wear the ample shintian or trousers, and, in addition only a tunic of gauze-like texture. Libations of wine and arrack are offered them by the spectators, of which they freely partake, and, laying aside the last vestige of modesty, the consequences may be easily imagined." *Bible Lands*, p. 626 ff.

Ver. 5. Σκανδαλισθῇς ἐν τοῖς ἐπιτιμίοις αὐτῆς. The Syriac and Arabic translate: "*Ne ad duplicem ejus dotem damneris.*" According to Deut. xxii. 19, the seducer was obliged to pay the seduced a hundred shekels, twice as much as was usually demanded of the bridegroom, by the parents, in case of marriage. Others translate: "lest thou fall into sin with her;" and still others: "lest thou fall through her charms." Fritzsche thinks it possible that the word may have been originally ἐπιθυμίοις, as a translation of חֶמְדָּה, of which a secondary meaning is "charm" or "beauty."

Ver. 6. Cf. Prov. v. 10; vi. 26; xxix. 3. The word used for "harlot" here is πόρνην (from περνάω, Greek prostitutes being generally slaves). Cf. γυναικὶ ἑταιριζομένῃ, ver. 3.

Ver. 7. Cf. Prov. vii. 8. The dangers into which curiosity concerning evil leads one are illustrated by many proverbs, one of which is: "Talk of the Devil, and he is sure to appear." The Israelites were not allowed even to make inquiries concerning heathenism and the service of strange gods, lest they should be led into sin. See Deut. xii. 29, 30.

Ver. 8. Κάλλος ἀλλότριον, namely, of a woman that is not thy wife, and that belongs to another. The Talmud has cited this passage, with variations, and an addition from Jeremiah: "Turn away thy eyes from a beautiful woman, lest thou be caught in her snares. Visit not her husband in order to drink wine or strong drink with him. For the form of a beautiful woman has already ruined many, and numerous are they who have been destroyed by her. The dealer in ornaments, who stimulates to unchastity, receives many wounds. As a spark kindles the flame, as the cage is full of birds, so her house is full of craft." Gutmann, *Com., ad loc.*

Ver. 9. Cf. Numb. v. 29; Prov. vi. 24 f. Grotius: "*Conjuncta sunt convivia et amores.*" — **Desire,** πνεύματι. This word may mean "inclination," "passion," (animal) "desire," and is probably given as a rendering of רוּחַ. Old Lat., Syr., Ar., and Clem. of Alex. read αἵματι for it.

Ver. 10. **A new friend, new wine,** *i. e.*, both are unproved, are simply in process of development, and less pleasant than afterwards.

Ver. 11. Cf. Ps. lxxiii. throughout, but especially verse 17. — Δόξαν seems here to be used in the sense of "good fortune."

Ver. 13. There were periods in the history of the Jews when to be cited before a judge was in itself equivalent to a sentence of death. There is an Oriental proverb: "If the judge be your enemy, God help you!" It is possible, however, that the admonition relates simply to one's conduct in general, in the service of kings and others of high rank.

Ver. 14. Τοὺς πλησίον, **those near,** in order to find out whether they are persons suitable to be intimate with.

Ver. 15. **In the law,** ἐν νόμῳ. The rendering of the A. V. is correct. It does not mean "concerning the law" (Linde), but to be within its bounds, — in harmony with it, not against it.

Ver. 17. The thought is that as an artist's hand is shown in his work, so a ruler's language will show whether he is wise or not. Luther: "*Das Werk lobt den Meister,*" "The work praises the master."

Ver. 18. An Oriental proverb runs: "A fool cast a stone into a well, which forty men could not draw out again." — Προπετής = *falling forward;* then, *prone to a thing, rash.*

CHAPTER X.

1 A WISE ruler [1] will discipline [2] his people,
And the government of a sagacious man [3] is well ordered.

Vers. 1, 2. — [1] A. V.: judge (κριτής, but clearly for שֹׁפֵט, and meaning here *ruler, regent;* cf. Wisd. i. 1). [2] instruct (παιδεύσει; παιδεύει, H. 68. 248. Co.). [3] prudent *man* (συνετοῦ; cf. i. 4, 19, 24, and ver. 28 below, with *Com*

2 As the ruler [1] of his [2] people, so his servants,[3]
And as the chief person [4] of the city, so [5] all they that dwell therein.
3 An uninstructed [6] king destroyeth his people,
And [7] through the sagacity of the powerful a city will flourish.[8]
4 The dominion [9] of the earth *is* in the hand of the Lord,
And in due time he will set over it him who is qualified.[10]
5 In the hand of the Lord [11] *is* the prosperity of a man,[12]
And to [13] the person of an official he lendeth its dignity.[14]
6 Bear not hatred to *thy* neighbor over any [15] wrong,
And do nothing at all if violence is practiced.[16]
7 Pride *is* hateful before the Lord [17] and before men,[18]
And against [19] both doth it [20] commit iniquity.
8 Because of wrongs, and violence, and greed of gain,
Dominion passes from nation to nation.[21]
9 What [22] is earth and ashes proud of? [23]
For while alive he maketh him inwardly tremble.[24]
10 A long disease, the physician jokes; [25]
Yea, to day a king, and to morrow he will die.[26]
11 For when a man is dead,
He shall have as his portion maggots, and jackals, and worms.[27]
12 The beginning of pride *is* when a man [28] departeth from the Lord,[29]
And his heart is turned away from his Maker.
13 For the beginning of pride is [30] sin,
And he that holdeth it fast will pour out [31] abomination.
Therefore [32] the Lord made his calamities extraordinary,[33]
And overthrew them utterly.
14 The Lord cast [34] down the thrones of princes,[35]
And set [36] the meek in their stead.
15 The Lord plucked [37] up the roots of nations,[38]
And planted the lowly in their place.
16 Lands of nations the Lord overthrew,[39]
And destroyed them to the foundations of the earth.
17 He took some of them away,[40] and destroyed them,
And made [41] their memorial to cease from the earth.
18 Pride is not meant [42] for men,
Nor furious anger [43] for them that are born of women.[44]

at that place.). [1] judge. [2] the (αὐτοῦ is omitted by X. — through a corrector — H. 106. 157. 248. 254. Co. Old Lat.). [3] is himself, so (καί after οὕτως is omitted by Fritzsche with III. X. C. 106. 155. 307.) *are* his officers (λειτουργοὶ αὐτοῦ). [4] what manner of man the ruler (here ἡγούμενον). [5] is, *such are*.

Vers. 3–6. — [6] A. V.: unwise (ἀπαίδευτος). [7] But (καί). [8] prudence (συνέσει; cf. ver. 1) of them which are in authority (δυναστῶν) the city shall be inhabited (cf. *Com.*). [9] power (ἐξουσία with the article in III. X. H. 23. 55. 106. 155. 157. Co., which is adopted by Fritzsche). [10] one that is profitable (τὸν χρήσιμον, *i. e.*, useful as it respects the objects for which one should rule, and so, *qualified*). [11] God. [12] of man. [13] upon (dat. without a prep.; 307., accus.). [14] the scribe (cf. *Com.*) shall he lay (ἐπιθήσει, but expressing a general truth) his honour (δόξαν, here the *respect*, *dignity* inhering in his office). [15] for (ἐπί; ἐν, 106. 155.) every (παντί, but the sense can only be as given above. It means *every wrong*, *even the least*, and so, *any wrong*). [16] by injurious practices (see *Com.*).

Vers. 7–9. — [17] A. V.: God. [18] and man (plur.). [19] by (see *Com.*). [20] *one*. [21] unrighteous dealings (ἀδικίας), injuries (καὶ ὕβρεις), and riches got by deceit (χρήματα; 248. Co. add δόλια. The context makes it clear that the *love of gold* is meant which leads to robbery and violence), the kingdom (βασιλεία, a kingdom, or rule, dominion in general) is translated from one people to another (ἀπὸ ἔθνους εἰς ἔθνος). [22] Why (τί). [23] proud (see *Com.* There follow in the A. V. the words "*There* is not a more wicked *thing* than a covetous *man*: For such an one setteth his own soul to sale." They are found in H. 248. Co. Old Lat.; also in 106., but in that MS. as a conclusion to ver. 8, where they would more properly be found). [24] Because while he liveth (ὅτι ἐν ζωῇ; 106. 248. Co. add αὐτοῦ) he casteth away his bowels (ἔρριψα — plur., III. 157. 248. Co. — τὰ ἐνδόσθια αὐτοῦ; cf. *Com.*).

Vers. 10–16. — [25] A. V.: The physician cutteth off (σκώπτει; 157. 248. Co., κόπτει; ἐκκόπτει, 55. 254. Cf. *Com.*) a long disease (μακρὸν ἀρρώστημα. These words begin the line, and are followed by a comma in Fritzsche's text). [26] And *he that is* to day a king (καί) to-morrow shall die. [27] inherit creeping things, (καί) beasts (see *Com.*), and (Ald. omits) worms. [28] one (ἀνθρώπου). [29] God (κυρίου; cf. vers. 4, 7). [30] pride *is* the beginning of sin (so 248. Old Lat. Syr. Ar.). [31] hath it (ὁ κρατῶν αὐτῆς) shall pour out (ἐξομβρήσει). [32] *And* therefore. [33] brought upon *them* strange calamities (παρεδόξασε κύριος τὰς ἐπαγωγάς). [34] hath cast. [35] *proud* (H. and Old Lat. add ὑπερηφάνων) princes. [36] set up (ἐκάθισε). [37] hath plucked. [38] the proud (H. 23. 106. 248. Co. Old Lat. add ὑπερηφάνων) nations. [39] The Lord overthrew countries of the heathen.

Vers. 17, 18. — [40] A. V.: took *some* (contained in the prep. with the gen.) . . . . away (ἐξῆρεν was read, which Fritzsche adopts; cf. *Com.*). [41] hath made. [42] was (perf. pass. in the sense of the pres.) not made (better rendered by the idiomatic expression given above). [43] furious anger (ὀργὴ θυμοῦ; cf. θυμὸς ὀργῆς, Ecclus. xlv. 19, and *Com.* at Prayer of Manas. ver. 10, 1 Macc. ii. 49). [44] a woman (plur. in Gr.).

19 What generation is honored? The generation of man.
What generation is honored? They that fear the Lord.
What generation is unhonored? The generation of man.
What generation is unhonored? They that transgress the commandments.[1]
20 Among brethren he that is their chief is honored;[2]
So are they that fear the Lord in his eyes.[3]
22 A rich, and a noble, and a poor man,[4]
Their glory *is* the fear of the Lord.
23 *It is* not right[5] to despise a[6] poor *man* that hath sagacity;[7]
And it is not fitting to honor[8] a sinful man.
24 A great man, and a judge, and a potentate, will[9] be honored,
And there is[10] none of them greater than he that feareth the Lord.
25 Unto the wise servant will the free[11] do service,
And an intelligent man will not grumble.[12]
26 Be not overwise in doing thy business,
And boast not[13] in the time of thy distress.
27 Better *is* he that laboreth, and aboundeth in all *things*,
Than he that boasteth,[14] and wanteth bread.
28 *My* son, glorify thyself in meekness,[15]
And honor thyself[16] according to thy worth.[17]
29 Who will justify him that sinneth against himself?[18]
And who will glorify him that dishonoureth himself?[19]
30 A[20] poor *man* is honored for his skill,
And a[21] rich *man* is honored for his riches.
31 But he[22] that is honored in poverty, how much more[23] in riches?
And he that is unhonored[24] in riches, how much more in poverty?

Vers. 19-23. — [1] A. V.: They that fear the Lord *are* a sure seed,
And they that love him an honorable plant:
They that regard not the law *are* a dishonourable seed;
They that transgress the commandments *are* a deceivable seed.
(So 248. Co.; H. inserts it before ver. 19). [2] is chief *is* honourable. [3] eyes (106. 248. Co. have an addition to this verse appearing in the A. V. as ver. 21, as follows: The fear of the Lord *goeth* before the obtaining of authority (προσλήψεως ἀρχή; 248. Co for the former πρὸ λήξεως): But roughness and pride *is* the losing thereof). [4] *Whether* he *be* rich, (καί) noble, or (καί) poor. [5] meet (δίκαιον). [6] the. [7] understanding (see *Com.*). [8] Neither is it convenient to magnify.

Vers. 24-31. — [9] A. V.: Great men, and judges, and potentates (H. 248. Co. have the plur.) shall. [10] *Yet is* there. [11] the servant *that is* wise (σοφῷ; H. 23. 106. 248. 307. Co., συνετῷ) shall *they that are* free. [12] he that hath knowledge (ἀνὴρ ἐπιστήμων) . . . . grudge (γογγύσει; H. 248. Co. Syr. Ar. add παιδευόμενος; Old. Lat., *correptus*) when he is reformed. [13] not thyself (cf. *Com.*). [14] boasteth himself. [15] glorify thy soul in meekness (ἐν πραΰτητι δόξασον τὴν ψυχήν σου). [16] give it (αὐτῇ, thy soul, or thyself) honor. [17] the dignity thereof. [18] his own soul. [19] his own life (τὴν ζωὴν αὐτοῦ. The substantive seems to be used in the sense of ψυχήν in the previous verse). [20] The. [21] the. [22] He (III. C. 106. 157. 248. 296. 307. Co. join the δέ to the verb, *i. e.*, instead of ὁ δὲ δοξαζόμενος read ὁ δεδοξασμένος). [23] how much *more* (καὶ . . . . ποσαχῶς; lit., *in how many ways*. On καί, in such a construction, cf. Winer, p. 487. It might be rendered here "also"). [24] *he that is* dishonourable.

Chapter X.

Vers. 1, 2. Cf. Prov. xx. 8, and ix. 17 of the present book. The Latin proverb is familiar: "*Qualis rex, talis lex*" (or *grex*).

Ver. 3. **Οἰκισθήσεται.** Lit., "shall be built," *i. e.*, shall grow, thrive. See the use of the same word at xxxviii. 32.

Ver. 5. **Prosperity,** εὐοδία. As the context shows, prosperity with reference to the attainment of high position is meant. — Προσώπῳ γραμματέως. The connection requires the sense "official," "to him in official position," corresponding to the Hebrew שֹׁטֵר. Cf. Gen. v. 6, 10; Josh. i. 10.

Ver. 6. **If violence is practiced,** *i. e.*, against thee. Lit., "in works of violence." This rendering of ἐν ἔργοις ὕβρεως is fixed by the context.

Ver. 7. We have emended the translation in harmony with Grotius's and Fritzsche's suggestion that εἰς should stand for ἐξ before ἀμφοτέρων. If ἀδικία (with III. X. 23. 55. 106. 155. 157. 254. 296. 307. 308.) is substituted for ἄδικα of the *text. rec.* and II., the last member would read: "and against both injustice will do wrong." But it seems better to have the same subject for both members of the verse. Bunsen's *Bibelwerk*, retaining the common text, renders: "and through both must he rue it (πλημμελέω, a supposed rendering for אָשַׁם) in vain."

Ver. 9. **Earth and ashes.** Cf. xvii. 27, and Gen. xviii. 27. The Syriac and Arabic texts render by "*Cur superbiat pulvis ac cinis?*" Old Latin: "*Quid superbit,*" etc. But the Greek is: Τί ὑπερηφανεύεται, etc. — "I [God] make him inwardly tremble." So Fritzsche, who supposes the verb to be a rendering for הִשְׁלִיךְ, Hiphil of שָׁלַךְ, in the sense of *concutere*. I have adopted the third person singular of the aorist, instead of the first. Bunsen's *Bibelwerk* renders: "In life are his entrails emptied out."

Ver. 10. **Jokes,** *makes light of,* σκώπτει. The

physician thinks the disease or weakness that comes through the judgment of God of little account; but — to-day a king, to-morrow dead. If the suggestion of Hitzig, that *ἰατρόν* be read for *ἰατρός*, be received, the first member would be, "A long sickness mocks the physician," and greater clearness of thought secured. The passage has been thought by some to refer to the death of Antiochus Epiphanes. Cf. 1 Macc. vi. 8, 9; 2 Macc. ix. 9. Bretschneider, adopting this theory, would consequently reject the whole verse as a later addition. But it is probably genuine, and has only a general, and not a specific, reference.

Ver. 11. **Jackals,** *θηρία.* Theocritus (ix. 161) uses the word of bees; Hippocrates of worms in the bowels, and it might here mean "worms." But it is probable that that pest of Oriental countries, the jackal, is meant. So Bretschneider and Wahl *versus* Fritzsche.

Ver. 17. *Ἐξήρανεν,* יָבֵשׁ, *lets dry up, wither, go to ruin.* The reading *ἐξῆρεν*, Old Latin, *amovit*, was adopted by the A. V. It has also been received by Fritzsche from III. X. C. H. 23. 106. 155. 157. 248. 254. 296. 307. Co., and I have therefore left the translation unchanged.

Ver. 18. The meaning is that man was not made for pride. Luther, falsely: "The man is not made evil." — **Born of women.** Men are spoken of in this way as being in their origin of one flesh and blood (cf. Matt. xi. 11; Luke vii. 28), and also as weak and mortal. The word *γέννημα* is used for *what is produced* by plants and animals, especially the former. Cf. 1 Macc. i. 38, iii. 45, where it is employed as here.

Ver. 19. **Generation,** *σπέρμα* = זֶרַע.

Ver. 22. Cf. Jer. ix. 23, 24.

Ver. 23. *Συνετόν, intelligent, sagacious.* Here the word is contrasted with *ἁμαρτωλόν* in the following clause, which is as much as to say that a sagacious man will not be a sinner. It is interesting, indeed, to note what a variety of ideas our author, through the titles he applies, associates with the character represented in Hebrew by the terms נָבָל and אֱוִיל. We find, for instance, *μωρός*, viii. 17; *ἄφρων*, xxi. 23; *ἀσύνετος*, xxi. 18; *ἀνόητος*, xxi. 19; *ἀπαίδευτος, ἀκάρδιος*, vi. 20; *ἄνθρωπος ἄχαρις*, xx. 19. All these words emphasize the fact of the lack of wisdom. A second group sets forth the false relation which such a person sustains to God and divine things: *ἀσεβής*, vii. 17; *ὁ καταλιπὼν τὸν κύριον*, xxviii. 23; *παραβαίνων*, xl. 14; *ἄνομος*, xvi. 4; *ἄδικος*, xl. 13; *ἐχθρός*, xii. 8, 9; *ἀλλότριος*, xi. 34. A third series of titles represent the activity of such a person as, in general, a false one: *ἁμαρτωλός*, xi. 30; *ἁμαρτάνων*, xix. 4; *ὁ ἄνθρωπος πλανώμενος*, xvi. 23; *ὁ κακὰ ἐργαζόμενος*, xxvii. 10; *πονηρευόμενος*, xix. 26. Still another series of words, by which a more definite characterization of the "fool" is presented, are: *κακός*, xx. 17; *ἡ ψυχὴ πονηρά*, vi. 4; *ὑπερήφανος*, xi. 30; *δόλιος*, xi. 29; *σπαταλός*, xxi. 15; *λοίδορος*, xxiii. 8; *ἀναιδής*, xl. 30. Cf. Merguet, pp. 26, 33.

Ver. 25. **Will not grumble,** *i. e.*, at that which had just been asserted; since it was quite right, if one were wise enough to see it. There was no real want of propriety in it.

Ver. 26. **Overwise.** Do not try to be very fine and very clever, and do everything after the most wonderful way; for then nothing at all will be accomplished. Cf. LXX. at Ec. vii. 16.

Ver. 27. The text of the vulgate and II. is *κρείσσων* (248. 254. Co. add *γάρ*) *ἐργαζόμενος ἐν πᾶσιν ἢ περιπατῶν* ("thou a loafer") *ἢ δοξαζόμενος*, etc. Fritzsche adopts from X., by a corrector, H. 23. 248. Co. Old Lat. Syr. *κρείσσων ἐργαζόμενος καὶ περισσεύων ἐν πᾶσιν ἢ* (*ὁ*, H. 248. Co.) *δοξαζόμενος*, etc., which was the reading of the A. V.; III. 106. 157. 296. agree, except that they add *ἢ περιπατῶν* after *πᾶσιν*, and III. C. 55. 106. 155. 157. 296. omit *ἢ* before *δοξαζόμενος*.

Ver. 29. *Δικαιώσει, set forth us righteous, justify.* Cf. ix. 12; xiii. 22. — **Dishonoreth himself,** degrades himself, namely, by doing that which is disgraceful, or by having had little self-respect.

CHAPTER XI.

1 THE wisdom of a lowly man lifteth up his head,[1]
And giveth him a seat[2] among great men.
2 Praise[3] not a man for his beauty,
And abhor not[4] a man for his appearance.[5]
3 The[6] bee *is* little among such as fly,
And[7] her fruit is chief[8] of sweet things.
4 Boast not in the putting on of clothing,[9]
And exalt not thyself in the day of honor;
For the works of the Lord *are* wonderful,
And his works among men *are* hidden.
5 Many rulers came to sit on[10] the ground,
And he[11] that was not thought of[12] wore[13] the crown.

Vers. 1–5. — [1] A. V.: Wisdom lifteth up the head of *him that is* of low degree (marg., *of the lowly; σοφία ταπεινοῦ ἀνυψώσει* (*ἀνυψώσε, text. rec.*) *κεφαλὴν αὐτοῦ* (*text. rec.* omits *αὐτοῦ*). Fritzsche adopts this form of the text from III. X. C. H. 55. 106. 248. al Co.). [2] maketh him to sit. [3] Commend (*αἰνέσῃς*, with II. III. X. C. 157. 248. 296. 307. Co. Old Lat.; *text. rec., αἰνέσεις*). [4] Neither abhor. [5] outward appearance (*ὁράσει*). [6] The (the article is found in X. C. H. 55. 106. 157. 248. Co., and is adopted by Fritzsche). [7] But. [8] *is* the chief. [9] of *thy* clothing and raiment (*ἐν περιβολῇ ἱματίων*). [10] kings (*τύραννοι*) have sat down upon (*ἐκάθισαν ἐπὶ*). [11] one (*ὁ*). [12] never thought of (*ἀνυπονόητος*). [13] hath worn (aor.).

6 Many mighty men were [1] greatly disgraced,
And honored ones [2] delivered into other's [3] hands.
7 Blame not before thou hast examined; [4]
Think over [5] first, and then rebuke.
8 Answer not before thou [6] hast heard,[7]
And do not break in [8] in the midst of what is said.[9]
9 Strive not about [10] a matter that concerneth thee not,[11]
And sit not in judgment along with [12] sinners.
10 *My* son, employ not thyself about [13] many matters,
For if [14] thou multiply *pursuits*,[15] thou wilt not come off blameless; [16]
And though thou follow,[17] thou wilt not overtake,[18]
And though thou run away, thou wilt not escape.[19]
11 Many a one [20] laboreth, and taketh pains, and maketh haste,
And is so much the more behind.
12 Many a one is [21] slow, and in need [22] of help,
Is behind in strength,[23] and in poverty rich; [24]
And the eyes [25] of the Lord look [26] upon him for good,
And he raiseth [27] him up from his low estate,
13 And lifteth [28] up his head; [29]
And many are in wonderment over [30] him.
14 Prosperity and adversity, life and death,
Poverty and riches, come from the Lord.[31]
17 What is given [32] of the Lord remaineth with the godly,
And his favor bringeth prosperity for ever.
18 Many a one is rich through [33] his wariness and pinching,
And this is his portion as reward: [34]
19 In his saying,[35] I have found rest,
And now can eat of my good things.[36]
And [37] he knoweth not how time passeth away,[38]
And *that* he shall [39] leave these *things* to others, and die.
20 Be stedfast in thy covenant, and pass thy life [40] therein,
And so grow [41] old in thy work.
21 Marvel not at the works of a sinner,[42]
But trust in the Lord, and abide in thy labor;
For *it is* an easy *thing* in the sight of the Lord
On the sudden to make a poor man quickly [43] rich.
22 The blessing of the Lord is the reward of the godly,
And in a swift hour [44] he maketh his blessing flourish.[45]

Vers. 6–10. — [1] A. V.: have been. [2] the honourable. [3] other *men's*. [4] examined *the truth* (H. adds to μέμψῃ the words δι' ἀκοῆς). [5] Understand (νόησον). [6] *thou*. [7] heard *the cause*. [8] Neither interrupt *men* (μὴ παρεμβάλλου; H. 248. Co. add ῥῆμα; Old Lat., *ne adjicias loqui*). [9] *their* talk (λόγων). [10] in (περί). [11] thee not (χρεία, found in the *text. rec.* after σου, is stricken out by Fritzsche, as a later addition, in harmony with III. X. C. 23. 248. al. Co.). [12] with (the verb is συνέδρευε; marg. of A. V., *in the judgment of sinners*). [13] meddle not (ἔστωσαν αἱ πράξεις σου) with (περί). [14] For if (ἐὰν γάρ, X. H. 55. 106. 157. 248. 254. Co., and Fritzsche adopts; *text. rec.* omits γάρ). [15] meddle much (πληθύνῃς). [16] shalt not be innocent. [17] if thou follow *after*. [18] shalt not obtain (μὴ καταλάβῃς. The meaning given is quite as legitimate, and it strengthens the parallelism). [19] Neither shalt thou escape by fleeing (marg., *escape* hurt).

Vers. 11–16. — [20] A. V.: There is one that. [21] *Again*, there is *another that is*. [22] hath need. [23] Wanting (ὑστερῶν. I have rendered as it was rendered in ver. 11) ability (ἰσχύϊ. Fritzsche and Bunsen's *Bibelwerk* render by *Thatkraft*, *enterprise*, *power to achieve*, to correspond with their rendering of νωθρός, *lazy*, in the previous line. Both renderings seem to me to be out of harmony with the context. Why should God help a lazy man, and one who has no energy? He never does, except by heavier burdens). [24] full of poverty (πτωχείᾳ περισσεύει, *has an excess*, *is rich in poverty*). [25] Yet (καί) the eye (plur.; sing., X. 248. 307. Co. Old Lat.). [26] looked (histor. aor.). [27] And set. [28] lifted. [29] head from misery (H. 248. 253. Co. add ἀπὸ συντριβῆς). [30] So that many that saw *it* (23. 248. 253. Co. add θεωρήσαντες; Old Lat., *et honoraverunt deum*) marvelled at (ἀπεθαύμασαν). [31] of the Lord. (In H. 23. 106. 248. 253. Co. Old Lat. Syr. Ar. is found here an addition, which appears in the A. V. as follows: "Wisdom, knowledge, and understanding of the law, *are* of the Lord: Love, and the way of good works, are from him. Error and darkness had their beginning together with sinners: And evil shall wax old with them that glory therein.")

Vers. 17–22. — [32] A. V.: The gift (δόσις, not simply one gift, but what is given of the Lord in general; or particularly, riches that come from him). [33] There is that waxeth rich by. [34] *is* the portion of his reward (ἡ μερὶς (H. 23 248. Co., μερὶς αὐτοῦ ἀπὸ) τοῦ μισθοῦ αὐτοῦ). [35] Whereas he saith. [36] will eat continually (φάγωμαι; φάγομαι, X. III. H. 106. 307. Ald.; H. 106. 248. Co. add. ἀδιαλείπτως) of my goods (ἐκ τῶν ἀγαθῶν μου, *i. e.*, the good things accumulated). [37] And *yet*. [38] what time (τίς καιρός; cf. *Com.*) shall come upon him (παρελεύσεται; H. 248. 253. Co. add αὐτόν). [39] must leave those. [40] be conversant (ὁμίλει; see *Com.*). [41] And (καί *consecutivum*) wax. [42] sinners. [43] *omits* quickly (ἐξάπινα, which follows διὰ τάχους). [44] *is* in (*i. e.*, the reward is that) the reward . . . . suddenly (ἐν ὥρᾳ ταχινῇ). [45] to flourish.

23 Say not, What profit have I?[1]
And what good *things* shall I have from now on?[2]
24 Say[3] not, I have enough,[4]
And what evil can come to me from now on?[5]
25 In the day of prosperity there is[6] forgetfulness of adversity,[7]
And in the day of adversity[8] there is no remembrance of prosperity.
26 For easy is it[9] before the Lord, in the day of death,
To reward a man according to his ways.
27 An hour's adversity causeth forgetfulness of pleasure,[10]
And at a man's end his deeds are uncovered.[11]
28 Pronounce none blessed[12] before *his* death,
And[13] a man will[14] be known in his children.
29 Bring not every man into thine house,
For the deceitful *man hath* many lurking-places.[15]
30 A decoy partridge in a basket, so[16] the heart of the proud,
And as the[17] spy, he hath an eye[18] for a[19] fall;
31 For he lieth in wait, turning the[20] good into evil,
And on things worthy of praise putteth a blot.[21]
32 By[22] a spark of fire a heap of coals is set ablaze,[23]
And a sinful man lieth in wait[24] for blood.
33 Take heed of an evil doer,[25] for he deviseth evils,[26]
Lest he bring upon thee a perpetual blot.
34 Receive a stranger into thine house, and through quarrels he will unsettle thee,[27]
And turn thee out of thine own.[28]

Vers. 23–28. — [1] A. V.: profit is there of my service (H. 248. Co. add ἀρεσκείας to χρεία). [2] hereafter (ἀπὸ τοῦ νῦν; cf. ver. 24). [3] *Again* (Ald. has καί) say. [4] and possess many *things* (H. 106. 248. Co. add καὶ πολλά μοι ἃ ἔχω). [5] hereafter (see ver. 23). [6] *there is* a. [7] affliction (κακῶν, I render as the parallelism requires). [8] affliction. [9] *it is* an easy *thing* unto (κοῦφον ἔναντι). [10] The affliction (κάκωσις) of an hour maketh *a man* forget pleasure. [11] in his end (ἐν συντελείᾳ ἀνθρώπου) .... shall be discovered (Old Eng. for *uncovered*). [12] Judge .... blessed (μακάριζε). [13] For. [14] shall.

Vers. 29–31. — [15] A. V.: trains (lit., "For many are the ambuscades, lurking-places of the deceitful man;" 106. 248. Co. read διαβόλου for δολίου). [16] *Like as* a partridge taken *and kept* in a cage, so *is* (cf. *Com.*). [17] like as a. [18] watcheth *he* (ἐπιβλέπει; 248. Co., ἐπιβὰς ἐπί). [19] *thy* (a fall, any fall, overthrow. He is on the lookout to catch some one). [20] and turneth (pres. particip., *turning*. That is a part of his secret plan). [21] in *things* worthy praise will lay blame upon *thee* (see *Com.* and ver. 33 below). [22] Of. [23] is kindled (lit., *increased*, *multiplied*, i. e., enlarged to a great matter). [24] layeth wait. [25] a mischievous *man* (κακούργου). [26] worketh (τεκταίνει; τεκταίνεται, H. 106. 248. 307. Co.) wickedness (πονηρά). [27] and he will disturb thee (διαστρέψει σε — 296. Ald., διαστρέψεις — ἐν ταραχαῖς; X. H. 23. 248. 253. Co., ἐν ταραχῇ; Old Lat., *in turbine; see Com.*). [28] See *Com.*

Chapter XI.

Ver. 2. Cf. 1 Sam. xvi. 7.

Ver. 4. **The works of the Lord are wonderful.** Hence he may, almost unawares, bring about a change in one's circumstances.

Ver. 8. Cf. Prov. xviii. 13. The Mishna also (*Tr. Aboth*, v. 9) numbers among the seven things in which the wise are distinguished from others these two: "He does not interrupt another in speaking, and does not answer too quick."

Ver. 9. **In judgment along with sinners**, *i. e.*, where he is judge. The danger would be that he, too, would be led to judge falsely. "When a man takes a crow for his leader, his mouth must be ever full of carrion." Oriental proverb.

Ver. 10. Cf. Eccles. ix. 11, 12; 1 Tim. vi. 9.

Vers. 11–13. **The more behind**, namely, with respect to what he seeks. He is all the more in want. Cf. Ps. cxxvii. 1, 2; Prov. xi. 24; also, the Greek proverb: "The net of the sleeping (fisherman) takes," — εὕδοντι κύρτος αἱρεῖ, — and the story connected with it in Plutarch's *Lives*, "Sulla," chap. vi.

Ver. 17. **Given of the Lord.** According to the context, riches are meant, worldly prosperity. — Εὐσεβέσι, **with the godly.** The word occurs only in the later Greek, and but seldom in the LXX., though comparatively often in the present book. See verse 22; xii. 2, 4; xxviii. 22; xxxix. 27; xliii. 33. It means one who is ruled by the fear of God, while ἀσεβής denotes the contrary. The noun εὐσέβια is found at xlix. 3.

Ver. 18. **Pinching**, σφιγγίας. This form of the word is found only here in Biblical Greek. But cf. Sophocles' *Lex.*, *s. v.* The verb with which it is allied means "to draw together." — **This is his portion**, namely, what is subsequently mentioned. It might include also the very narrowness and littleness here spoken of. — **As reward.** Cf. Matt. vi. 2, where the Master speaks of the hypocrites as having "their reward."

Ver. 19. **Can eat of my good things.** Cf. Luke xii. 16 ff.; also, Job xxvii. 16 ff. — Τίς καιρός, **what time**, *i. e.*, how short a time; or, possibly, what sort of a time, — what troubles, what poverty. The first thought, however, corresponds better with the context.

Ver. 20. Bunsen's *Bibelwerk*, with Schleusner and Breitschneider, renders: "Be steadfast in thy calling," taking διαθήκῃ in the sense of a business contract between two persons. It appears to us better, however, to give the word its usual

meaning; in which case, too, it would more naturally refer to a covenant made with God than to one made with man. Cf. xliv. 11 of the present book and 1 Macc. ii. 20. The idea is: "Be steadfast to walk in the way that God has ordained."

Ver. 21. **Marvel not.** Do not be led astray by them. Judge not simply from appearances. "The night is in travail, but who can tell what it will bring forth?" See for this and some other Oriental proverbs cited by us, Append. i. of Van Lennep's *Bible Lands*.

Ver. 25. **Forgetfulness,** ἐπιλησμονήν. Cf. Jas. i. 25, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος.

Ver. 28. **Pronounce none blessed before his death.** This was a current Greek proverb, and it is not likely that our author uses it here with reference to what might be expected after death. The following clause, rather, shows that it was life taken as a whole, and the life in its consequences to one's family and the world in general, which was to determine whether it had been really successful. Bunsen's *Bibelwerk* renders: "And the man is known from his exit," namely, the circumstances under which he dies. Cf. xiv. 16. There is an old Spanish proverb: "Call me not an olive till you see me gathered."

Ver. 29. The Talmud cites this proverb as from the "book of Ben Sira," but in an altered form: "Keep away the multitude from thy house, and bring not every one within."

Ver. 30. **A decoy partridge.** Θηρευτής, with πέρδιξ, is used in this sense by Aristotle (*Hist. An.*, ix. 8, 8). — Καρτάλλος. A basket with a pointed bottom. It is a late word, and stands for טֶנֶא. Cf. the LXX. at Deut. xxvi. 2, 4; 2 Kings x. 7; Jer. vi. 9; and *Com.* at 1 Esd. ii. 13.

Ver. 31. **Putteth a blot** (μῶμον). I render as rendered in verse 33. This Greek word is used in Homer (*Od.*, ii. 86) in the sense of a brand that is put upon one. In the later Greek prose it was personified as Momus, the critic God. Cf. Hes., *Theog.*, 214.

Ver. 32. Cf. Jas. iii. 5. Great results flow from apparently insignificant causes. "The passage of a rat is nothing, but it soon becomes a thoroughfare." Oriental proverb.

Ver. 34. **Turn thee out of thine own,** ἀπαλλοτριώσει σε τῶν (248. Co., ἐκ τῶν) ἰδίων σου. Or, taking ἰδίων as masculine, "estrange from thee thine own household."

Chapter XII.

1 If thou wouldst[1] do good, know to whom thou doest it,
And thou wilt[2] be thanked for thy benefits.
2 Do good to a godly man,[3] and thou wilt[4] find a recompense;
And if not from him, yet from the Most High.
3 There is no good for[5] him that is bent on[6] evil,
Nor to him that giveth not alms gladly.[7]
4 Give to the godly *man*,
And help not the[8] sinner.
5 Do good to a lowly man, and[9] give not to an ungodly one;[10]
Hold back his[11] bread, and give *it* not unto him,
Lest he get the upper hand of[12] thee thereby;
For thou[13] shalt receive twice as much evil
For all the good thou mayest have done[14] him.[15]
6 For also[16] the Most High hateth sinners,
And will repay with punishment[17] the ungodly.[18]
7 Give unto the good,
And help not the sinner.
8 The[19] friend will not be punished[20] in prosperity,
And the[21] enemy will not[22] be hidden in adversity.
9 In the prosperity of a man his[23] enemies are in sorrow,[24]
And[25] in his adversity even the[26] friend will depart.
10 Never trust thine enemy,
For as the metal[27] rusteth, so[28] his wickedness.

Vers. 1-6. — [1] A. V.: When thou wilt (Ἐὰν εὖ ποιῇς). [2] So shalt *thou*. [3] the godly *man*. [4] shalt. [5] can no good come, (ἔστιν; Fritzsche adopts ἔσται from III. X. H. 23. 155. 157. 248. 253. 254. Co.) to. [6] is always occupied in (ἐνδελεχίζοντι εἰς). [7] giveth no alms (τῷ ἐλεημοσύνην — Co., ἐλεημοσύνης — μὴ χαριζομένῳ — Co., χωριζομένῳ. Bunsen's *Bibelwerk*, following Bretschneider, renders, And for him, who is not thankful for favors. The verb is used in the classics often with the accus. to denote *doing a thing gladly*. Cf Hom., *Od.*, xxiv. 283; Herod., i. 91). [8] a (τῷ). [9] well (εὖ; cf. ver. 1) unto *him that is* lowly (Fritzsche strikes out τῷ before ταπεινῷ, with III. X. H. 55. al.) and. [10] the ungodly. [11] thy (σου, 23. 248. Co.). [12] overmaster. [13] *else* thou. [14] shalt have done (ἂν ποιήσῃς). [15] unto him. [16] *omits* also. [17] vengeance unto. [18] ungodly (H. 106. 248. 253. Co. add φυλάσσει (H., συνθλάσσει) δὲ αὐτοὺς εἰς ἡμέραν ἐκδικήσεως αὐτῶν. A. V.: And keepeth them against the mighty day of their punishment).

Vers. 8-10. — [19] A. V.: A. [20] cannot be known (ἐκδικηθήσεται; ἐκβληθήσεται, 155. 248. Co.; III., the same, except in the prep. prefixed, it having ἐν; 106. 253., ἐπιγνωσθήσεται; Old Lat., *agnoscetur; cf. Com.*). [21] an (ὁ). [22] cannot (fut.). [23] *omits* his. [24] *will be* grieved (ἐν λύπῃ). [25] But (καί). [26] a (ὁ). [27] Like as iron (ὁ χαλκός; marg. of A. V., *brass; cf. Com.*) [28] so *is*.

11 And though [1] he humble himself, and go crouching,
Take heed to thyself and beware of him,
And thou wilt be with respect to [2] him as one who hath [3] wiped a lookingglass,
And wilt [4] know that he covered not himself forever with rust.[5]

12 Set him not by thee,
Lest, having overthrown [6] thee, he stand [7] in thy place;
Seat him not [8] at thy right hand,
Lest he seek [9] thy seat,
And thou at last find true [10] my words,
And have remorse over my sayings.[11]

13 Who will pity a charmer bitten by [12] a serpent,
And all those who [13] come nigh wild beasts?

14 So *none*, him [14] that goeth to a sinner,
And mixeth in with [15] his sins.[16]

15 For awhile he will abide with thee,
And [17] if thou begin to fall,[18] he will not tarry.

16 And the [19] enemy speaketh sweetly with his lips,[20]
And [21] in his heart he is planning [22] to throw thee into a pit;
The enemy [23] will weep with his eyes,
And [24] if he find opportunity, he will not be satisfied with blood.

17 If adversity meet [25] thee, thou wilt [26] find him there before thee;[27]
And as though helping, he will trip thee up.[28]

18 He will shake his head, and clap his hands,
And whisper [29] much, and change his countenance.

Vers. 11-15. — [1] A. V.: Though. [2] *Yet* take good heed (ἐπίστησον τὴν ψυχήν σου) . . . . shalt be unto (literal, but it lacks clearness). [3] if thou hadst. [4] thou shalt. [5] his rust hath not been altogether wiped away (οὐκ εἰς τέλος, κατίωσε; see *Com.*). [6] when he hath overthrown (μὴ ἀνατρέψας; μὴ ἀναστρέψας, III. X. 155. 157. 308.; 248. Co., μήποτε καταστρέψας). [7] stand *up*. [8] Neither let him sit. [9] seek to take (H. 106. 248. Co. add λαβεῖν). [10] the last remember (ἐπιγνώσῃ). [11] be pricked therewith (ἐπὶ τῶν ῥημάτων μου κατανυγήσῃ. Codd. II. — in the upper margin — 68., with Ald., add μὴ δεσμεύσεις δὶς ἁμαρτίαν, ἐν γὰρ μιᾷ οὐκ ἀθωωθήσῃ; cf. vii. 8). [12] *that is* bitten with. [13] Or any such as. [14] one. [15] is defiled (marg., *mingled*) with *him* in. [16] adds *who will pity*. [17] But (καί). [18] fall (ἐκκλίνῃς; cf. *Com.*).

Vers. 16-18. — [19] A. V.: An. [20] lips (68. Ald., with II. in the lower margin, add καὶ πολλὰ ψιθυρίσει (cf. ver. 18) καὶ ἐρεῖ σοι καλὰ λέγων). [21] But. [22] imagineth how. [23] He (H. 248. 253. Co. Ald. Old Lat. Syr. Ar. omit ὁ ἐχθρός). [24] But. [25] come upon (ὑπαντήσῃ). [26] shalt. [27] find him there first (πρότερόν σου ἐκεῖ, with many MSS.; *text. rec.* has ἐκεῖ first; III. 155. have it between the other two words). [28] though he pretend to help *thee*, *yet* shall he undermine (marg., *supplant*) thee. Gr., ὡς βοηθῶν ὑποσχάσει πτέρναν σου. Lit., "as one helping, he will trip up thy foot." See *Com.*). [29] Whisper (lit., *hiss*, but used for malicious whisperings by Polyb.)

Chapter XII.

Ver. 1. Cf. xx. 15, and the contrast in Rom. xii. 20.

Ver. 2. See the quite different counsel of our Lord at Luke vi. 27 ff.

Ver. 5. **Hold back his bread.** These words, as far as verse 7 inclusive, Bretschneider thinks must be a later addition, and Bunsen's *Bibelwerk* agrees with him. The reasons given, however, are insufficient; namely, that the same ideas are repeated, and that the rendering of the old translations (Old Latin, Syriac, and Arabic) is confused. The repetition is obviously for emphasis; while the variations in the old versions may be looked upon as attempts to soften somewhat the inexcusable harshness of the counsel given. The Syriac, for instance, instead of "Hold back his bread," has "Intrust not to him thy weapons." Luther also omitted verse 7.

Ver. 6. **Τοῖς ἀσεβέσιν, the ungodly.** This word has not simply a negative force, *without godliness*, but positive, and represents one who in character and life is opposed to that which the fear of God would require. Cf. Wisd. iii. 10; iv. 16; xix. 1.

Ver. 8. Cf. Prov. xix. 4, 7. It is not improbable that the translator of our book misunderstood his text at this point, since some such idea as *be manifest*, *be known*, seems to be required by the context, as the various readings show. If the text be retained as it is, however, and the translation *be punished* adhered to, there could still be a passable sense obtained from the passage: *A friend will not be punished in prosperity*, i. e., a supposed friend, who is not really such, will give no occasion for punishment as long as one is prosperous. The latter clause of the following verse, in fact, gives support to this rendering. Linde, Bunsen's *Bibelwerk*, and others render: "Not in good fortune is the friend known."

Ver. 10. Iron (A. V.), χαλκός, rather *bronze*, though the word is not infrequently used in the later Greek poets for σίδηρος. Usually, however, the word χαλκός was applied to a mixture of copper and tin, answering to our bronze. As metal rusts, and is no more recognizable as such, so wickedness is concealed under a fair exterior. Or, as rust spoils the metal, so wickedness the man, — the ostensible, but not real, friend.

Ver. 11. You will learn, if you are prudent, that he is always the same base man, and has only taken on a different guise. Cf. Prov. xxvi. 24 ff. — **As one who hath wiped a looking-glass,**

etc. When the metallic mirror has been wiped clean, and the true image appears, that will be evident which was concealed before. The last clause of this verse Bunsen's *Bibelwerk* translates: "*So wilt thou learn whether he is not rusted forever.*" Fritzsche: "*And find out that he covered not himself to the end* (*always*) *with rust,*" i. e., that he has not forever played false, since you have already discovered his hypocrisy. Gaab would prefer the reading of III., *κατίωται*, which would give, however, much the same sense: "And thou wilt find out that he is not altogether covered with rust," *i. e.*, one can discover what his true inward condition is. Linde renders the whole verse very loosely: "Thou art for him a polished mirror, Therefore he will not always show his rust," and remarks: "Wise reserve and watchfulness towards the enemy brings him at last to this, that he is obliged to conceal his blotches. But this purity is not natural, but forced, and therefore dangerous."

Ver. 12. **At thy right hand.** The place of honor.

Ver. 13. There are even at the present day, in Egypt and India, persons who capture and train serpents for exhibition. They are sometimes made to dance to the music of a flute. "At Bombay, in India, the celebration of the 'Feast of Snakes' presents the extraordinary spectacle of some three hundred 'charmers' each wearing a basket with about twenty cobras, gathered in a Hindoo temple, when the creatures are fed with buffaloes' milk furnished by the superstitious people. The men handle them with perfect unconcern." — Van Lennep, *Bible Lands*, p. 306.

Ver. 15. **Begin to fall** (*ἐκκλίνῃς*). Fritzsche, with Gaab, would translate by *abbiegest* (Heb. (סוּר or נָטָה), *turnest aside, withdrawest* from him, on the ground that the meaning *to fall* is improperly given to the word; but it is adopted for substance by Drusius, Luther, De Wette, Bretschneider, Wahl, and Bunsen's *Bibelwerk*.

Ver. 16. **With blood** = with thy blood.

Ver. 17. According to Fritzsche, the word *ὑποσχάζειν*, as compound, is found only here. Cf. the LXX. at Jer. ix. 4, *πτέρνῃ πτερνιεῖ*.

Ver. 18. For similar examples of the various tokens of diabolical joy, see xiii. 7; Job xvi. 4; Nah. iii. 19; Matt. xxvii. 39.

Chapter XIII.

1 He that toucheth pitch will [1] be defiled,[2]
And he that hath fellowship with a proud *man* will become like [3] him.
2 Burden not thyself above thy power,[4]
And have no fellowship with a man [5] mightier and richer than thyself;
What fellowship hath [6] kettle with [7] earthen pot? [8]
This hitteth against, and that is shivered.[9]
3 A rich man doeth [10] wrong, and he threateneth besides; [11]
A poor man [12] is wronged, and he intreateth besides.[13]
4 If thou be for *his* profit, he will use thee;
And [14] if thou have want,[15] he will forsake thee.
5 If thou have *any thing*, he will live with thee,
Yea, he will empty thee,[16] and he will not trouble himself.[17]
6 If he have need of thee, so will he lead thee astray,[18]
And smile upon thee, and put thee in hope;
He will speak fine things to thee,[19] and say, What is thy need? [20]
7 And he will shame thee by his feasts,[21]
Until he hath emptied thee [22] twice or thrice,
And at last [23] he will laugh at thee.[24]
Afterward, he will see thee, and [25] will forsake thee,
And shake his head over thee.
8 Beware lest [26] thou be led astray,[27]
And brought low by [28] thy jollity.

Vers. 1-8. — [1] A. V.: shall. [2] defiled therewith (248. Co. Old Lat. add ἐν αὐτῇ). [3] shall be like unto (ὁμοιωθήσεται). [4] power while thou livest (H. 248. Co. add ἐν ζωῇ σου). [5] *one that is.* [6] *For* how agree the. [7] and the. [8] pot together. [9] *For* if the one be smitten against the other, it shall be broken. [10] The rich *man* hath done (hist. aor.). [11] *yet* he threateneth withal (προσενεβριμήσατο; cf. *Com.*). [12] The poor. [13] he must intreat also (προσδεηθήσεται; προσαπειληθήσεται, X. H. 248. Co.).

Vers. 4-8. — [14] A. V.: But. [15] have nothing (ὑστερήσῃς, *fall behind, grow poorer*). [16] make thee bare (ἀποκενώσει σε; cf. ver. 7). [17] be sorry *for it* (αὐτὸς οὐ πονέσει, i. e., "he himself will not care"). [18] he will deceive thee (ἀποπλανήσει σε). [19] speak thee fair. [20] wantest thou. [21] meats (βρώμασιν, the abundance and variety of his food). [22] have drawn thee dry (ἀποκενώσῃ σε; III. X. H. 157. 248. Co. Ald., ἀποκενώσει σε). [23] the last. [24] laugh thee to scorn (cf. vii. 11; Judith xii. 12; Wisd. iv. 18. The expression is no longer well understood). [25] when he seeth .... he. [26] at thee .... that. [27] not deceived (cf. ver. 6). [28] brought down in (ταπεινωθῇς ἐν, *i. e.*, made poor through excesses. The A. V. notices the reading of the Vulgate, ἀφροσύνῃ, having in the margin, *by thy simplicity*).

9 If thou be invited of a mighty man, appear reluctant,[1]
And so much the more will he invite thee.
10 Press thou not upon *him*, lest thou be put back,
Stand not far off, lest thou be forgotten.
11 Make it not a point to talk with him as an equal,[2]
And trust[3] not his many words;
For with much talking[4] will he tempt thee,
And as a smiling friend he will search thee out.[5]
12 Cruel is he who keepeth not a conversation to himself,[6]
And will not spare injury[7] and bonds.[8]
13 Look out for thyself,[9] and take good heed,
For thou goest about with thy fall.[10]
15 Every animal[11] loveth its[12] like,
And every man his[13] neighbor.
16 All flesh consorteth according to race,[14]
And a man will cleave to his like.
17 What fellowship hath a[15] wolf with a[16] lamb?
So a[17] sinner with a godly man.[18]
18 What peace between a hyena and a[19] dog?
And what peace between a rich and a poor man?[20]
19 Wild asses are lions'[21] prey in the wilderness;
So poor men are fodder of the rich.[22]
20 An abomination to a proud man is a low estate;[23]
So a poor man is an abomination to a rich one.[24]
21 A rich *man* beginning to fall is held up by[25] friends;
But one in low estate having fallen is given also a push by friends.[26]
22 If a rich man hath slipped,[27] *he hath* many helpers;
He speaketh *things* not to be spoken, and they[28] justify him;
A man in low estate[29] slipped, and[30] they reproached him besides;[31]
He spoke intelligently,[32] and no hearing was given him.[33]
23 A[34] rich *man* speaketh, and all are[35] silent,[36]
And[37] what he saith, they extol[38] to the clouds;
A[39] poor *man* speaketh, and they[40] say, Who is[41] this?
And if he stumble, they throw him down completely.[42]
24 Riches *are* good to which attacheth[43] no sin,
And poverty *is* evil in the mouth[44] of an ungodly man.[45]
25 The heart of a man changeth his countenance,

Vers. 9-14. — [1] A. V.: withdraw thyself (ὑποχωρῶν γίνου. It means obviously, *Be reserved*, *Make as though thou art unwilling*). [2] Affect not (μὴ ἔπεχε; cf. 1 Tim. iv. 16) to be made equal unto him in talk (ἰσηγορεῖσθαι — *to speak like*, i. e., with the same freedom — μετ' αὐτοῦ; cf. *Com.*). [3] believe. [4] communication (λαλιᾶς). [5] And smiling upon *thee* (καὶ ὡς προσγελῶν) will get out thy secrets (ἐξετάσει, *text. rec.*; III. X. C. 55. 68. 155. al. add σε, and it is received by Fritzsche; II. 23. 106. 248. 253. Co. add to the verb τὰ κρυπτά σου). [6] But cruelly he will lay up thy words (ἀνελεήμων ὁ μὴ συντηρῶν (cf. *Com.*) λόγους. Gaab and Bretschneider join this to the preceding Fritzsche and Bunsen's *Bibelwerk*, on the other hand, more properly begin with it a new sentence). [7] to do thee hurt (περὶ κακώσεως; 248. Co. add σου). [8] and to put *thee* in prison (simply δεσμῶν, the preceding περί having still force). [9] Observe (συντήρησον; has here its usual meaning, and that of ver. 12). [10] walkest in peril of thy overthrowing (μετὰ τῆς πτώσεως). Codd. 106. 248. 253. Co. Old Lat. have an addition here appearing in the A. V. as: "When thou hearest these *things*, awake in thy sleep. Love the Lord all *thy* life, And call upon him for thy salvation." Cod. II. also has the sign for an addition, but none is made).

Vers. 15-20. — [11] A. V.: beast (ζῷον). [12] his. [13] man loveth his (248. Co. add ἀγαπᾷ). [14] kind (γένος). [15] the. [16] the. [17] the. [18] the godly. [19] agreement (εἰρήνη) *is there* between the hyena and a. [20] the rich .... the poor. [21] *As* the wild ass (plur.) *is* the lions'. [22] the rich eat up the poor (more forcible if rendered literally, νομαὶ πλουσίων πτωχοί). [23] *As* the proud hate (βδέλυγμα ὑπερηφάνῳ; 248. Co., gen. plur. of latter) humility (ταπεινότης. The context seems to require the rendering given; cf. ver. 21). [24] doth the rich abhor the poor.

Vers. 21-25. — [25] A. V.: of *his*. [26] a poor *man* (ταπεινός; X. 248. Co., πτωχός) being down is thrust also away by *his* friends. [27] When a rich *man* is fallen (πλουσίου σφαλέντος; cf. the parallel). [28] *yet men*. [29] The poor *man* (ταπεινός) slipt (it might be rendered as present, but as aorist it is not without force). [30] and *yet*. [31] rebuked him too (προσεπετίμησαν, *scolded*, *reproached besides*). [32] spake wisely (σύνεσιν; ἀπόρρητα, in the parallel, might mean "foolish things"). [33] could have no place (cf. *Com.*). [34] When a. [35] every man is. [36] holdeth his tongue. [37] And *look*. [38] extol it. [39] But if the. [40] speak, they. [41] What *fellow is*. [42] will help to overthrow him (προσανατρέψουσιν αὐτόν, lit., *overthrow him besides*). [43] Riches .... unto him that hath (this rendering would be allowable, but does not so well suit the context, and does not offer so natural a grammatical construction: ὁ πλοῦτος ᾧ, etc.). [44] mouth (Fritzsche receives στόματι from III. X. II. 55. 106. al.; *text. rec.*, with II., στόμασιν). [45] the ungodly.

Be it to pleasure or sadness;[1]
26 A cheerful countenance is[2] token of a heart in[3] prosperity,
And finding[4] out proverbs,[5] a wearisome labor of the mind.[6]

Vers. 25, 26.—[1] A. V.: whether *it be* for good or evil (ἐάν τε εἰς ἀγαθὰ ἐὰν εἰς κακά). Linde would render: *nachdem er gut oder übelgesinnt ist*," "according as he is disposed to—*i. e.*, aims at—good or evil." But the reference is doubtless to the countenance, and the contrasted ἀγαθός and κακός may properly bear the figurative meaning given them. Codd. 106. 248. 253. Co. add to this verse, καὶ ἀγαθύνει πρόσωπον ἐν τέρψει καρδία θάλλουσα. A. V., "And a merry heart maketh a cheerful countenance"). [2] *is* a. [3] *that is* in. [4] the finding. [5] of parables (מָשָׁל: the secondary meaning, *sentence*,—γνώμη—*apothegm*; or παροιμία, *proverb*, seems more appropriate here. Cf. Luke iv. 23, παραβολή, "proverb"). [6] wearisome labour of the mind (διαλογισμοὶ—διαλογισμός, H. 23. 253. Co.—μετὰ κόπου. Codd. III. 106. 157. 254. 296. read κόπων, which is adopted by Fritzsche. The A. V. gives the sense correctly. Literally, it would be, "thoughts—thinking—with pains," *i. e.*, close, painful, wearisome thought).

Chapter XIII.

Ver. 1. Cf. 1 Cor. xv. 33. There is a German proverb: "*Wer Pech angreift, der besudelt sich damit.*"

Ver. 2. The χύτρα was a cheap earthen pot, and seems often to have been employed in a figurative sense. Λημᾶν χύτραις, for instance, meant to have swellings as big as *kitchen pots* in the corner of the eye. The word was also used for a kind of kiss, in which one person held the other by the ears as by handles. The λέβητα, on the other hand, was a large-sized kettle of bronze or copper, and sometimes of very costly workmanship.—**This . . . . that.** The Greek translator has used αὕτη in both instances. Grammatically, ἐκείνη was to have been expected in the latter clause. Probably זֶה . . . . זֶה stood in the original text.

Vers. 3–5. Juvenal (iii. 299), as cited by Fritzsche, has the following analogous thought:—

> "*Libertas pauperis hæc est:*
> *Pulsatus rogat et pugnis concisus adorat,*
> *Ut liceat paucis cum dentibus inde reverti.*"

The Mishna also (*Tr. Aboth*, ii. 4) has a parallel passage: "Be prudent in your intercourse with the great! They are condescending towards men only for selfish reasons; they show themselves friends when they can take advantage of it, but stand aloof in time of need."—Προσενεβριμήσατο, **threateneth besides.** Fritzsche renders "grumbles besides," *i. e.*, as though some wrong had been done him. The Vulgate has *fremere*. The word is Hellenistic only.

Ver. 7. **Feasts** (βρώμασιν). Properly *victuals*, *food*, that he sets before him at the entertainments to which he invites him.—**Emptied thee.** Some suppose the meaning to be that the poor man becomes impoverished by attempting to give similar rich feasts (Grotius, Bretschneider); others, that it comes through his lending the supposed rich man money for such entertainments to which he himself is invited (Fritzsche, Bunsen's *Bibelwerk*).

Ver. 8. The warning seems to be directed against the blinding power of worldly pleasure.

Ver. 10. **Press thou not,** μὴ ἔμπιπτε. Lit., *Fall not on* or *in*. The idea of a thoughtless, reckless thrusting one's self upon the notice of the great is contained in the verb.

Ver. 11. Ἰσηγορεῖσθαι, **to speak like,** *i. e.*, to speak with equal freedom. Its use seems to be confined to the LXX. Ἰσηγορία meant equal freedom of speech and opinion (Herod., v. 78), and was sometimes used, like ἰσονομία, for *equality* in general.

Ver. 12. Bunsen's *Bibelwerk* gives a somewhat different turn to these words: "Cruel is he (against himself) who does not watch closely his words; he will not be spared ill treatment and bonds." Fritzsche: "Cruel is he who does not keep words to himself," *i. e.*, such as are spoken to him in confidence. Συντηρῶν may certainly have the latter meaning, and it harmonizes well with the context. Cf. Polyb., xxxi. 6, 5.

Ver. 13. **In peril of thy overthrowing** (A. V.). Lit., *with thy overthrowing, fall*, as with an enemy who walks at thy side. Cf. Job xxxi. 5; Prov. xiii. 20.

Vers. 15, 16. The same thought as in the proverb, "Birds of a feather flock together," common in many languages. Cf. Matt. x. 16, "sheep in the midst of wolves."

Ver. 19. **Wild asses.** See Job xxxix. 5. "The ancient kings of Nineveh hunted the animal as a pastime; so do the Persian nobility of our day. Olearus states that he saw no fewer than thirty-two wild asses slain in one day by the Shah of Persia and his court, the bodies of which were sent to the royal kitchens at Ispahan. The fleetness of this animal is such, however, that no mounted horsemen can hope to overtake it, and the only successful modes of hunting it are by means of hounds, or of relays which successively take up the chase as the game passes by, as described by Xenophon (*Anab.*, i. 5)."—Van Lennep, *Bible Lands*, p. 228.

Ver. 22. **No hearing was given him,** οὐκ ἐδόθη αὐτῷ τόπος. Lit., *There was not given him place*, i. e., *no opportunity to excuse himself, no hearing.* He is condemned without a hearing, though he is able to give an intelligent ground for his conduct. The rich man, on the other hand, has only foolish excuses. Cf. *Text. Notes.*

Ver. 24. The thought is a very appropriate one as qualifying and limiting what has gone before. It is not all the rich who are to be placed in the category of those previously described, but the rich who are without the chastening, restraining, and guiding influence of a living faith in God. On the other hand, it is sinners who condemn poverty outright, which is not without its prizes and its pleasures.

Ver. 26. The writer contrasts the cheerful, happy countenance of a person free from care with that of one who labors severely with the mind. Grotius, aptly: "*Inventio sententiarum laboriosa est cogitatio*, i. e., *seriæ meditationis index, vultus severior, frons caperata, adducta supercilia, oculi quieti, genæ stantes, os tacitum.*"

Chapter XIV.

1 Blessed *is* the man that hath not offended in his speech,[1]
And is not pricked with grief for sins.[2]
2 Blessed *is he* whose conscience hath not condemned him,
And who is not fallen from his hope.[3]
3 Riches *are* not comely for a niggard,
And of what use is money to an envious man?[4]
4 He that gathereth by stinting himself,[5] gathereth for others,
And others will fare sumptuously[6] on his goods.
5 He that is evil to himself, to whom will he be good?
And he will take no[7] pleasure in his money.[8]
6 There is none worse than he that envieth[9] himself,
And this *is* a recompense of his baseness.[10]
7 And if he doeth good, he doeth it in forgetfulness;[11]
And at last he showeth out[12] his baseness.[13]
8 Base is he that hath an envious eye;[14]
He turneth away *his* face, and overlooketh the needy.[15]
9 A covetous man's eye is not satisfied with a[16] portion;
And base injustice[17] drieth up the[18] soul.
10 A penurious[19] eye envieth its[20] bread,
And hath want at its[21] table.
11 *My* son, according to what thou hast[22] do good to thyself,
And give the Lord proportionate offerings.[23]
12 Remember that death will not be long in coming,
And *that* the covenant of Hades[24] is not showed unto thee.
13 Do good unto thy friend[25] before thou die,
And according to thy ability stretch out *thy hand* and give to him.
14 Do not miss a[26] good day,
And let not participation in a proper enjoyment escape[27] thee,
15 Wilt[28] thou not leave the fruits of thy toil to[29] another,
And thy labors to be divided by lot?
16 Give, and take, and beguile[30] thy soul,
For there is no seeking of dainties in Hades.[31]
17 All flesh groweth[32] old as a garment;
For the covenant[33] from the beginning *is*, Thou shalt surely die.[34]
18 As green leaves[35] on a densely covered tree,[36]
Some fall, while others[37] grow:

Vers. 1-6. — [1] A. V.: slipt with his mouth. (It is more common now to speak of a "slip of the tongue." But here blasphemous, calumnious, or corrupting words are meant.) [2] with the multitude of sins (for λύπῃ, 248. Co. read πλήθει. The A. V. notices the alternative reading in the margin, Or, *sorrow*. Fritzsche reads ἁμαρτιῶν, instead of the sing., with III. X. H. 55. 155. 157. 248. Co.) [3] hope in the Lord (23. 106. 248. 253. Co. add τῆς ἐπὶ κύριον). [4] And what *should* an envious (used in the sense of "grudging" here, and in the context) man *do with* money (ἀνθρώπῳ βασκάνῳ ἱνατί χρήματα). [5] by defrauding his own soul (see *Com.*). [6] That (καὶ .... ἕτεροι) shall spend his goods riotously (the word "riot" in this sense is obsolescent). [7] He (καί) shall not take. [8] goods (χρήματα, which I render as rendered in ver. 3). [9] envieth (cf. rem. at ver. 3). [10] wickedness (cf. ver. 7).

Vers. 7-12. — [11] A. V.: unwillingly (ἐν λήθῃ; 248. Co., οὐχ ἑκών; Old Lat., *ignoranter et non volens*). [12] the last he will declare (ἐκφαίνει; 55. 248. 254. Co. and X., by a corrector, have the fut.). [13] wickedness (κακίαν, whose meaning is limited by the context). [14] The envious *man* hath a wicked eye (πονηρὸς ὁ βασκαίνων — 248. Co. add ἰδεῖν — ὀφθαλμῷ). [15] despiseth men (ὑπερορῶν ψυχάς, i. e., needy souls, the poor). [16] *his*. [17] the iniquity of the wicked (ἀδικία πονηρά; 248. Co., πονηροῦ for the latter). [18] his (23. 248. Co. Old Lat. add αὐτοῦ) soul. [19] A wicked (πονηρός, but colored in its meaning by the context). [20] envieth *his*. [21] he *is* a niggard (ἐλλιπής) at his (I render by "its" to correspond with the first member). [22] thy ability (ἐὰν ἔχῃς). [23] his due offering (προσφοράς .... ἀξίως, *i. e.*, offerings worthy of thy prosperous circumstances). [24] the grave (cf. ver. 16).

Vers. 13-18. — [25] A. V.: thy friend (the pronoun is wanting, and we might have expected ital. in the A. V., which is so particular to write *thy hand* in the next line). [26] Defraud not thyself of the (μὴ ἀφυστερήσῃς = *do not come too late*). [27] not the part (used in the sense of participation) of a good desire (ἐπιθυμίας, here, *what is desired, an enjoyment*) overpass. [28] Shalt. [29] thy travails (πόνους) unto. [30] sanctify (ἀπάτησον; ἁγίασον, 106. 248. 253. 296. Co. Ald.; Old Lat., *justifica;* Grotius would read ἀγάπησον, but the common text is right as it stands. See *Com.*). [31] the grave (I transfer the Greek word here, as in all such cases). [32] waxeth (otherwise than as applied to the moon obsolescent). [33] covenant (διαθήκη, but used here apparently in much the same sense as our word "law"). [34] beginning (ἀπ' αἰῶνος) .... die the death. [35] *of* the green leaves (sing., but used collectively). [36] thick (δασέος) tree. [37] and some (ἄλλα δέ, with μέν in the previous clause. Fritzsche makes both verbs transitive.)

So also [1] the generation of flesh and blood,
The one cometh to an end, while [2] another is born.
19 Every corruptible work [3] consumeth away,
And the worker thereof will pass away with it.[4]
20 Blessed *is* the man that doth meditate on [5] wisdom,
And that discourseth about it in his sagacity; [6]
21 Who [7] considereth her ways in his heart,
And pondereth over her [8] secrets.
22 Go out [9] after her as one that traceth.
And lie in wait in her ways.
23 He prieth in at [10] her windows,
And hearkeneth at the posts of her doors.[11]
24 He dwelleth very [12] near her house,
And driveth his tent-pin [13] in her walls.
25 He pitcheth [14] his tent nigh unto her,
And dwelleth in a dwelling [15] where good *things* are.
26 He putteth [16] his children under her protection,[17]
And lodgeth [18] under her branches.
27 By her he is [19] covered from heat,
And he dwelleth in her glory.[20]

Ver. 18.—[1] A. V.: *is* (The same critic adopts *καί* from III. X. C. H. 106. 155. 157. 248. 296. 307. Co., which is not found in the *text. rec.*). [2] One . . . . and (*δέ*, corresponding to *μέν*).

Vers. 19–23.—[3] A. V.: Every work rotteth and (*πᾶν ἔργον σηπόμενον*). [4] shall go withal (*μετ' αὐτοῦ ἀπελεύσεται*). [5] good *things* in (*τελευτήσει*. Fritzsche adopts *μελετήσει* from 106. 248. 253. Co. Old. Lat.; H. 106. 248. 253. Co. add *καλά*). [6] reasoneth of holy *things* (*διαλεχθήσεται*; H. 23. 248. 253. Co. add *ἅγια*) by his understanding (Bretschneider and Wahl, render as the A. V. But the Greek seems to be a rendering of דִּבֶּר בְּ = *say something, discourse through*, or *in*). [7] He that (*ὁ*. It is a continuation of the previous thought). [8] Shall also have understanding (*ἐννοηθήσεται*) in her. [9] Go (*ἔξελθε*). [10] He that prieth (*bows down beside* in order to look *through*) in at. [11] Shall also hearken at her doors (*ἐπὶ τῶν θυρωμάτων αὐτῆς*).

Vers. 24–26.—[12] A. V.: that doth lodge (*ὁ καταλύων*; cf. *αὐλισθήσεται*, ver. 26). [13] Shall also fasten a pin (see *Com.*). [14] shall pitch. [15] shall lodge in a lodging. [16] shall set. [17] shelter. [18] shall lodge. [19] shall be. [20] in her glory shall he dwell (for consistency's sake, I put all these verbs in the present, although in some instances the future, which stands in the text, would have equal force. But it is rather a fact than a promise that is meant).

Chapter XIV.

Ver. 1. *Ἐν στόματι* (*ἐν γλώσσῃ*, xxv. 8). So Jas. iii. 2: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Ver. 2. **Whose conscience** (*ψυχή*) **hath not condemned him.** Cf. 1 John iii. 21, where we find *καρδία*: "Beloved, if our heart condemn us not," etc.

Ver. 3. **To an envious man,** *βασκάνῳ*. It is not easy to give to this word here and in the following verses the exact shade of meaning required. Luther translates in the present instance, *a stingy dog.* Fritzsche supposes that it represents the Hebrew רַע עַיִן, "evil eye." The verb in the sense of *to bewitch, to fascinate,* which occurs not uncommonly, is usually constructed with the accusative (cf. Gal. iii. 1); in the sense of *to envy,* with the dative. See Winer, p. 223. In the case before us, the word seems to mean, *to be penurious, stingy, to grudge* one's self or others anything, as in verse sixth. What should a man that is close and stingy do with property? He cannot get any enjoyment out of it.

Ver. 4. **By stinting himself.** Lit., *from himself, ἀπὸ τῆς ψυχῆς αὐτοῦ.*

Ver. 5. **Evil,** *πονηρός*. Here in the sense of *hard.*

Ver. 6. Cf. Prov. xi. 17.

Ver. 8. The "evil" of the eye, *i. e.*, the baseness of the man, in this case is explained: it does not see (*overlooks, ὑπερορῶν*) cases of need.

Ver. 9. It is remarkable how much is imputed to the eye in the Old Testament: (1.) All the various emotions that are expressed through it, as *lofty eyes* (Ps. xviii. 27); *low eyes* (Job xxii. 29). (2.) They are used for the person, the presence of any one (Gen. xxiii. 10). (3.) They are put for one's judgment, opinion, as *wise in his own eyes* (Prov. iii. 7). (4.) The expression, *to set the eye upon one,* is used for showing kindness (Gen. xliv. 21); also, as a token of disfavor (Am. ix. 4). (5.) We have also the expression: *to be eyes for another,* i. e., to lead them.—*Ἀδικία πονηρά, base injustice.* The words obviously refer to the natural result of covetousness, which is injustice and wrong-doing. Bunsen's *Bibelwerk,* with De Wette, renders by *evil appetites,* which seems less appropriate.

Ver. 10. **Envieth its bread,** *i. e.*, he begrudges the expense of even the most necessary things that come to his table.

Vers. 11, 12. The Talmud has a proverb (Tr. ערובין, fol. 53), which agrees in part with the present one, and which Zunz, with others, thinks may have been derived from it. But it is doubted by Gutmann. The proverb is as follows: "My son, if thou hast the means, do well by thyself. For in the underworld there is no pleasure, and death tarries not. If thou sayest, however, 'I will leave to my sons and daughters their support,' how will you know in the underworld? [whether they make a right use of the property]. The

children of men are like the plants of the field: some flourish, others perish."

Ver. 14. **A good day.** A day of feasting and rejoicing. Cf. Esth. ix. 19. — **Do not miss.** The word ἀφυστερεῖν means, literally, *to come too late.* And so Wahl's *Clavis, s. v.*: *serius veniens defraudo me aliqua re.* Fritzsche, however, thinks that it was used in the later times actively, with the sense *let want, withhold,* and would render: *Withdraw not thyself from a good day.*

Ver. 15. The sense is plain. Cf. Ps. xxxix. 6, "He heapeth up *riches*, and knoweth not who shall gather them."

Ver. 16. **Give and take.** Luther: "*Give willingly, so wilt thou again receive.* Some such idea may be contained in the passage. Of two imperatives, the second has often the force of a future. Cf. for the thought, Luke vi. 38. — Ἀπάτησον, **beguile.** The word contains both the idea of deception and amusement. The meaning of the author seems to be, in general: There is no sense in denying one's self all right enjoyments through penurious habits; for if one's money is not put to good use during his lifetime, when will it be? — **Seeking of dainties,** ζητῆσαι τρυφήν. The grave is no place for physical enjoyments. Cf. the language of the Preacher, Eccles. ix. 10.

Ver. 17. Cf., for the covenant referred to, Gen. ii. 17, iii. 19; and for a figure similar to the one used, Ps. cii. 26.

Ver. 18. Cf. Homer, *Il.*, vi. 146 ff., xxi. 464 ff. — **Flesh and blood.** Cremer (*Lex.*, under αἷμα) thinks that that which is characteristic of the σάρξ, the alienation of human nature from what is higher, spiritual, divine, is hinted at in this case. Bretschneider (*Com., in loc.*) calls attention to the fact that the figure here employed is the more apt, for the reason that trees in a tropical climate are referred to: "*Recordentur hic lectores, quod arbores in terris tropicis plerumque nova jam gignant folia tum priora marcescunt, novosque flores producant, cum fruges maturant.*"

Ver. 24. Πάσσαλος is a *wooden pin,* but here clearly *tent-pin,* יָתֵד. The meaning is that he will get so close to wisdom that his own tent-pin, as it were, will pierce the walls of her tent.

CHAPTER XV.

1 He that feareth the Lord will do this,[1]
And he that holdeth fast to[2] the law shall obtain her.

2 And as a mother shall she meet him,
And receive him as a virgin wife.[3]

3 With bread of insight[4] shall she feed him,
And give him water[5] of wisdom to drink.

4 He shall support himself[6] upon her, and shall not give way,[7]
And shall rely upon her, and shall not be made ashamed.[8]

5 And[9] she shall exalt him above his neighbors,
And in the midst of the congregation shall she open his mouth.

6 Joy[10] and a crown of gladness,
And an everlasting name shall he inherit.[11]

7 Foolish[12] men shall not attain unto her,
And sinners shall not see her.

8 For she is far from pride,
And liars will not be mindful of[13] her.

9 Praise[14] *is* not seemly in the mouth of a sinner,
For he[15] was not sent from[16] the Lord.

10 For praise shall be uttered in wisdom,
And the Lord will prosper it.

11 Say not thou, Through the Lord I[17] fell away,
For thou oughtest not to do what[18] he hateth.

12 Say not thou, He himself led me astray,
For he hath no need of a sinful[19] man.

Vers. 1–4. — [1] A. V.: do good (αὐτό; αὐτά, 23. 106. 248. 253. Co.). [2] hath the knowledge of (ὁ ἐγκρατὴς τοῦ νόμου; 248. Co., ἐγ. γνώσεως; 23. 253., εἰληφὼς γνῶσιν). [3] a wife married of a virgin (γυνὴ παρθενίας, i. e., a wife who is a virgin; cf. *Com.*). [4] the bread of understanding (ἄρτον συνέσεως). [5] the water. [6] be stayed. [7] be moved (κλιθῇ). [8] confounded.

Vers. 5–12. — [9] A. V.: *omits* And. [10] He shall find joy (at the end of the line, III. H. 106. 248. Co. add εὑρήσει). [11] she shall cause him (αὐτόν is added by 248. Co.; cf. *Com.*) to inherit an everlasting name (*text. rec.*, ὄνομα αἰώνιον; Fritzsche receives αἰῶνος from III. X. C. 23. 155. 157. 248. 253. Co.). [12] But (καί, 248. 253. Co.) foolish. [13] men *that are* liars (ἄνδρες ψεῦσται, best expressed by the one word "liars") cannot remember (οὐ μὴ μνησθήσονται). [14] Praise (marg., "A parable," *i. e.*, αἶνος, was supposed to be a possible rendering of מָשָׁל, but more likely of תְּהִלָּה). [15] it (so marg.; see *Com.*). [16] sent him (αὐτῷ is added by H. 106. 248. Co.) of. [17] *It is* through . . . . *that* I. [18] *the things* that. [19] hath caused me to err (αὐτός με ἐπλάνησεν; ἔπλασεν, 55. 106. 248. 254. 296. 307. Co.) . . . . the sinful.

13 The Lord hateth every abomination,
And they that fear him [1] love it not.
14 He himself made man from the beginning,
And left him to his free choice; [2]
15 If thou wilt, thou shalt keep [3] the commandments;
And to act with fidelity is matter of liking.[4]
16 He hath set fire and water before thee,
Thou shalt stretch forth [5] thy hand to which ever [6] thou wilt.
17 Before man *is* life and death,
And which ever he [7] liketh shall be given him.
18 For the wisdom of the Lord *is* great,
And he *is* mighty in power, and beholdeth all *things;*
19 And his eyes *are* upon them that fear him,
And he knoweth every work of a man.[8]
20 He commanded not one to be godless,[9]
And he gave not one [10] license to sin.

Vers. 13–15. — [1] A. V.: all abomination .... fear God. [2] in the hand of his counsel (Fritzsche refers the pronoun to God, but it makes better sense to suppose that man is meant, "left him in the power, under the control, of his free will." So Wahl, and Bunsen's *Bibelwerk*) [3] to keep (συντηρήσεις; X., by a corrector, συντήρησε; 55. 157. 253. 254., συντηρῆσαι; Vulg., *si volueris mandata servare*). [4] to perform (ποιῆσαι; 106., ποιήσεις) acceptable faithfulness (πίστιν π. εὐδοκίας, ἐστί, being understood. Bunsen's *Bibelwerk* renders, "If thou wilt keep the commandments, And practice well-pleasing honesty").

Vers. 16–20. — [5] A. V.: Stretch forth (ἐκτενεῖς; H. 248. Co. Old Lat. read ἔκτεινον). [6] unto whether (οὗ ἐάν, *i. e.*, to which place, where the fire is, or, where the water is). [7] whether him (ὃ ἐὰν εὐδοκήσῃ). [8] of man (sing., and better so rendered, on account of the connection). [9] hath .... no *man* to do wickedly (οὐκ, — om. by 23. 106. 155. 248. al. — .... οὐδενὶ ἀσεβεῖν). [10] Neither hath he given any *man*.

Chapter XV.

Ver. 1. **Will do this**, namely, what had just been spoken of, — zealously pursue wisdom. — **Holdeth fast to** (ἐγκρατής), *adheres to, and obeys its precepts.*

Ver. 2. **As a mother.** Cf. Is. lxvi. 13. — **A virgin wife.** The Vulgate renders by "*uxor a virginitate*" (cf. Prov. ii. 17). Grotius: "*uxor, quam quis virginem duxit.*" Wahl: "*virgo immaculata.*"

Ver. 3. Cf. Is. xliv. 3; Jno. iv. 14, vi. 27.

Ver. 6. The subject of κατακληρονομήσει is not *wisdom*, but the *God-fearing*. Our translators, with Grotius, make wisdom the subject, and are obliged therefore to give the verb a causative sense, corresponding to the Hiphil in Hebrew. On the idea of *everlasting name*, cf. Is. lvi. 5; lxiii. 12.

Ver. 7. **Not see her**, *i. e.*, not even see her, much less attain unto her.

Ver. 8. Humility is a necessary prerequisite to the attainment of wisdom. The Bible abounds in passages which show that meekness and lowliness of mind are an indispensable condition to mental and spiritual progress. Cf., among others, Ps. ix. 12, x. 17, xviii. 27, xxv. 9, xxxvii. 11, cxxxviii. 6; 1 Cor. iii. 18; Eph. iv. 2. The Talmud also says (*Tr.* כלים, fol. 66, cited by Gutmann): "He who lifts himself up with pride, though he be wise, his wisdom will depart from him; and, if he be a prophet, the gift of prophecy will forsake him."

Ver. 9. **He was not sent.** In other words, *was not commissioned* (ἀπεστάλη). With Gaab, I have given this word the sense indicated (Heb., שָׁלַח, see Ex. iv. 13) as best suited to the context. The sinner has no commission to sing God's praises, i. e., *as a sinner.*

Ver. 11. Cf. Jas. i. 13, 14: "Let no man say when he is tempted, I am tempted of God."

Ver. 12. God has no need of a sinner; hence he makes no man sin, so as to employ him in evil things.

Ver. 15. Ἐὰν θέλῃς, συντηρήσεις ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας. The translation which I have given of this verse above seems to bring it into better harmony with the context, and at the same time to preserve the parallelism. A period is placed after verse 14 by Fritzsche. We should have expected to find πίστιν εὐδοκίας together, if they were intended to be read together. Cf. ποιῶν πίστεις, *he that dealeth truly,* of the LXX., at Prov. xii. 22.

Ver. 16. **Fire and water**, used figuratively for two things that are precisely opposite.

Vers. 17–20. Our author's doctrine of the will is worthy of notice. Cf. on the general subject, Professor Shedd, *The Doctrine of Original Sin* (*Essays*, Andover, Draper, 1859, pp. 218 ff.); also, Dr. Marsh's introduction to Coleridge's Works (Harper & Brothers, New York, 1853, vol. 1, p. 87 ff.).

Chapter XVI.

1 Desire not a multitude of unprofitable children,
Nor have joy over [1] ungodly sons.

Ver. 1. — [1] A. V.: Neither delight in (μηδὲ — *text. rec.* omits δέ, but it is found in III. X. 55. al. — εὐφραίνου ἐπί).

2 Though they multiply, have not joy over [1] them,
Except the fear of the Lord be with them.
3 Trust not thou in their life,
And do not rely on their place; [2]
For one is [3] better than a thousand,
And to die childless [4] than to have ungodly children; [5]
4 For by one that hath understanding shall a city be peopled,[6]
But a race of transgressors shall die out.[7]
5 Many such *things* have I seen with mine eyes,
And mine ear hath heard greater [8] *things* than these.
6 In a convocation of sinners [9] shall a fire be kindled,
And in a rebellious nation wrath is set on fire.
7 He was not pacified respecting [10] the old giants,
Who fell away in their strength.[11]
8 He spared not the people where Lot sojourned,[12]
Whom he abhorred [13] for their pride.
9 He pitied not a nation devoted to destruction,[14]
Who were taken away [15] in their sins;
10 And so [16] six hundred thousand footmen,
Who were gathered together in the hardness of their hearts.
11 And if there be one stiffnecked,[17]
It is a [18] marvel if this one [19] escape unpunished;
For mercy and wrath *are* with him;
He is mighty to forgive,[20] also [21] to pour out wrath; [22]
12 As his mercy is great, so is his correction also;
He judgeth [23] a man according to his works.
13 A [24] sinner shall not escape with *his* spoil,[25]
And the hope [26] of the godly shall not be unfulfilled.[27]
14 He will make room [28] for every mercy; [29]
Every [30] man shall receive [31] according to his works.[32]
17 Say not thou, I will hide myself from the Lord;
And who from above will be mindful of [33] me?
I shall not be thought of [34] among so many [35] people;
For what am I in the immeasurable creation? [36]
18 Behold, the heaven, and the heaven of heaven,[37]
The deep, and the earth, are shaken at his visitation.[38]

Vers. 2-5. — [1] A. V.: rejoice not in. [2] Neither respect their multitude (καὶ μὴ ἔπεχε ἐπὶ τὸν τόπον — τὸ πλῆθος, III. X. 23. al. Co. — αὐτῶν). [3] *that is* just *is* (to εἷς, 248. Co. add δίκαιος; Old Lat., *unus timens Deum*. The addition is correct if understood as a gloss; but by making it, the beauty of the style, which consists in suggesting the thought without clearly stating it, is marred; cf. ver. 4). [4] *better it is* to die without children. [5] them *that are* ungodly. [6] the city be replenished (συνοικισθήσεται πόλις; cf. following). [7] the kindred (marg., tribe; Gr., φυλή, but probably for מִשְׁפָּחָה, *a tribe*, *clan*, *family*, and also, a whole *race*) of the wicked (ἀνόμων; ἀσεβῶν, 248. Co.) shall speedily (ἐν τάχει is added by 106. 248. Co.) become desolate (lit., but not clear, or true to the context). [8] greater (see *Com.*).

Vers. 6-12. — [9] A. V.: the congregation (συναγωγῇ, but here in the sense of *gathering*, or, as given) of the ungodly (ἁμαρτωλῶν). [10] towards (περί). [11] the strength of their foolishness (τῆς ἀφροσύνης are inserted in H. 106. 248. Co. before αὐτῶν). [12] Neither spared he the place where Lot sojourned (παροικίας Λώτ. Lit., *Lot's sojourning;* but the context shows that the people of Sodom are meant. See *Com.*). [13] But abhorred them. [14] the people of perdition (ἔθνος ἀπωλείας. It means either *a nation worthy of destruction*, or *a nation devoted to destruction*. I adopt the latter, with Wahl and Fritzsche; cf. *Com.*). [15] taken away (ἐξηρμένους; others render, *rose up*, *rebelled*, but this meaning is uncommon in the LXX.). [16] Nor the (καὶ οὕτως; cf. *Com.*). [17] stiffnecked among the people (248. Co. add ἐν λαῷ). [18] *is.* [19] he (τοῦτο, emphatic). [20] mighty to forgive (lit., *Lord of appeasings*, *atonements*). [21] and. [22] displeasure (ὀργήν). [23] judgeth (Fritzsche adopts the fut. from 55. 106. 248. al.).

Vers. 13-19. — [24] A. V.: The. [25] spoils (Fritzsche adopts sing. from III. X. 23. 55. 155. al.). [26] patience (*i. e.*, the result of patience, and what is hoped for; cf. *Com.*). [27] frustrate (lit., *remain behind*). [28] make way (ποίησον, — for ποιήσει — 248. Co.). [29] work of mercy (ἐλεημοσύνῃ. As a human virtue, it is usually so rendered; but here the mercy of God is meant). [30] For (106. 248. Co. have γάρ after ἕκαστος) every. [31] find (lit., but not clear). [32] works (A. V. adds, on the authority of 106. 248. Co. Syr. Ar., the words: "The Lord hardened Pharaoh, that *he* should not know him, That his powerful works might be known to the world. His mercy *is* manifest to every creature; And he hath separated his light from the darkness with an adamant). [33] Shall (Fritzsche receives καί from III. X. 23. 106. 155. al.) any remember me from above. [34] not be remembered (οὐ μὴ γνωσθῶ; Fritzsche receives this verb in place of μνησθῶ, from III. X. H. 23. 106. 155. al. Old Lat. Syr. Ar.). [35] *so* many (πλείονι). [36] *is* my soul among *such* an infinite number of creatures (ἐν ἀμετρήτῳ κτίσει). [37] heavens (Fritzsche strikes out τοῦ θεοῦ, as wanting in III. X. and almost all the MSS. It is found, however, in II.). [38] earth and *all* that therein is (so H. 106. 248. Co. Old

19 The mountains also [1] and the [2] foundations of the earth
Tremble with fear when he [3] looketh upon them.
20 And the heart thinketh not upon these *things ;* [4]
And who considereth [5] his ways?
21 Even as [6] a tempest which no man seeth, [7]
So the most [8] of his works are hid.
22 Who will announce the works of his justice? [9] or who await them? [10]
For the goal is afar off. [11]
23 He that wanteth understanding thinketh this; [12]
And a foolish and erring man thinketh foolish things. [13]
24 *My* son, hearken unto me, and learn experience, [14]
And mark my words with thy heart.
25 I make known well-considered instruction,
And announce experience with exactness.
26 According to the determination of the Lord are his works [15] from the beginning;
And from the time *he* made them, he divided [16] the parts thereof.
27 He garnished [17] his works for ever,
And the [18] chief of them throughout their generations. [19]
They neither hunger, [20] nor are weary,
And cease not [21] from their offices. [22]
28 None of them crowdeth his neighbor, [23]
And they never [24] disobey his word.
29 And [25] after this the Lord looked upon the earth,
And filled it with his blessings.
30 With every kind of living creature [26] he covered the face thereof;
And unto it is their return. [27]

Lat.), Shall be moved when he shall visit. [1] also (ἅμα, but better rendered here by "also"). [2] *omits* the. [3] Shall be shaken [together] with trembling (lit., but by metonymy τρόμος is put for that which causes it), when the Lord (H. Co. add κύριον).

Vers. 20–23. — [4] A. V.: No heart can think upon these *things* worthily (ἀξίως is found in 248. Co.). [5] is able to conceive (the verbs are fut. in this and the preceding sentence, but with a general import). [6] *It is* (καί is stricken out in H. 248. Co. I have rendered freely, for the sake of clearness, and to bring out the comparison). [7] can see. [8] For (δέ) the most part. [9] can declare the works of his justice (ἔργα δικαιοσύνης — 106. 248. Co. Old Lat. add αὐτοῦ — τίς ἀναγγελεῖ, *i. e.*, his retributive justice. So speaks a disbeliever). [10] can endure *them* (ὑπομενεῖ for יְקַוֶּה; cf. Job vii. 2). [11] *his* covenant *is* (cf. *Com.*) afar off (A. V. adds on the authority of H. 106. 248. Co., "And the trial of all *things is* in the end"). [12] will think upon vain *things* (διανοεῖται ταῦτα). [13] foolish man erring imagineth follies (ἀνὴρ ἄφρων καὶ πλανώμενος διανοεῖται μωρά).

Vers. 24–30. — [14] A. V.: knowledge (ἐπιστήμην. It seems to refer, as the connection suggests, to what the writer himself has gained by his study and travels). [15] I will show forth doctrine in weight, And declare his knowledge (H. 106. 248. Co. add αὐτοῦ after ἐπιστήμην) exactly. The works of the Lord *are done* in judgment (ἐν κρίσει κυρίου — *i. e.*, as the Lord has decided — τὰ ἔργα αὐτοῦ). [16] disposed (διέστειλε for הִבְדִּיל; διέστελλεν is found in II. X. Ald.; cf. Gen. i. 6.). [17] garnished (ἐκόσμησεν. Others would prefer the rendering, *ordered*, *arranged*). [18] in his hand *are* the (so 106. 248. Co.). [19] unto all generations (εἰς γενεὰς αὐτῶν; the last authorities mentioned, with H., εἰς γενεὰς γενεῶν. Fritzsche renders, "from generation to generation"). [20] labour (ἐπείνασαν). [21] nor cease. [22] works (ἔργων, but clearly used in the sense of *special duties*, *offices*). [23] hindereth (ἐξέθλιψεν, so Fritzsche from III. X. 23. 55. 106. 155. al. Co.; *text. rec.*, ἔθλιψεν) another. [24] shall never (fut., but the thought is general). [25] *omits* And. [26] *With* all *manner of* living *things* (ψυχὴ — *text. rec.*, ψυχήν — παντὸς ζῴου) hath. [27] they shall return into it again.

Chapter XVI.

Ver. 1. **Unprofitable.** It is meant that they are unprofitable in as far as they do not fear God. It was generally regarded by the Jews as a great blessing to have many children. The childless were looked upon as particularly unfortunate. The patriarchal system fostered this idea, as well as the customary habits of life and thought in the East.

Ver. 3. **Rely upon their place**, as though they would permanently occupy it. — **For one.** One that fears God is doubtless meant. The A. V. has supplied this idea, but without sufficient MS. authority.

Ver. 4. The assertion made is based on the principle announced in Ps. lv. 23, that the ungodly "shall not live out half their days."

Ver. 5. **Greater things**, i. e., *worse things*, which he goes on in the following verse to specify.

Ver. 6. *Convocation, assembly,* קָהָל, cf. Numb. xi. 1; Ps. lxxviii. 21.

Ver. 7. **The old giants.** Cf. Gen. vi. 2; Wisdom, xiv. 6; Bar. iii. 26; 3 Macc. ii. 4. The subject of the verb is God, Jehovah, and is probably omitted out of superstitious reverence. — **In their strength**, *i. e.*, through confidence in their strength. The Vulgate has *confidentes suæ virtuti.*

Ver. 8. Παροικίας. The abstract is used for the concrete. The people are meant, as the second clause shows. The idea of the destruction of the cities of the plain seems first to have entered the author's mind, and then he thought of the inhabitants. Cf. Ezek. xvi. 49, where the pride of the Sodomites is assigned as one of the reasons for their overthrow. See 3 Macc. ii. 5.

Ver. 9. It is not clear who are here meant. Some think of the Sodomites; others, of the Egyptians that were drowned in the Red Sea; and still others of the Canaanites. But it is most likely that the Egyptians are intended, as the following verse seems to speak of those who fell in the wilderness during the forty years of wandering.

Ver. 10. **And so.** The words, *he showed not mercy towards*, are to be understood; *i. e.*, the force of the verb from the preceding verse is to be brought along, the two verses being connected simply by a semicolon.

Ver. 11. God does not overlook individuals. He deals with great multitudes of people, but as composed of individuals. And if he did not spare the 600,000, much less would he spare the single person who sinned.

Ver. 13. **Hope.** It is probable that תִּקְוָה, (1) *thread*, (2) *perseverance*, *hope*, stood in the original. This word is ordinarily translated in the LXX. by ὑπομονή. Cf. Wisd. ii. 14.

Ver. 14. **He will make room for every mercy**, namely, on his own part. Still, men were not on that account to expect that justice towards individuals would be overlooked.

Vers. 17, 18. The later Jews held to the doctrine of a number of different heavens, one above another. Cf. Deut. x. 14; 1 Kings viii. 27; 3 Macc. ii. 15; 2 Cor. xii. 2. Fritzsche, however, thinks that the present expression, "heaven of heaven," simply refers to heaven taken as a whole.

Ver. 22. **Goal.** The Greek word is διαθήκη, *covenant*. But the idea is that the determination, reaching of results, the award of justice, is afar off. The covenant is referred to, therefore, in its aims, — especially in its aim to punish all departures from it.

Ver. 23. **Thinketh this.** They will think the day of retribution far off, and so go on sinning.

Ver. 27. **The chief of them,** τὰς ἀρχὰς αὐτῶν. Probably the heavenly bodies are meant.

Ver. 29. **Blessings,** ἀγαθῶν. — "*Frumento, vite, olea, rebusque aliis ad vitam aut necessariis aut utilibus.*" Grotius.

Ver. 30. Cf. Gen. iii. 19, "For dust thou *art*, and unto dust shalt thou return."

CHAPTER XVII.

1 THE Lord created man of earth,[1]
And turned him back[2] into it again.
2 He gave them a number of[3] days, and a definite time,[4]
And he gave them[5] power over the things which are on it.[6]
3 He endued them with strength like himself,[7]
And made them according to his own[8] image.
4 He put[9] the fear of him[10] upon all flesh,
And gave him dominion over beasts and fowls.[11]
6 Free will,[12] and a tongue, and eyes,
Ears, and a heart gave he them to consider.[13]
7 He[14] filled them with intelligent insight,[15]
And shewed them good and evil.
8 He set his eye upon[16] their hearts,
That *he* might shew them the greatness of his works.[17]
10 And they shall praise *his* holy name,
That they may celebrate the great things of his works.[18]

Vers. 1-5. — [1] A. V.: the earth. [2] *omits* back (ἀπέστρεψεν). [3] them few (cf. *Com.*). [4] *short* time (καιρόν). [5] *omits* he gave them (ἔδωκεν αὐτοῖς; omitted by 106., and the whole line by 68. Ald.). [6] power also over the *things* therein. [7] by themselves (MSS., καθ' ἑαυτούς. I adopt Fritzsche's conjecture, καθ' ἑαυτόν; cf. *Com.*). [8] *omits* own (*text. rec.*, αὐτοῦ; Fritzsche adopts ἑαυτοῦ from III. X. 23. 106. 157. 296. 307.). [9] And put (Fritzsche strikes out the καί before ἔθηκε, as III. X. H. 23. 55. al. Old Lat.). [10] of man (marg., of him). [11] fowls (H. 248. Co. have an addition appearing in the A. V. as ver. 5: *They received* (preceded, in the authorities mentioned, by ἐν ὁμοιώματι) *the use of the five operations of the Lord*, And in the sixth place he imparted them understanding, And in the seventh, speech, an interpreter of the cogitations thereof).

Vers. 6-10. — [12] A. V.: Counsel (διαβούλιον. I render with Wahl, and Bunsen's *Bibelwerk*; cf. xv. 14). [13] understand (διανοεῖσθαι). [14] *Withal* he. [15] *with* the knowledge of understanding (ἐπιστήμην συνέσεως. Fritzsche renders, *einsichtsvoller Kenntniss, knowledge full of insight*; Bunsen's *Bibelwerk*, *intelligent insight*). [16] upon. (Others render by in, i. e., gave them some of his own knowledge, power of sight; cf. *Com.*) [17] works (H. 55. 106. 248. 254. Co. add here what appears in the A. V. as ver. 9: He gave *them* to glory in his marvellous acts forever, That they might declare his works with understanding (συνετῶς; συνετοί, H. 106.). Then follows, as ver. 10, And they (A. V., the elect, ἐκλεκτοί, with the above authorities) shall praise his (248. Co. add αὐτοῦ) holy name). [18] works. (This member, as will be noticed, was placed before the last in the A. V., and with the variation just noticed; cf. *Com.*)

11 He[1] gave them knowledge besides,[2]
And gave a law[3] of life for an heritage.
12 He established[4] an everlasting covenant with them,
And shewed them his ordinances.[5]
13 Their eyes saw the greatness[6] of *his* glory,
And their ear[7] heard his[8] glorious voice.
14 And he said unto them, Beware of every[9] unrighteousness;
And he gave every man commandments[10] concerning *his* neighbor.
15 Their ways *are* ever before him,
They[11] shall not be hid from his eyes.
17 He appointed a ruler for every nation,[12]
And Israel is the Lord's portion.
19 All[13] their works *are* as the sun before him,
And his eyes *are* continually upon their ways.
20 Their unrighteous deeds are not[14] hid from him,
And[15] all their sins *are* before the Lord.[16]
22 A man's almsdoing is[17] as a signet with him,
And he will keep a man's good deeds as the apple of the eye.[18]
23 Afterward he will rise up and reward them,
And render their recompense upon their heads.
24 But unto them that repent, he granteth return,[19]
And comforteth those whose confidence faileth.[20]
25 Return unto the Lord, and forsake *thy* sins,
Make thy prayer before *his* face, and lessen *thy* offence.[21]
26 Turn again to the Most High, and turn away from unrighteousness,[22]
And hate thou abomination vehemently.
27 Who will[23] praise the Most High in Hades,[24]
Instead of them who[25] live and give praise?[26]
28 Praise[27] perisheth from the dead, as from one who is no more;[28]
The living and sound[29] shall praise the Lord.
29 How great *is* the loving kindness[30] of the Lord,[31]
And *his* compassion[32] unto such as turn unto him![33]
30 For all *things* cannot be in men,
Because the son of man *is* not immortal.
31 What *is* brighter than the sun? and this groweth dark;[34]
And an evil man taketh flesh and blood in consideration.[35]
32 He vieweth the power of the height of heaven;
And men, all, are[36] earth and ashes.

Vers. 11-18. — [1] A. V.: Beside *this* he. [2] *omits* besides. [3] And the law. [4] made. [5] judgments (κρίματα for מִשְׁפָּטִים). [6] majesty (μεγαλεῖον). [7] ears. [8] his (αὐτῶν, *text. rec.*; Fritzsche adopts sing. from X. C. H. 23. 155. al. Syr. Ar.). [9] all. [10] commandment (ἐνετείλατο, the decalogue is meant). [11] *And.* [12] eyes. (The verses 16, 17, 18, I have stricken out as appearing, with variations, only in H. 106. 248. Co. They are as follows: Every man from *his* youth *is given* to evil; Neither could they make to themselves fleshy hearts for stony. For in the division of the nations of the whole earth He set a ruler over every people; But Israel is the Lord's portion (cf. ver. 17, in the text): Whom, being *his* first born, he nourisheth with discipline, And giving *him* the light of *his* love doth not forsake him.) . . . . people.

Vers. 19-24. — [13] A. V.: Therefore (106. inserts διότι) all. [14] None of their . . . . are. [15] But. [16] Lord (106. 248. Co. add what appears in A. V. as ver. 21: But the Lord being gracious, and knowing his workmanship, Neither left nor forsook them, but spared them). [17] The alms of a man *is* (ἐλεημοσύνη ἀνδρός; in the following member, χάριν ἀνθρώπου). [18] the good deeds of man . . . . *of the eye* (the words in ital. are implied in κόρην. A. V. adds, And give repentance to his sons and daughters. It is found in H. 106. 248. Co.). [19] he granted *them* (Gnomic aorist; cf. Buttmann, p. 201) return. [20] comforted . . . . that fail *in* patience (ὑπομονήν, cf. ii. 14; xvi. 8).

Vers. 25-32. — [21] A. V.: and offend less (marg., *lessen* thy *offence*, which agrees better with the Greek, σμίκρυνον πρόσκομμα). [22] iniquity (ἀδικίας. A. V. adds, on the authority of H. 106. 248. Co., For he will lead *thee* out of darkness into the light of health). [23] shall. [24] the grave. [25] Instead of them which. [26] thanks (ἀνθομολόγησιν = in Polyb., (1.) *a mutual agreement*; (2.) *an open free confession*). [27] Thanksgiving (see preceding note). [28] *from* one that is not (μηδὲ ὄντος). [29] sound in heart (τῇ καρδίᾳ are added in H. 248. Co.) [30] loving kindness (ἐλεημοσύνη, *pity, mercy*). [31] Lord our God (106. 248. Co. add θεοῦ ἡμῶν). [32] compassion (ἐξιλασμός, i. e., *readiness to be conciliated*). [33] him in holiness (106. 248. Co. add ὁσίως after αὐτόν). [34] yet the light thereof faileth (καὶ τοῦτο ἐκλείπει). [35] And flesh and blood will imagine evil (πονηρὸς ἐνθυμηθήσεται σάρκα καὶ αἷμα. I render with Fritzsche. For πονηρός III. 106. 155. 254. 296. Ald. 307. read the accus. of the same; III. C. 55. 106. 254. 296. 307. Ald. have also σάρξ for σάρκα. A corrector in II., moreover, has adopted these readings, and in the margin of that MS. some one has written, καὶ πονηρὸν ἐνθυμήσεται σάρξ καὶ αἷμα, which would give the rendering, And [or, And so] flesh and blood have consideration for [go after] what is evil. The more difficult reading is far more likely to be the original one) [36] all men *are but* (οἱ ἄνθρωποι πάντες).

Chapter XVII.

Ver. 2. Ἡμέρας ἀριθμοῦ. Not *a few days*, as usually interpreted, but, as the following clause shows, a certain *number of days*. The idea of few is of course included. Cf. xxvi. 1, xxxvii. 25, xli. 13; Job xiv. 5.

Ver. 3. **Like himself,** καθ' ἑαυτούς. This doubtless refers to God, and not to man, and stands for κατ' εἰκόνα αὐτοῦ. Cf. the Hebrew at Gen. i. 26, where the plural is used.

Ver. 5. Grotius thinks this verse was originally a gloss from the hand of some Stoic, since they believed that, besides the five senses, men had received also two others, — judgment and reason.

Ver. 6. **Free will,** διαβούλιον. Fritzsche renders by *Ueberlegung, deliberation, reflection;* De Wette, by *Willkür, absolute will;* Linde, by *Urtheilskraft, power of judgment;* Wahl, *freier Wille, free will;* Luther, *Vernunft, reason;* and Gutmann, by *Einsicht, insight, discernment.* At xv. 14, we have translated it "choice," and it may have that meaning here. — **To consider,** *i. e.*, that he might be able to weigh, understand, and judge.

Ver. 8. **Set his eye upon their hearts.** According to Fritzsche these words mean: He placed the eye (figuratively used for capacity) for observation and judgment in their hearts, to the end that He might show them, as intelligent beings, the greatness of His works. Grotius, Gaab, Bunsen's *Bibelwerk*, and others explain that He (God) directed His own eye (in the way of caring and providing properly for them) upon the hearts (understandings) of men, for the same purpose, — to make them capable of appreciating His works.

Ver. 10. The force of ἵνα, which is found at the beginning of the second clause, some critics think should be extended over the first also. But it is unnecessary. They celebrate His works in their praises. Bretschneider, in his text of our book, has changed the order of the two clauses, and is followed by De Wette and Bunsen's *Bibelwerk*. Cf. *Text. Notes.*

Ver. 11. **Law of life,** *i. e.*, the law whose observance leads to life, the Mosaic law. The words are spoken from a Jewish stand-point.

Ver. 14. **Beware of every unrighteousness.** This might possibly relate, as Grotius thinks, notwithstanding the objections of Fritzsche, to the first table of the Law, as the following clause evidently refers to the second table.

Ver. 17. **Appointed a ruler** (ἡγούμενον) **over every people.** The later criticism supposes that by this Greek word an angel is meant — Fritzsche so renders — in accordance with the prevailing view of the Jews at this time, that every nation had its guardian angel. See Riehm's *Handwörterbuch*, ii. p. 381; and cf. LXX. at Deut. xxxii. 8, 9; Is. xxiv. 21, 22; Dan. x. 13, 20, 21. Sometimes they are called "gods," as in Is. xlvi. 1, 2; Jer. xlviii. 7, xlix. 3.

Ver. 22. The writer had said that men's sins were known to God; here he declares that their virtues are also known. But his idea of virtue is a very limited and vitiated one. It is represented by ἐλεημοσύνη (cf. iii. 30) and χάρις — which signifies here much the same thing — which, according to the degenerated meaning of the words at that time, our translators have perhaps properly rendered by "alms" or "almsgiving." But it is easy to see that we are here in the very midst of the moral current whose result was the substitution of "alms-giving" for "righteousness," — the outward act for the inward feeling. Cf. remarks at iii. 30, and in the Introduction to Tobit. — **As a signet.** The signet ring was the dearest treasure to the Hebrew, — something that he wore continually. It was suspended from the neck by a string, or fastened upon the arm. In Solomon's Song (viii. 6) we read: "O lay me as the signet ring on thy heart, as the signet ring on thy arm!" Cf. Rawlinson, *Ancient Mon.*, i. 93 f., 264, 383; ii. 566; iii. 226, 342.

Ver. 23. The reference is not to the same persons as in verse 17, but to their opposites, — sinners.

Ver. 24. Μετανοοῦσιν, **to them that repent.** It is noticeable that this word is used here to denote a moral change (cf. xlviii. 15; Wisd. v. 3); while in the LXX. this idea is usually expressed by ἐπιστρέφειν.

Ver. 27. The idea is: "Comply with these admonitions at once, for," —.

Ver. 30. He "knoweth our frame." That is the reason he is merciful.

Ver. 31. Πονηρὸς ἐνθυμηθήσεται σάρκα καὶ αἷμα. Supposing this to be the correct form of the text, the meaning seems to be that as the sun becomes dark, so man morally; he is too much influenced by flesh and blood, and too little by the eternal realities. Cf. Gal. i. 16: "I conferred not with flesh and blood."

Ver. 32. The contrast between the sun and man is here emphasized: The one watches over the host of high heaven, the other is but earth and ashes.

Chapter XVIII.

1 He that liveth for ever created all things without exception;[1]
2 The Lord only is righteous.[2]

Vers 1, 2. — [1] A. V.: *things* in general (κοινῇ. It would be possible to render *in the same manner* ὁδῷ, or some such word, being understood; but it is probable that the Greek stands for a Hebrew word meaning *all together*, i. e., without exception; cf. *Com.* Codd. 55. 254., ἐν λόγῳ καὶ τάξει). [2] righteous (II. 106. 248. Co. have an addition appearing in the A. V. as the second member of ver. 2 and as ver. 3: And there is none other but he, Who governeth the world with the palm of his hand, And *all things* obey his will: For he *is* the king of all, by his power Dividing holy *things* among them from profane).

4 To none gave he power to make known fully [1] his works,
And who will trace out his mighty [2] acts?
5 Who will measure [3] the strength of his majesty?
And who will besides, set forth [4] his mercies?
6 One cannot take from, or add to,
Neither can he trace out, the wonderful things of the Lord.[5]
7 When a man is [6] done, then he beginneth;
And when he leaveth off, then is he in doubt.[7]
8 What *is* man, and whereto serveth he?
What *is* his good, and what *is* his evil?
9 The number of a man's days
Are many if an hundred years.[8]
10 As a drop of water from [9] the sea, and a grain of sand,[10]
So a few years in the day [11] of eternity.
11 Therefore is the Lord [12] patient with them,
And poureth out [13] his mercy upon them.
12 He saw and perceived that their end is [14] evil,
Therefore he increased his compassion.[15]
13 The mercy of a man *is* toward his neighbor,
But the mercy of the Lord *is* toward [16] all flesh;
He reproveth, and disciplineth, and teacheth,
And bringeth back,[17] as a shepherd his flock.
14 He hath mercy on them that receive discipline,
And that hasten to his ordinances.[18]
15 *My* son, give not blame with [19] *thy* good *deeds*,
And with any gift, bitter words.[20]
16 Doth not the dew give relief from the east wind? [21]
So *is* a word better than a gift.
17 Lo, *is* not a word above a good gift? [22]
And [23] both *are* with a gracious man.
18 A fool will upbraid ungraciously,[24]
And a gift of the envious maketh weeping eyes.[25]
19 Learn before *thou* speak,
And take care of thyself before thou art sick.[26]
20 Before judgment examine thyself,
And in the hour [27] of visitation thou shalt find reconciliation.[28]
21 Humble thyself before thou art [29] sick,
And in the time of sins show repentance.
22 Be not hindered from paying a [30] vow in due time,
And defer not until death to be justified.
23 Before making a vow, prove [31] thyself,
And be not as one that tempteth the Lord.

Vers. 4-7. — [1] A. V.: whom (οὐθενί; H. 106. 248. Co., τίνι) hath he given power (ἐξεποίησεν. As intransitive, *to be sufficient*. Fritzsche gives it the force of *concessit, verstattete er;* Bunsen's *Bibelwerk*, *gewährt er es*) to declare. [2] shall find out his noble. [3] shall number (ἐξαριθμήσεται. It means *to number* — cf. Lev. xiii. 15; Job xxxi. 4 — and also, to *reckon up*, and so *determine*, *measure*, which meaning the context here demands). [4] shall also tell out (προσθήσει ἐκδιηγήσασθαι). [5] *As for* the wondrous works of the Lord, there may be nothing taken from *them*, Neither may anything be put unto *them*, Neither can the ground *of them* be found out. [6] hath. [7] then he shall be doubtful.

Vers. 8-11. — [8] A. V.: at the most *are* an hundred years (πολλὰ ἔτη ἑκατόν; others render, *Is a hundred, if his years are many*). [9] unto (ἀπό) [10] a gravel stone *in comparison of* the sand (ψῆφος ἄμμου). [11] so *are* a thousand (for ὀλίγα, 106. 248. Co. Syr. Ar. read χίλια. Cf. Ps. xc. 4) to the days (C. 248. Co. have plur.). [12] is God (κύριος) patient. [13] poureth forth (ἐξέχεεν; 248., διαχέει; Co., διαχέσει).

Vers. 12-16. — [14] A. V.: perceived their end to be (lit., *their end*, ὅτι πονηρά). [15] multiplied (ἐπλήθυνε) his compassion (ἐξιλασμόν, *i. e.*, the compassion that is easily reconciled, forgives; cf. ver. 20). [16] of man .... upon (ἐπί, i. e., strictly, it *extendeth over*, *includes*). [17] nurtureth (παιδεύων. In the next verse παιδείαν is rendered *discipline*) .... again. [18] diligently seek after his judgments (κρίματα. Cf. xvii. 12; xlv. 5). [19] blemish not. [20] Neither *use* uncomfortable words when *thou* givest any thing. [21] Shall .... asswage (ἀναπαύσει) the heat (καύσωνα, cf. Judith viii. 3; Jas. i. 11).

Vers. 17-21. — [22] A. V.: better than (ὑπέρ) a gift (δόμα ἀγαθόν; 106., πᾶν ἀγαθόν; A. V. read ἀγαθός). [23] But. [24] churlishly (ἀχαρίστως, and I have rendered to correspond with the rendering of κεχαριτωμένῃ — Luke i. 28, "highly favored" — in the preceding line). [25] consumeth the (ἐκτήκει, *melts out*, *wastes away*, i. e., here, by weeping). [26] Use physick (θεραπεύου) or ever thou be sick. [27] day (ὥρᾳ). [28] mercy (ἐξιλασμόν). [29] be.

Vers. 22-27. — [30] A. V.: Let nothing hinder thee to pay *thy*. [31] *thou* prayest (εὔξασθαι, i. e., to *make a vow*, and

24 Think upon the wrath on the day of death,[1]
And the time of retribution,[2] when *he* shall turn away *his* face.
25 In time of plenty, think of [3] the time of hunger,
And in days of wealth, of [4] poverty and need.
26 Between morning and evening [5] the time is changed,
And all *things* are soon *otherwise* [6] before the Lord.
27 A wise man will be cautious [7] in every *thing*,
And in days of sinning he will beware of mistakes.[8]
28 Every sagacious man [9] knoweth wisdom,
And will give praise unto him that finds [10] her.
29 Those sagacious in proverbs are also themselves wise,
And pour [11] forth exquisite parables.
30 Go not after thy lusts,
And restrain [12] thyself from thine appetites.
31 If thou allowest thy soul to have pleasure in appetite,
She will make thee a laughingstock to thine enemies.[13]
32 Take not pleasure in great luxury,[14]
And be not tied to her entertainments.[15]
33 Become not [16] a beggar by banqueting upon borrowing,
And when [17] thou hast nothing in *thy* purse.[18]

here, to God) prepare. [1] that shall be at the end (lit., in the days of the end, τελευτῆς. The last word is often used for death in the classics. Cf. Thucyd., ii. 44). [2] vengeance (ἐκδικήσεως. It is often properly rendered by *punishment*; but here the context seems to require a stronger word). [3] When *thou* hast enough (ἐν καιρῷ — ἐν ἡμέραις, III. 55. 254. — πλησμονῆς) remember (μνήσθητι, but cf. previous verse). [4] *thou* art rich, *think upon*. [5] From the morning until the evening. [6] soon *done* (ταχινά, *quick*, i. e., here, to change). [7] will fear (εὐλαβηθήσεται, *have a care*, *be cautious*). [8] the day . . . . offence (πλημμελείας, H. 106. 248. Co. add what appears in the A. V. as: But a fool will not observe time).

Vers. 28–33. — [9] A. V.: Every man of understanding. [10] found. [11] *They that were* of understanding in sayings became also wise themselves, And poured. (The next section, which begins with ver. 30, has for a heading, 'Εγκράτεια ψύχης, marg. of A. V., Temperance of soul.) [12] But refrain. [13] givest thy soul the desires that please *her* (εὐδοκίαν ἐπιθυμίας; 248. Co., ἐπιθυμίαν εὐδοκίας αὐτῆς) . . . . enemies that malign thee (248. Co. add οἱ βασκανοῦσί σε). [14] much good cheer (πολλῇ τρυφῇ). [15] Neither be . . . . the expence thereof (συμβολῇ αὐτῆς; III. C. 28. 155. 157. 248. 254. Co. read συμβολῆς preceded by προσδεηθῇς; συμβουλῆς, 248. Co.). [16] Be not made (μὴ γίνου). [17] When (καί). [18] purse (H. 106. 248. Co. add what appears in the A. V. as: For thou shalt lie in wait for thine own life, *and be* talked on; only 248. Co. add λαλητός).

Chapter XVIII.

Ver. 1. **Κοινῇ.** The word probably represents יַחְדָּו, *one with another*, i. e., altogether, and so *all, without exception*.

Ver. 4. **'Εξαγγεῖλαι.** This verb means here more than simply *declare, publish*. It is *publish completely* (Biel: *plene et plane*), *to tell to the end*. Fritzsche adopts ἐξιχνεύσει from III. X. C. 253. 307.; *text. rec.*, with II., ἐξιχνιάσει. The former occurs at vi. 27, xlii. 18; while the latter, which is an impure form, is not elsewhere found in the present book or in the LXX.

Ver. 5. **Strength of his majesty.** *His majestic, great might.* Cf., for the use of ἐξαριθμέω, the LXX. at Ps. xc. 12, cxxxix. 18; also, Polyb., i. 13, 6. It means literally to count throughout, and is used in Herodotus (vii. 59, 60) for the enumeration of an army. Cf. *Text. Notes.*

Ver. 7. **When a man is done, then he beginneth.** When he has come to the end of his ability to do it, or when he thinks that he has at last finished, he has but just begun. — *In doubt, in perplexity*, which way to turn (H. adds πόθεν ἥκει). Cf. Job xi. 7–9; Ps. viii. 4.

Ver. 8. **What is his good, and what is his evil?** What is meant under the term *good* is shown by that which immediately follows, — life and its blessings.

Ver. 13. Cf. Matt. v. 45, 46.

Ver. 15. **Bitter words,** λύπην λόγων, or *bitterness through thy words*. Cf. Jas. i. 5: "God, that giveth to all men liberally, and upbraideth not." See also in the present book, xi. 31.

Ver. 16. **Καύσων** is frequently used in the LXX. to translate קָדִים, *the burning east wind*. — **A word,** *i. e.*, a friendly word. It is better to speak a friendly, comforting word to the unfortunate and miserable, than to give them something and at the same time upbraid them.

Ver. 17. **Lo! ἰδού.** The attention is especially called to the fact just mentioned, which is also now repeated. — **With a gracious man,** and characteristic of such a man. He both gives and speaks kindly.

> "Not that which we give, but what we share,—
> For the gift without the giver is bare."
> J. R. Lowell in *Sir Launfal*.

Ver. 18. **Maketh weeping eyes,** on account of the smallness of the gift and the spirit of the giver.

Ver. 19. One does not often use medicine before he is sick. It is better therefore to take θεραπεύου in its first sense of *do service*, namely, for thyself, *take care of thyself*.

Ver. 20. **Before judgment,** before God visits you in judgment. See 1 Cor. xi. 31: "For if we would judge ourselves, we should not be judged." **'Εν ὥρᾳ ἐπισκοπῆς, in the hour of visitation.**

The latter word is found only once outside of patristic and Biblical Greek (Lucian, *Dial. Deor.*, xx. 8), ἐπίσκεψις being employed instead of it. It blends here the two ideas of guardianship and reproof.

Ver. 21. **Become sick**, *i. e.*, as the punishment of sin. — **In the time of sins** = when thou hast sinned. Drusius understood it differently: "*Quo tempore publica peccata vigent inter homines.*" And others (Luther, De Wette, Wahl): "in the time when (on account of youthful appetites) thou canst sin."

Ver. 22. **Defer not until death to be justified.** The meaning seems to be: "Do not wait to pay thy vow until death shall absolve thee from it, or rather make it an eternal debt.

Ver. 24. **The day of death.** One has enough to think of at the hour of death without being obliged to think of unfulfilled vows.

Ver. 26. **The time is changed**, μεταβάλλει καιρός. The idea is: One's fortunes may change at any moment with the changing times. "*Tempora mutantur, nos mutamur in illis.*"

Ver. 27. **Days of sinning** = when sinning is in vogue. Cf. verse 21. Others (Bunsen's *Bibelwerk*): "in the day *of the punishment* of sin."

Ver. 32. **Προσδεθῇς συμβολῇ αὐτῆς, tied to her entertainments**, *i. e.*, Do not become so used to such a mode of life as not easily to get free. — **Συμβολή**, *coming together*, *meeting;* also, a *meal*, *entertainment*. It is used also in the classics in the latter sense. **Συμβολαί** were the *contributions* made to a common meal.

Chapter XIX.

1 A laboring man given [1] to drunkenness shall not be rich;
He [2] that contemneth small *things* shall fall by little and little.
2 Wine and women will make men of understanding to fall away;
And he that cleaveth to harlots will be most reckless.[3]
3 Maggots [4] and worms shall have him as [5] heritage,
Yea, a reckless [6] man shall be taken away.
4 He that is hasty to give credit *is* light-minded;
And he that so sinneth will commit an error against himself.[7]
5 He who [8] taketh pleasure in babbling [9] shall be condemned,
And he that hateth it [10] shall have less evil.
7 Never repeat a conversation,[11]
And thou shalt fare never the worse.
8 Whether it be to friend or foe, relate it not,[12]
And if it be possible without sin,[13] reveal it [14] not.
9 For he heareth thee and is on his guard against [15] thee,
And at the right time he will show his hatred of thee.[16]
10 If [17] thou hast heard something,[18] let it die with thee;
Be not alarmed,[19] it will not burst thee.
11 A fool travaileth with a secret,[20]
As the mother [21] in labor with [22] a child.
12 An arrow stuck in the flesh of the thigh,[23]
So a secret in a fool's mind.[24]
13 Question [25] a friend, it may be he did it not; [26]
And if he did something,[27] that he do it [28] no more.

Vers. 1-4. — [1] A. V.: *that is* given. [2] And (248. Co. have καί) he. [3] become impudent (see *Com.*). [4] Moths (cf. *Com.*). [5] to. [6] And a bold man (ψυχὴ τολμηρά). [7] that sinneth (the context shows that the particular sin just mentioned is meant) shall offend against his own soul.

Vers. 5-8. — [8] A. V.: Whoso. [9] in wickedness (καρδίᾳ, preceded by ὁ εὐφραινόμενος; 55. 254. read λαλιᾷ; 23. 106. 253., πονηρίᾳ; 248. Co., ἐπὶ κακοεξίᾳ; Old Lat., *iniquitate*. Cf. *Com*. In A. V., follows as the last mem. of ver. 5 and the first of ver. 6, But he that resisteth pleasures crowneth his life. He that can rule *his* tongue shall live without strife, derived from Codd. H. 248. Co.). [10] babbling (see *Com.*). [11] Rehearse not unto another that which is told unto thee (μηδέποτε δευτερώσῃς λόγον; cf. *Com.*). [12] talk not of other men's lives (μὴ διηγοῦ; H. 248. Co. add βίους ἀλλοτρίους; Old Lat., *sensum tuum*. Fritzsche strikes out the ἐν before ἐχθρῷ, as wanting in III. X. C. H. 106. 155. 157. 248. 253. 254. 307. Co. A. V. has has in the marg., *of friend or foe*).

Vers. 9-13. — [13] A. V.: thou canst without offence (see *Com.*). [14] *them*. [15] heard and observed (Gnomic aorist, and better rendered here by the present). [16] when time cometh (ἐν καιρῷ, i. e., when he finds opportunity) he will hate (μισήσει; 248. Co., μισεῖ. I have adopted the marginal reading of A. V.) thee. [17] *If*. [18] a word (λόγον, but with the sense given, *i. e.*, a conversation, a secret). [19] And be bold (θάρσει; 248. Co., καὶ εὐθαρσὴς γίνου). [20] a word. [21] a *woman* (ἡ τίκτουσα). [22] of. [23] *As* an arrow sticketh in a man's thigh (βέλος πεπηγὸς ἐν μηρῷ σαρκός). [24] *is* a word within a fool's belly (literal, but the meaning is obviously as given above). [25] Admonish (ἔλεγξον, i. e., *examine*, *question*). [26] hath not done *it*. [27] have done *it* (εἴ τι — it is omitted by X. through a corrector, 23. 155. al. 248. Co. — ἐποίησε). [28] *it*.

14 Question thy neighbor,[1] it may be he said it not;[2]
And if he hath said it,[3] that he do it not again.[4]
15 Question[5] a friend, for many times it is a slander,
And believe not every report.[6]
16 Many a one maketh a slip and it is not matter of purpose;[7]
And who hath not sinned[8] with his tongue?
17 Question[9] thy neighbor before thou threatenest,[10]
And[11] give place to the law of the Most High.
20 All wisdom is the fear of the Lord;[12]
And in all wisdom *is* the keeping of the law.[13]
22 And a knowledge of evil[14] is not wisdom,
And[15] the counsel of sinners is not[16] prudence.
23 There is a cleverness,[17] and it is[18] an abomination;
And there is a fool wanting in wisdom.[19]
24 Better one weak in insight and God-fearing,
Than one abounding in prudence and a transgressor of the law.[20]
25 There is an exquisite cleverness,[21] and it *is*[22] unjust;
And there is one who perverteth right to get a verdict.[23]
26 Many an evil doer is bowed down in sadness,[24]
And[25] inwardly he *is* full of deceit.
27 He carrieth a long face and is half deaf;[26]
Where he is not perceived,[27] he will take thee by surprise.[28]
28 And though[29] for want of power he be hindered from sinning,
If[30] he find[31] opportunity he will do evil.
29 A man will be known by his appearance,[32]
And one that hath understanding, by the expression of his countenance.[33]
30 A man's attire, and excessive laughter,
And a man's[34] gait, shew what he is.

Vers. 14–19. — [1] A. V.: Admonish *thy* friend (Fritzsche adopts τὸν πλησίον from X. C. 23. 157. al. Old Lat. Syr. Ar.; *text. rec.*, τὸν φίλον). [2] hath not said *it*. [3] have (εἴρηκεν). [4] speak *it* not again (μὴ δευτερώσῃ). [5] Admonish. [6] tale (λόγῳ). [7] There is one that slippeth in *his* speech (ἔστιν ὀλισθαίνων; H. 106. 248. Co., ὃς οὐκ ὠλίσθησεν and add (106., ἐν) λόγῳ; Old Lat., *lingua*), but not from *his* heart (καὶ οὐκ ἀπὸ ψυχῆς). [8] is he that hath not offended. [9] Admonish. [10] *thou* threaten *him*. [11] And not being angry (H. 248. Co., γινόμενος ἀμηνιής, *i. e.*, ἄμηνις. The same authorities add what appears in A. V. — vers. 18, 19 — as: The fear of the Lord *is* the first step to be accepted *of him*, And wisdom obtaineth his love. The knowledge of the commandments of the Lord *is* the doctrine of life: And they that do *things* that please him shall receive the fruit of the tree of immortality).

Vers. 20–24. — [12] A V.: The fear of the Lord *is* all wisdom (πᾶσα σοφία, the subject; cf. *Com.*). [13] performance (ποίησις) of the law (H. 248. Co. add what appears in the A. V. as the last member of ver. 20, and as ver. 21: And the knowledge of his omnipotency. If a servant say to *his* master, I will not do as it pleaseth *thee*, Though afterward he do *it*, he angereth him that nourisheth him). [14] The (καί, omitted by H. 157. 248. 308. Co.) . . . . wickedness (πονηρίας, here, apparently, evil in general; cf. Rom. xvi. 19). [15] Neither at any time (Fritzsche strikes out ὅπου before βουλή, as wanting in III. X. C. H. 106. 155. 157. 254. 307. 308.) [16] *omits* is not. [17] wickedness (πανουργία is received by Fritzsche, with Grabe, Bretschneider, and others, from 23. 253.; *text. rec.*, πονηρία. The context seems to require it). [18] the same (αὕτη; 55. 106. 248. al. Co., αὐτῇ). [19] wisdom (cf. *Com.*). [20] He that hath small understanding, *and* feareth *God*, *is* better Than one that hath much wisdom and transgresseth the law of the most High (for παραβαίνων νόμον, 248. Co. have παραβαίνοντος νόμιμα ὑψίστου).

Vers. 25–30. — [21] A. V.: subtilty (πανουργία; cf. ver. 23). [22] the same *is*. [23] that turneth aside to make judgment appear (see *Com.* A. V. adds from 106. 248. Co., And there is a wise *man* that justifieth in judgment). [24] There is a wicked *man* that hangeth down *his head* sadly (marg., *in black; cf. Com.*). [25] But. [26] Casting down *his* countenance and making as if he heard not (cf. *Com.*). [27] known (ὅπου οὐκ ἐπεγνώσθη; 248. Co., οὗ ἐὰν ἐπιγ.). [28] do thee a mischief before thou be aware (προφθάσει σε; H. reads for this verb κακοποιήσει; 248. Co. add to the clause κακοποιῆσαι). [29] if (cf. following member). [30] *Yet* when. [31] findeth. [32] man may be known by *his* look (ἀπὸ ὁράσεως, here *general appearance*). [33] by *his* countenance, when thou meetest *him* (ἀπὸ ἀπαντήσεως προσώπου, *i. e.*, the meeting, appearance, expression of countenance). [34] *omits* a man's (ἀνθρώπου. There is ἀνδρός in the preceding line.)

Chapter XIX.

Ver. 1. Cf. Prov. xxi. 17; xxiii. 21. — Τὰ ὀλίγα seems to refer here to property, "small expenditures." — Κατὰ μικρόν = כִּמְעַט, *in a short time*, though a translation *little by little* might also be allowable.

Ver. 2. Τολμηρότερος, *most reckless*. He will give free rein to his lusts, without regard to consequences. The comparative stands, as so often, for the superlative. Cf. Winer, p. 242. Codd. C. 55. 106. 157. 248. 253. Co. have the positive; Old Lat., *nequam*.

Ver. 3. The word "moths," σῆτες (II., by the first hand, has σήπη with III. C. 155.; X., σήπες; Old Lat., *putredo*), Heb., עָשׁ, is probably used by the author in the sense of "insects." Cf. Prov. xiv. 30 in the Hebrew and the LXX. The meaning of the verse apparently is that such a person will find an early death. Grotius, however, thinks

of something else: "*Mire hoc convenit in illum morbum, qui nostro seculo vagas libidines sequitur. Sed et olim Venus nimia corpus enervatum gravibus haud dubie morbis tradidit.*"

Ver. 4. With this verse the author changes the subject, and does not refer, as some suppose, to the seductions of evil women, but to light-mindedness in general, and especially to that form of it which leads one to lay too much stress upon what he may hear said.

Ver. 5. The A. V. followed the reading πονηρίᾳ, or ἐπὶ κακοεξίᾳ (cf. *Text. Notes*) for καρδίᾳ. If, however, the best-supported text be adopted, Ὁ εὐφραινόμενος καρδίᾳ, it seems necessary to supply the direct object from the following clause, as we have done. Λαλιάν means here "babbling," but, as the context shows, has particular reference to talk concerning others, *i. e.* "gossip." — Ἐλαττονοῦται κακίᾳ, **have less evil.** Will experience little misfortune in comparison with the opposite character.

Ver. 7. **A conversation,** λόγον. What has been spoken in confidence is particularly meant. Others, without noting the context, think one's own words are intended, and that the author would admonish against garrulity. Cf. also xli. 23.

Ver. 8. Εἰ μὴ ἐστί σοι ἁμαρτία can only mean: *except when it is* (would be) *to thee a sin.* If silence would make one a participator in guilt, then the matter was quite different. Or if one's reputation or moral character was especially concerned therein, he might speak.

Ver. 13. The force of ἔλεγξον here, as in the two verses immediately following, is *speak to, question him about the matter.* So also Luther: "*Sprich deinen Nächsten darum an.*"

Ver. 20. **All wisdom.** Not the whole of wisdom, but every kind of wisdom. Cf. i. 1.

Ver. 23. **A fool** (ἄφρων) **wanting in wisdom.** Bretschneider would read ἀσοφίᾳ for σοφίᾳ, in the sense of *impiety.* And Bunsen's *Bibelwerk* translates, accordingly: "*who is free from sin;*" which would give a clearer sense, but rests on simple conjecture.

Ver. 24. Ἡττώμενος (II., by a second hand, 68. Ald., ἠλαττωμένος) ἐν συνέσει. If this form of the text is retained, the meaning would be: A man may indeed be wanting in insight, but may not be wicked like the clever person spoken of just before.

Ver. 25. Ἔστι διαστρέφων χάριν τοῦ ἐκφᾶναι κρίμα. Χάριν with τοῦ and an infinitive following would hardly have been used by the Greek translator in an adverbial sense. As a substantive it is usually found as the translation of the Hebrew חֵן, which, however, here is not to be thought of. Fritzsche conjectures that דִּין stood in the original, and that חֵן was improperly written or read for it. I have rendered accordingly. So also Bunsen's *Bibelwerk.* Other renderings are those of De Wette: "And many a one distorts the truth in order to bring to light a verdict;" Gutmann: "And many a one twists about in order that his cause may appear right;" Luther: "And can twist the matter as he will have it;" Wahl, the last clause: "in order to gain the appearance of sharpness," ἀκριβής being understood; Bretschneider, inverting the order of words: "perverting justice to show favor to others."

Ver. 26. Μελανίᾳ, **in sadness.** The word is probably a rendering of the word קְדֹרַנִּית (see Mal. iii. 14), *in mourning, mournfully.* Grotius, giving the word its meaning as found in the classics, renders: "hides himself [reading συγκεκρυφώς for συγκεκυφώς] in dark clouds."

Ver. 27. Ἑτεροκωφεῖν, **to be deaf on one side.** The word is found nowhere else. The meaning is that he acts as if he were paying no special attention, heard but little. Codd. 23. 248. 253. Co. read ἐθελοκωφῶν, *pretending deafness.*

Ver. 30. **Excessive laughter.** Lit., *laughter of the teeth,* γέλως ὀδόντων; meaning that kind of laughter in which one shows the teeth. Gaab supposes that some word has dropped out before ὀδόντων. In any case, the psychology of the author, to say the least, is not very profound.

CHAPTER XX.

1 THERE is a reproof that is not timely,[1]
And many a one is silent, and he is sensible.[2]
2 How [3] much better to reprove, than to be angry *secretly,*[4]
And he who openly confesseth [5] shall be preserved from hurt.[6]
4 *As is* the lust of an eunuch to deflower a virgin,
So *is* he that executeth judgment with violence.
5 Many a one is silent,[7] and is found wise;
And many a one [8] by much babbling becometh hateful.
6 Many a one is silent,[9] because he hath not to answer;
And many a one is silent,[10] knowing his opportunity.[11]
7 A wise man will be silent [12] till his opportunity,[13]
But the swaggerer and a fool will take no notice of an opportunity.[14]

Vers. 1–3. — [1] A. V.: comely (ὡραῖος). [2] Again (καί), some man holdeth his tongue .... *is* wise (φρόνιμος). [3] It is (106. 248. Co. add ἐστι to ὡς καλόν). [4] secretly (H. 106. 248. Co. add κρυπτῶς after θυμοῦσθαι. It is implied in the context, and I have left it in italics. Luther: *heimlich Hass tragen*). [5] that confesseth his fault (ὁ ἀνθομολογούμενος; Bunsen's *Bibelwerk, speaks it out,* which agrees well with the context, but does not so well render the text). [6] hurt (after this verse the Old Lat. has an addition appearing in the A. V. as ver. 3: How good *is it,* when *thou* art reproved, to shew repentance! For so shalt thou escape wilful sin. Codd. H. 248., with Co., insert it after ver. 3).

Vers. 4–7. — [7] A. V.: There is one that keepeth silence. [8] *another* (same construction as in the preceding member). [9] Some man holdeth his tongue. [10] And some keepeth silence. [11] *his* time (καιρόν, *i. e.,* the right time, opportunity). [12] hold his tongue. [13] *he see* opportunity (ἕως καιροῦ). [14] a babbler (ὁ λαπιστής; σαλπιστής, H. 157. 296. 308.) regard no time (ὑπερβήσεται καιρόν).

8 He that useth many words shall be abhorred,
And he that abuseth his privilege,[1] be hated.
9 Many a man hath good fortune in ill fortune,[2]
And there is a gain *that turneth* to loss.
10 There is a gift that shall not profit thee,
And there is a gift whose recompense *is* double.
11 There is an abasement because of glory,
And there is one who[3] lifteth up *his* head from a low estate.
12 Many a one[4] buyeth much for a little,
And repayeth it sevenfold.
13 The[5] wise *man* by *his* words[6] maketh himself beloved,
But the pleasant conceits[7] of fools shall be poured away.[8]
14 The gift of a fool shall not profit[9] thee,
For he looketh to receive many *things* for one.
15 He giveth little, and upbraideth much,
And[10] he openeth his mouth like a crier;
To day he lendeth, and to morrow will he ask *it* again:
Such a man is hateful.[11]
16 A[12] fool saith, I have not a friend,[13]
And[14] *I* have no thank for my[15] good *deeds;*
They[16] that eat my bread are evil-tongued:[17]
17 How oft, and of how many shall he be laughed at![18]
18 Better slip upon a pavement than with[19] the tongue;
So the fall of the wicked shall come speedily.
19 A disagreeable man, an untimely speech:[20]
It will always be in the mouth of the uninstructed.[21]
20 A proverb from a fool's mouth will be rejected,[22]
For he will not speak it in its[23] season.
21 Many a one[24] is hindered from sinning through want,
And in his[25] rest, he will have no remorse.[26]
22 Many a one[27] destroyeth himself[28] through bashfulness,
And by accepting of persons[29] overthroweth himself.
23 Many a one out of bashfulness maketh promises to a[30] friend,
And maketh him an[31] enemy for nothing.
24 A lie *is* a foul blot on[32] a man,
It[33] is continually in the mouth of the uninstructed.[34]
25 A thief *is* better than he that is[35] accustomed to lie,
But both shall inherit destruction.[36]
26 The disposition[37] of a liar *is* dishonorable,
And his shame *is* ever with him.
27 He that is wise in words shall promote himself,[38]

Vers. 8-16. — [1] A. V.: taketh to himself authority therein (ὁ ἐνεξουσιαζόμενος = *to use*, or *abuse*, *one's power*) shall. [2] There is a sinner (H. 106. 248. Co. Old Lat. read ἁμαρτωλῷ after ἀνδρί) that hath good success (εὐοδία; 248. Co., εὐδοκία) in evil *things* (the next member shows plainly what is here meant). [3] is that (ἔστιν ὃς). [4] There is that. [5] A. [6] words (Fritzsche adopts λόγοις from III. X. 23. 55. al. Co. for λόγῳ of the *text. rec.*). [7] graces (χάριτες. I adopt the rendering of the margin). [8] poured out (ἐκχυθήσονται. The meaning is, as the margin suggests, that they are *spilled*, *lost*). [9] do thee no good (I have rendered to correspond with the rendering of the same word at ver. 10) when thou hast it (H. 106. 248. Co. add λαβόντι, and further what appears in the A. V. as: Neither yet of the envious for his necessity). [10] *omits* And. [11] one *is* to be hated of God and man (so 106. 248. Co.).

Vers. 16-20. — [12] A. V.: The. [13] no friends. [14] *omits* And (as 248. Co.). [15] *all* my. [16] And they. [17] speak evil *of me* (φαῦλοι γλώσσῃ). [18] to scorn (H. 106. 248. Co. Old Lat. have an addition appearing in the A. V. as the last two members of ver. 17: For he knoweth not aright what it is to have; And it is all one unto him as if he had *it* not). [19] To slip upon . . . . *is* better than *to slip* with. [20] An unseasonable tale (ἄνθρωπος ἄχαρις, μῦθος ἄκαιρος. A. V. has in the margin, Or, *An unpleasant fellow; cf. Com.*). [21] Will always . . . . unwise (ἀπαιδεύτων). [22] A wise sentence (παραβολή) shall be rejected *when it cometh* out of a fool's mouth). [23] due (αὐτῆς).

Vers. 21-26. — [24] A. V.: There is that. [25] when he taketh. [26] shall not be troubled (κατανυγήσεται. Stings of conscience are meant). [27] There is that. [28] his own soul (τὴν ψυχὴν αὐτοῦ). [29] accepting of persons (ἀπὸ ἄφρονος προσώπου. For ἄφρονος, 248. Co. have λήψεως. Fritzsche justly suspects a failure on the part of our translator, and suggests that he probably read מֵבִישׁ for מִבֹּשֶׁת before פָּנִים). [30] There is that for . . . . promiseth to *his*. [31] *his*. [32] in. [33] Yet it (δέ is found in 106. 248. Co.). [34] untaught. [35] *a man* that is. [36] they both shall have destruction to heritage. [37] disposition (ἦθος; also *moral nature*, *character*).

Vers. 27-32. — [38] A.V.: A wise *man* shall promote himself *to honour* with *his* words (ἐν λόγοις to be joined, obviously,

And a prudent man will please the great.[1]
28 He that tilleth the earth shall heap high his sheaves;[2]
And he that pleaseth great men shall make atonement for unrighteousness.[3]
29 Presents and gifts blind the eyes of the wise,
And as a muzzle on the mouth turn they away reproofs.[4]
30 Wisdom that is hid, and treasure out of sight:[5]
What profit is there in either?[6]
31 Better a man that[7] hideth his folly,
Than a man that hideth his wisdom.[8]

to σοφός, which they follow. The heading of this section in II. III. X. al. is λόγοι παραβολῶν; A. V.: "Proverbs"). [1] he that hath understanding will please great men. [2] his (αὐτοῦ, 248. Co.) land shall increase his heap (ἀνυψώσει θημωνίαν αὐτοῦ). [3] get pardon for iniquity (ἐξιλάσεται ἀδικίαν). [4] stop up *his* mouth (marg., *as a muzzle in the mouth*) that he cannot reprove (ἀποτρέπει ἐλεγμούς). [5] *that is* hoarded up (ἀφανής). [6] *is* in *them* both (ἐν ἀμφοτέροις. Not both together, but either one of both). [7] *is* he (ἄνθρωπος) that. [8] wisdom (248. Co. have an addition appearing in the A. V. as ver. 32: Necessary patience in seeking the Lord *is* better Than he that leadeth his life without a guide).

Chapter XX.

Ver. 4. **The lust of a eunuch.** Obviously, a proper eunuch cannot be meant. The meaning is that the one thing would be as much out of place and naturally as unexpected as the other. Most commentators think the verse does not belong here. But ὁ ποιῶν κρίματα need not refer especially to a judge, but to any one in general who pronounces judgments. In this sense it might refer to the consequences of an indignation that is kept shut up in the bosom and does not vent itself in timely and moderate reproof.

Ver. 6. **Knowing his opportunity, εἰδὼς καιρόν.** He has respect to fitness of time. Cf. the use of יָדַע in the Hebrew.

Ver. 8. **Abuseth his privilege, ἐνεξουσιαζόμενος.** He assumes the right to speak much, as though his information were greater or his words more acceptable than those of others.

Ver. 9. **Good fortune in ill fortune, εὐοδία ἐν κακοῖς.** The sense appears to be that there is often good fortune growing out of apparent misfortune. That which seems to be a misfortune often proves to be a great blessing.

Ver. 12. **Repayeth it sevenfold.** A man thinks he has made a good bargain, but finds that by getting a poor article he has been badly cheated. He might better have paid seven times as much for what would have proved satisfactory. Others translate: "Many a one buys much for little, And many a one must pay seven times for a thing."

Ver. 14. **For he looketh to receive many things for one.** Lit., *For his eyes are many instead of one*. He expects more in return than he gives. Luther paraphrases: "He gives with one eye, and with seven he watches to see what he will get for it."

Ver. 15. **Openeth his mouth.** To reproach, make demands.—**Like a crier, ὡς κῆρυξ.** An important personage in ancient times.

Ver. 16. **Eat my bread.** Cf. Ps. xli. 9.

Ver. 18. **Ἔδαφος**, (1) the *bottom, foundation* of anything; (2) in later usage, the *ground-floor* of a house. Cf. Herod., viii. 137.

Ver. 19. **A disagreeable** (lit., *thankless, graceless*) **man, ἄνθρωπος ἄχαρις.** The Old Latin transfers the word, *acharis*. The A. V. seems to have regarded these words as a title to the section, as did Camerarius, Drusius, and Gaab.

Ver. 21. **Through want.** This may be meant as an example of what is spoken of in verse 9 of apparent adversity as resulting in good. Still the question might be asked: How much better, in reality, is the man who does not sin because he has no opportunity, than one who sins? Do circumstances, then, make the man? They serve simply to develop and prove him. Cf. Deut. viii. 2.

Ver. 22. **By accepting of persons, ἀπὸ ἄφρονος προσώπου.** Gaab would change the order of the words, and, taking ἄφρονος as genitive neuter, render: "on account of the foolishness of a person," *i.e.* his own or another's. Linde and De Wette translate: "And for the sake of a fool lose it," *i.e.*, his life. Cf. *Text. Notes.*

Ver. 23. He promises on account of diffidence what he cannot perform, and so makes an enemy by not keeping his word.

Ver. 28. **Heap high his sheaves.** The point of the comparison is in the fact that both classes of persons have used means calculated to produce the desired results.

Ver. 29. **The wise.** Their wisdom is not yet perfect, since it allows them to accept of bribes. Cf. Deut. xvi. 19.

Chapter XXI.

1 *My* son, hast thou sinned? do so[1] no more,
And[2] ask pardon[3] for thy former *sins*.
2 Flee from sin as from before[4] a serpent;

Vers 1, 2.—[1] A. V.: do so (προσθῇς, i. e., add to). [2] But. [3] pardon (see *Com.* Before δεήθητι, H. adds ὀλοσχερῶς ἐπιστρέψας, and Old Lat. *ut tibi dimittantur* after it). [4] the face of (ἀπὸ προσώπου. It is often redundant, like פָּנִים in Heb.).

For if thou comest near,[1] it will bite[2] thee;
The teeth thereof are[3] the teeth of a lion,
They take away men's lives.[4]

3 Every transgression[5] *is* as a two-edged sword,
For its wound there is no healing.[6]

4 To terrify and use violence[7] will waste riches,
Thus the house of a proud man[8] shall be made desolate.

5 A prayer out of a poor *man's* mouth *reacheth* to His ears,[9]
And His judgment cometh speedily.

6 He that hateth reproof is on the path of a sinner;[10]
And[11] he that feareth the Lord will repent from his heart.

7 The eloquent man[12] *is* known far and near;[13]
But the[14] man of understanding[15] knoweth when he slippeth.

8 He that buildeth his house with other men's money
Is like one that gathereth his stones for winter.[16]

9 An assembly of transgressors is tow collected[17] together;
And the end of them, a flame of fire.[18]

10 The way of sinners is paved[19] with stones,
And[20] at the end thereof *is* the pit of Hades.[21]

11 He that keepeth the law[22] getteth the mastery of his mind;[23]
And the perfection[24] of the fear of the Lord *is* wisdom.

12 He that is not clever[25] will not be taught;
But there is a cleverness[26] which increaseth[27] bitterness.

13 The knowledge of a wise man will increase[28] like a flood;
And his insight[29] like a living fountain.[30]

14 The inner parts of a fool *are* like a vessel broken in pieces,[31]
And he will not gain any knowledge.[32]

15 If an intelligent[33] man hear a wise word,
He will commend it, and add unto it;
The gross man heareth, and[34] it displeaseth him,
And he casteth it behind his back.

16 The talking[35] of a fool *is* like a burden on a journey;[36]
But grace shall be found on[37] the lips of a sagacious man.[38]

17 The mouth of a prudent man[39] will be sought after in the congregation,
And men will[40] ponder his words in *their* heart.

18 Like a house destroyed,[41] so *is* wisdom to a fool;
And the knowledge of a stupid man, unintelligible words.[42]

Vers. 2, 3. — [1] A. V.: *too* near (προσέλθῃς) it (106. 248. Co. add αὐτῇ; Old Lat., *ad illa*). [2] bite (δήξεται, *bite*, or *sting*. I retain the former, on account of the context. Cod. H. 248 al. Co. Old Lat., δέξεται). [3] *are* as. [4] Slaying the souls of men (ἀναιροῦντες ψυχὰς ἀνθρώπων. No more is meant than that they take away life. Cf. Wisd. i. 11). [5] All iniquity (πᾶσα ἀνομία). [6] The wounds whereof cannot *be* healed (τῇ πληγῇ αὐτῆς οὐκ ἔστιν ἴασις).

Vers. 4–8. — [7] A. V.: To terrify and do wrong (cf. *Com.*). [8] proud *men* (III. 106. 155. 157. 248. Co., the plur. As will have been noticed, every opportunity is taken, *i. e.*, when other changes are made in the immediate context, to do away with the many instances of an unnecessary use of italics in the A. V.). [9] the ears *of God* (ἕως ὠτίων αὐτοῦ. Cf. *Com.*). [10] To be reproved (ἐλεγμόν) *is* in the way of sinners (cf. *Com.*). [11] But. [12] An eloquent man (lit., He who is mighty with the tongue; cf. *Com.*). [13] far and near (μακρόθεν, *from afar*, but the sense given in the A. V. is also allowable). [14] a. [15] understanding (νοήμων, *a thinking man*). [16] gathereth himself stones (*text. rec.*, αὐτοῦ τοὺς λίθους; III. X. 55. 155. 157. al. the same, except in placing the pronoun at the end; 248. Co., ἑαυτῷ λίθους) for the tomb of his burial (εἰς χειμῶνα; εἰς λειμῶνα, 308.; εἰς χῶμα ταφῆς αὐτοῦ, 106. 248. Co. Cf. *Com.*).

Vers. 9–13. — [17] A. V.: The congregation of the wicked *is like* tow wrapped (συνηγμένον). [18] *is* a . . . . fire to destroy *them* (so 106. 248. Co.). [19] *is* made plain (lit., *smooth*, ὡμαλισμένη). [20] But. [21] hell. [22] law of the Lord (so 106. 248. Co.). [23] the understanding thereof (see *Com.*). [24] perfection (συντέλεια, rendered *end*, in ver. 10. It means here *the final outcome*, *acme*, *perfecting*, *bloom*). [25] wise (marg., *witty*; Gr., πανοῦργος). [26] wisdom (marg., *subtilty*. Fritzsche adopts δέ after ἔστι from III. X. C. H. 106. 155. al. Old Lat.; *text. rec.* omits). [27] multiplieth. [28] *man* shall abound (the same word rendered *multiplieth* in the preceding verse). [29] counsel (βουλή, but *counsel* is too indefinite a meaning for this place) *is*. [30] a pure fountain (248. Co. add ἁγνή after πηγή) of life (Hebraism for *living fountain*).

Vers. 14–18. — [31] A. V.: broken vessel (ἀγγεῖον συντετριμμένον). [32] hold no (οὐ κρατήσει; H. 106. 248. Co. add ἐν ζωῇ αὐτοῦ) k. as long as he liveth. [33] a skilful (a proper rendering for ἐπιστήμων, but not suitable for the context here). [34] *But* as soon as one of no understanding (ὁ σπαταλῶν; 106. 248. Co., αὐτὸν ἀσύνετος. Cf. *Com.*) heareth *it*. [35] talking (ἐξήγησις = a *statement*, *narrative*, *explanation*. Our word exegesis is derived from it). [36] in the way (cf. *Com.*). [37] in (ἐπί). [38] the wise (συνετοῦ). [39] They inquire at the mouth of the wise *man* (στόμα φρονίμου standing at the beginning of line, clearly the subject). [40] they shall (διανοηθήσονται received by Fritzsche from III. X. C. 23. 155. al. Old Lat.; *text. rec.*, the sing.). [41] As *is* . . . . that is (no article, and these words burden the sentence) destroyed. [42] the unwise (ἀσυνέτου = the opposite of a sagacious man) *is as* talk without sense (marg., the usual meaning, *not to be inquired after*, Gr., ἀδιεξέταστοι λόγοι).

19 Instruction to a stupid man [1] *is as* fetters on the feet,
And like manacles on the right hand.
20 A fool lifteth up his voice in [2] laughter,
But a clever man [3] doth scarce smile a little.
21 Instruction to a sensible man is as [4] an ornament of gold,
And like a bracelet upon his right arm.
22 A foolish man's foot *is* soon in a [5] house;
But a man of experience hesitateth before the front walls.[6]
23 A fool will peep in at the door into the house; [7]
But a man [8] well nurtured will stand without.
24 It is rudeness in [9] a man to hearken at a [10] door;
But the prudent man [11] will be grieved at the disgrace.[12]
25 The lips of the proud are heavy with cursing; [13]
But the words of the prudent [14] are weighed in a [15] balance.
26 In the mouth of fools is their heart; [16]
But the heart of the wise is their mouth.[17]
27 When an ungodly man [18] curseth Satan,
He curseth his own soul.
28 The [19] whisperer defileth his own soul,
And is hated where he sojourneth.[20]

Vers. 19-25. — [1] A. V.: Doctrine unto fools (ἀνοήτου παιδεία. Fritzsche receives the former word from X. 55. 106. 155. 157. 254. 296.: *text. rec.*, ἀνοήτοις). [2] with (ἐν). [3] wise *man*. [4] Learning (παιδεία, *instruction*, *cultivation*, as in ver. 19) *is* unto a wise *man as* (ὡς is found in the Gr.). [5] *his neighbours* (should be left more general, *any house*). [6] is ashamed of him (αἰσχυνθήσεται ἀπὸ προσώπου; 248. Co. add ἀπ' αὐτοῦ. Cf. *Com.*). [7] peep in at the door into the house (ἀπὸ θύρας παρακύπτει, i. e., he goes crouching along, like a spaniel, from the door, εἰς οἰκίαν. Others render, *looks through the door into the house*. Bunsen's *Bibelwerk*). [8] he that is (ἀνήρ). [9] *It is* the rudeness of (ἀπαιδευσία ἀνθρώπου). [10] the. [11] a wise *man*. [12] with disgrace (ἀτίμιαν, with III. X. C. 23. 55. al.; *text. rec.*, ἀτιμίᾳ). [13] talkers will be telling such *things* as pertain not to them (χείλη ἀλλοτρίων — see *Com.* — ἐν τούτοις βαρυνθήσεται; 248. Co., χείλη πολυλάλων τὰ οὐκ αὐτῶν διηγήσεται). [14] such as have understanding. [15] the.

Vers. 26-28. — [16] A. V.: The heart of fools *is* in their mouth (αὐτῶν limits καρδία). [17] mouth of the wise *is* in their heart (καρδία δὲ σοφῶν — 248. Co. Old Lat., ἐν δὲ καρδίᾳ σοφῶν — στόμα αὐτῶν; H. 106. 248. Co., τὸ στόμα αὐτῶν). [18] the ungodly. [19] A. [20] wheresoever he dwelleth (ἐν παροικήσει, *in the place of his sojourn*, i. e., by those around him).

Chapter XXI.

Ver. 1. Lit., *Entreat* (δεήθητι) *for thy former ones*, namely, ask forgiveness. Grotius remarks: "*Utramque partem pœnitentiæ bene expressit.*" Cf. xvii. 19-24.

Ver. 3. **A two-edged sword.** A sword sharp on both edges, and hence very dangerous. Cf. Judg. iii. 16; Ps. cxlix. 6; Prov. v. 4.

Ver. 4. **To terrify and use violence, καταπληγμὸς καὶ ὕβρις.** Bunsen's *Bibelwerk* translates: *Misfortune and wantonness*. The first word is found only here. The Old Latin has for it *objurgatio*, but according to another recension (S. Ger. 15), *cataplectatio*, thus transferring the word instead of translating it. Grotius renders by *territio*, and De Wette by *Gewaltthätigkeit*, *violence*. The English translators seem to have got the true meaning, *intimidation*, since its rendering must be influenced somewhat by the following ὕβρις, which is the actual carrying out of the idea expressed by the preceding word.

Ver. 5. **To His ears,** namely, the ears of God. Others (Fritzsche, Bunsen's *Bibelwerk*), the ears of the rich man, not to his heart; which seems to us forced, and not so well to suit the context.

Ver. 6. **On the path, ἐν ἴχνει.** *On the track*, in *the footsteps*.

Ver. 7. Ὁ δυνατὸς ἐν γλώσσῃ might be taken either in a good or bad sense. The antithesis is, however, better marked with the second clause of the verse, if they are understood in a good sense, as by the A. V. It is better to be a man of understanding than to be eloquent; since the former knows how to judge of a speech, and can tell when errors are committed. — Γνωστός is generally used in the later Greek, in a passive signification, *known*; in Plato, always in the sense of *capable of being known*. In the latter sense it seems also to be used in the present case, and is almost the only instance in Biblical Greek where it is so used. Cf., however, Acts iv. 16, and Rom. i. 19 (?).

Ver. 8. **Other men's money,** *i. e.*, money unjustly acquired. — **Gathereth his stones for winter.** The idea is, he does what is foolish and useless. It is not stones that are wanted, but wood. The common reading, αὑτοῦ τοὺς λίθους εἰς χειμῶνα, is undoubtedly right, the others having arisen from a failure to understand the meaning.

Ver. 11. Κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ. Fritzsche would render: *gets the power over* (rules) *his mind*, i. e., *becomes wise*. The context favors this rendering. Others make αὐτοῦ refer to the law, *attains to its understanding*. Bunsen's *Bibelwerk* and others.

Ver. 12. **Increaseth bitterness.** There are also clever rascals. Cf. also Eccles. i. 18.

Ver. 13. Cf. Ps. xxxvi. 9; Prov. x. 11, xiii. 14, xiv. 27, xvi. 22.

Ver. 15. **The gross man, ὁ σπαταλῶν.** Lit., *the glutton*. But the comparison is between a man of intelligence and practical wisdom and one who is ruled simply by his lower appetites. The reading of 106. 248. Co. (see *Text. Notes*) showed an appreciation of what the context demanded in this instance.

Ver. 16. Burden on a journey (ἐν ὁδῷ). Cf. Matt. xxiii. 4; Gal. vi. 5.

Ver. 18. The point of the comparison is in the fact that neither can be used.

Ver. 22. Ἀπὸ προσώπου. The word προσώπου refers to that part of the house which is first seen by one who is entering, *i. e.*, the outer front wall, or perhaps the inner walls of the porch, entry. Van Lennep (*Bible Lands*, p. 427) says of the Eastern house: "The most important spot is the room where alone male strangers are admitted, and called *par excellence* the *liwan*, or raised platform. It is situated directly opposite the door of entrance, with the court intervening, and is still more suggestive of a tent than the other apartments, being entirely open in front. Its furniture consists of a divan arranged upon three sides of a raised platform, while in front of the latter the eye is sometimes refreshed by a basin of water or a jetting fountain."

Ver. 25. The usual text of this verse (χείλη ἀλλοτρίων ἐν τούτοις βαρυνθήσεται) makes no sense, and is doubtless corrupt. Fritzsche's supposition that זָרִים stood in the original Hebrew, while the Greek (ἀλλοτρίων) is a translation of זָרִים, is probable, and I have translated accordingly. The further words ἐν τούτοις seem to be a translation of בְּאֵלֶּה (instead of בְּאֵלֶּה). So Hitzig, Fritzsche, Bunsen's *Bibelwerk*. — In a balance; *i. e.*, they are carefully considered by others, or by themselves, before they are uttered.

Ver. 26. Is their mouth. They speak only what they have duly pondered.

Ver. 27. Satan, τὸν σατανᾶν. It is not so certain that the prince of evil is here meant. He is at least nowhere else alluded to by our author, nor in any other of the Old Testament Apocryphal books, excepting Wisdom (ii. 24), where διάβολος is identified with the serpent of Paradise. Smith's *Bible Dictionary* (iii. 1145), however, was hardly justified in saying that there is but one passage in the Apocryphal books where Satan is mentioned. Cf. article *Teufel* in Herzog's *Real-Encyk.* In any case, the writer represents that a wicked man, instead of cursing Satan, the enemy, as the author of his misfortune, might better think of himself.

Chapter XXII.

1 A SLOTHFUL *man* is like [1] a filthy stone,
And every one will hiss over [2] his disgrace.
2 A slothful *man* is like [3] the filth of a dunghill,
Every *man* that takes it up will shake *his* hand.
3 A father's shame is in begetting an undisciplined son,[4]
And *such* a [5] daughter is born to his [6] loss.
4 A prudent [7] daughter will get herself a husband,[8]
But she that acteth shamefully is a grief to her father.[9]
5 The over-bold disgraceth father and [10] husband,
And both will despise her.[11]
6 Instruction [12] out of season *is as* music in mourning;
But stripes and discipline are wisdom at all times.[13]
7 He who [14] teacheth a fool *is as* one that glueth a potsherd together;
He [15] waketh one from a sound sleep.
8 He that discourseth [16] to a fool discourseth [17] ~~to~~ one in a slumber,
And at the end, he will say, What is it? [18]
11 Weep over [19] the dead, for light failed; [20]
And weep over a [21] fool, for understanding failed.[22]

Vers. 1-8. — [1] A. V.: is compared to (συνεβλήθη, *is thrown together with;* here, for the sake of comparison). [2] *him.* out to (ἐκσυριεῖ means *will kiss out*, but, as followed by ἐπί here, doubtless stands for the Heb. יִשְׁרֹק, followed by צַל. The same verb, followed by לְ, meant *to whistle for*). [3] compared to. [4] An evil nurtured son *is* the dishonour of his father that begat him (Αἰσχύνη πατρὸς ἐν γεννήσει ἀπαιδεύτου). [5] a *foolish.* [6] *his* (the context requires it).

Vers. 4-6. — [7] A. V.: wise (φρονίμη). [8] shall bring an inheritance to her husband (marg., *shall be the heir of her husband.* Cf. *Com.*). [9] But (καί) . . . . she that liveth dishonestly (καταισχύνουσα) *is* her father's heaviness. [10] She *that is* bold (ἡ θρασεῖα) dishonoureth *both her* father and *her.* [11] But they both shall despise her. (Bunsen's *Bibelwerk.* "But more than both shall she *herself* be despised," which seems to suit neither the context nor the Greek as well as the other. Gr., καὶ ὑπὸ ἀμφοτέρων ἀτιμασθήσεται). [12] A tale (see *Com.*). [13] But (Fritzsche receives δέ from III. X. C. 55. 106. 155. al.; *text. rec.*, with II., omits) stripes and correction of wisdom (Fritzsche receives σοφία from X. Old Lat.; *text. rec.*, II., and most Codd., σοφίας. Cf. *Com.*) *are* never out of time (ἐν παντὶ καιρῷ; 106. 248. Co. omit παντί).

Vers. 7-10. — [14] A. V.: Whoso. [15] *And as* he that. [16] telleth a tale (see ver. 6). [17] speaketh (same word). [18] When *he* hath told *his* tale, he will say, What is the matter. A. V. (vers. 9, 10) adds what appears in H. 106. 248. Co. immediately after ver. 6: If children live honestly, and have wherewithal, They shall cover the baseness of their parents. *But* children, being haughty, through disdain and want of nurture, Do stain the nobility of their kindred.

Vers. 11-15. — [19] A. V.: for (ἐπί). [20] he hath lost the light (ἐξέλιπε γὰρ φῶς. In the original there probably stood אורך, which should have been rendered by φῶς αὐτοῦ). [21] for the. [22] he wanteth understanding (ἐξέλιπε γὰρ

Weep softly over[1] the dead, for he went to his rest;[2]
But the life of the fool *is* worse than death.

12 Seven days *do men* mourn for *him that is* dead,
But for a fool and an ungodly *man*, all the days of his life.

13 Talk not much with a fool,
And go not to him that hath no understanding;
Beware of him, lest thou have trouble,
And thou shalt not be defiled with his slaver.[3]
Turn away[4] from him, and thou shalt find rest,
And not be made sorry through his folly.[5]

14 What is heavier than lead?[6]
And what *other* name has it than[7] fool?

15 Sand, and salt, and a mass of iron, *is* easier to bear[8]
Than a man without understanding.

16 A wooden crossbeam bound into a building will not be loosened by an earthquake;[9]
So a heart established in a well considered purpose will not tremble at the crisis.[10]

17 A heart settled upon an intelligent purpose,
Is as the plaster ornament of a polished wall.[11]

18 Pales set on a high place will not[12] stand against the wind,
So a fearful heart *based* on a fool's purpose will not[13] stand against any alarm.[14]

19 He that pricketh the eye will make tears to fall;
And he that pricketh the heart maketh *it* to shew sensitiveness.[15]

20 He who[16] casteth a stone at the birds frayeth them away,
And he that upbraideth *his* friend breaketh friendship.

21 Though thou drewest a sword against thy friend, despair[17] not,
For there may be a turning back.[18]

22 Though[19] thou hast opened thy mouth against thy friend, fear not,
For there may be a reconciliation.
Except for[20] upbraiding, and[21] pride, and[21] disclosing of secrets, and[21] a treacherous wound:
For[22] these *things* every friend will depart.

23 Gain credit with thy[23] neighbor in *his* poverty,
That thou mayest rejoice[24] in his prosperity;
Abide steadfast unto him in the time of *his* affliction,
That thou mayest be heir with *him* in his heritage.[25]

24 Before a fire, smoke of the furnace and vapor,[26]
So reviling before blood.

25 I will not be ashamed to protect a friend,
And I will not[27] hide myself from him.

26 And if evil[28] happen unto me by him,
Every one that heareth *it* will beware of him.

σύνεσις; II., by the first hand, III. X. C. 23. 155. 296. Ald., which is quite an array of authorities, read *σύνεσιν*; but the verb is perhaps better rendered intransitively here, as in the preceding line). [1] Make little (*ἥδιον*) weeping for. [2] is at rest (*ἀνεπαύσατο*). [3] never .... fooleries (marg., when he shakes off *his* filth). [4] Depart (*ἔκκλινον*). [5] never be disquieted (*οὐ μὴ ἀκηδιάσῃς* = (1) *be without care*, (2) *be cast down, sad*) with madness (*ἐν τῇ ἀπονοίᾳ αὐτοῦ*. Cod. 23. omits *αὐτοῦ*.) [6] lead (Fritzsche receives *μόλιβον* — poet. for *μόλυβδον* — from III. X. C. 23. 157. It is also the reading of II. The later form was *μόλυβος*, which is the reading — in acc. — of 55. 248. 253. 254. 296. 308. Co.). [7] *is* the name thereof but (*τί αὐτῷ ὄνομα ἀλλ' ἤ*). [8] easier (*εὔκοπον*, *μᾶλλον* being understood. Codd. 106. 248. al. Co. have the comparative).

Vers. 16-19. — [9] A. V.: *As* timber girt and bound together in .... cannot be loosed with shaking (*ἐν συσσεισμῷ*). [10] the heart that is established by advised counsel (*ἐπὶ διανοήματος βουλῆς*) shall fear at no time (*ἐν* — H. 106. 248. Co. add *παντί* — *καιρῷ* — 248. Co. add *φόβῳ* — *οὐ δειλιάσει*). [11] a thought of understanding (*ἐπὶ διανοίᾳ* — *διανοίας*, *text. rec.* and II. — *συνέσεως*) *Is* as a fair plaistering (*κόσμος ψαμμωτός*) on the wall (*ἐπὶ τοίχου*, 23. 248. Co.) of a gallery (marg., *of a polished wall*). [12] never (*οὐ μή*). [13] in the imagination of a fool (cf. *Com.*) cannot. [14] fear. [15] *her* knowledge (*αἴσθησις* = *a sensation*, here naturally, of pain).

Vers. 20-26. — [16] A. V.: Whoso. [17] at thy .... *yet* despair. [18] returning *to favour*. [19] If. [20] *for* (*πλήν*, with the gen.). [21] or (*καί*, in each instance). [22] For, for (*γάρ* inserted by H. Co.). [23] Be faithful to *thy* (*Πίστιν κτῆσαι*; cf. *Com.*). [24] rejoice (Fritzsche receives *εὐφρανθῇς* from III. — which adds *σύ* — X. 23. 55. 106. al. Old Lat.; *text. rec.*, *ὁμοῦ πλησθῇς*). [25] trouble .... heritage (106. 248. Co. add as the A. V., as the last part of ver. 23: For a mean estate *is* not always to be contemned: Nor the rich that is foolish to be had in admiration). [26] *As* the vapour and smoke of a furnace *goeth* before the fire. [27] defend a .... Neither will I. [28] *any* evil.

27 O that One would set a watch upon[1] my mouth,
And a fitting seal[2] upon my lips,
That I fall not by it,[3]
And[4] my tongue destroy me not.

Ver. 27. — [1] A. V.: Who shall set a watch before. [2] seal of wisdom (*σφραγῖδα πανοῦργον*; cf. *Com.*). [3] not suddenly (106. 248. Co. add *αἰφνιδίως* after *ἀπ' αὐτῆς*) by them (so 23.). [4] And *that*.

Chapter XXII.

Ver. 1. **A filthy stone.** One that had been used for filthy purposes. The point of comparison is not in the worthlessness of the stone, but in the fact that to touch it would be pollution. The following verse contains the same general idea.

Ver. 3. **In begetting,** i. e., *in having begotten, being the father of.* The connection of thought is obvious. Such slothfulness as had been just spoken of was the result of bad training, or rather of the lack of proper training.

Ver. 4. The last assertion of verse 3 is now more fully supported and illustrated. Grotius and Arnald, with our English version, improperly construed *κληρονομήσει* like the Hiphil in Hebrew. It is literally: "will come into possession" of her husband. She would get a suitable husband.

Ver. 5. **The over-bold.** Grotius: "*Quæ omnia audet facere, quæ famam non veretur.*" She is one who does not care for her reputation. Cf., Prov. ix. 13; xiii. 16.

Ver. 6. *Διήγησις* means a *narrative* (see vi. 35, ix. 15; 2 Macc. ii. 32, vi. 17); but here, as the connection shows, is used in the sense of *discourse* or *instruction.* The sense of the latter clause is much the same, whether we read *σοφία* or *σοφίας.* In the latter case it would mean, "is the part of wisdom."

Ver. 7. **A potsherd,** *ὄστρακον.* The word is used collectively for fragments of an earthen vessel. — **Waketh one** (*ἐξεγείρων*; 248. Co., *καὶ ἐξεγείρει*), *i. e.*, he has to do with one who will feel no interest in what he has to present.

Ver. 11. **Worse than death.** The thought is, that while his life is a life of sin, when he is dead he will cease to do harm.

Ver. 12. **Seven days.** Cf. Judith xvi. 24, and Van Lennep, *Bible Lands*, p. 578 ff.

Ver. 13. *Ἐντιναγμῷ.* This word is found nowhere else. It is derived from *ἐντινάσσειν*, with the meaning *to shake in* or *into;* and by the Hellenists, *to cast away.* Grotius translates by *projectio, ejaculatio* (*sputi* being understood) = *verba probrosa.* We have rendered with Fritzsche and Bunsen's *Bibelwerk* by *slaver*, which of course is figuratively used for low and foolish words.

Ver. 14. **What is heavier** (*βαρυνθήσεται*). It is used in the second clause in the sense of *burdensome*, i. e., has in this verse both a literal and a figurative meaning.

Ver. 16. The word *ἱμάντωσις*, which meant *a binding with thongs*, was also used (LXX.) for a piece of timber used for binding a building together, and doubtless a cross-beam or brace is here meant. Houses so constructed, as is well known, are better able to withstand the shock of earthquakes than those built simply of stone or brick. On earthquakes in the East, cf. Van Lennep, *Bible Lands*, p. 577. — **Tremble at the crisis,** *ἐν καιρῷ.* *At the nick of time,* namely, when the stress comes.

Ver. 17. *Ἐπὶ διανοίᾳ συνέσεως.* It is not very easy to express the meaning of these words in English. The A. V. has transferred the Hebraism, but without giving a clear sense. The words mean much the same as what we express by "intelligent principles," *i. e.*, principles of action that are founded on observation, knowledge, and right reason.

Ver. 18. **Pales** (*χάρακες*; *χάλικες*, *small stones*, III. C. H. 55. al.). Not probably sticks set for the support of vines, the *κάμαξ* of Homer, but *pales* used for fortification. — **On a fool's purpose,** *ἐπὶ διανοήματος μωροῦ*, etc. Others translate: "*So the timid heart of the fool holds out in his resolution against no fear.* But, if that were the meaning, we might have expected to find a different arrangement of the words in the sentence.

Ver. 19. **Pricketh,** *νύσσων.* The rubbing, exciting of the eyes seems to be referred to, as the figurative meaning of the word in the next member shows. Cf. Prov. xxx. 33, for a similar comparison.

Ver. 21. **Ἐπάνοδος, a turning back.** A total change in one's feelings were possible.

Ver. 22. **Treacherous wound,** *πληγῆς δολίας.* Wounds which are given by the tongue through a betrayal of confidence seem to be meant.

Ver. 23. **Gain credit,** *πίστιν κτῆσαι*; namely, by being faithful and kind. Bretschneider would change the verb to *ποίησαι*; but, as Fritzsche has shown, in case that verb were used the form should have been *ποίει* or *ποίησον.* The sense is already clear enough. — **Be heir with him in his heritage.** The word means *to come into possession* of property, whether by inheritance or otherwise. It is true that in the later Greek, as in the New Testament, the words *κληρόνομος* (one who has a *κλῆρος*), *κληρονομία*, and *κληρονομέω* are used generally with reference to what is inherited; but sometimes this meaning gives place to the more general one of *possession*, which here also might be the exact thought intended. Cf. verse 4. Both Fritzsche and Bunsen's *Bibelwerk* call attention to the low moral plane on which these maxims of the son of Sirach rest. Cf. our remarks in the Introd. on the same point.

Ver. 25. **To protect** (*σκεπάσαι*): *To give shelter to*, as, for instance, when he is fleeing from an enemy. The stress which in the East is laid on the due observance of the rules of hospitality is well known.

Ver. 27. This verb has indeed the form of a question; still, it is more properly a prayer. The name of God is omitted; but it is clearly He who is meant. — **Σφραγῖδα πανοῦργον.** The latter word is variously rendered by commentators in this passage. It means, in a good sense, *shrewd, ingenious*, and it is probably used in that sense here; as something *fitted to the end sought, a fit, appropriate, sufficient* seal. Naturally, such a seal would be *wisdom, discretion.*

Chapter XXIII.

1 O Lord, Father and Ruler of my [1] life,
Leave me not to their counsel,[2]
Suffer me not to [3] fall by them.
2 O that One would [4] set scourges over my thought,[5]
And the discipline of wisdom over mine heart;
That he would spare not [6] mine ignorances,
And pass not by my sins: [7]
3 Lest mine ignorances increase,
And my sins abound,[8]
And I fall before *mine* adversaries,
And mine enemy rejoice over me.[9]
4 O Lord, Father and God of my life,
Give me not lascivious eyes,[10]
And [11] turn away lust from me.[12]
6 Let not bodily appetite and [13] lust of the flesh take hold of me;
And give me not over to a shameless mind.[14]
7 Hear, O *ye* children, the discipline of the mouth;
He that keepeth *it* shall not be ensnared.[15]
8 A sinner shall be taken through his lips,[16]
Both a railer and a proud man shall stumble [17] thereby
9 Accustom not thy mouth to swearing,
And use not [18] thyself to the naming of the Holy One;
10 For as a servant that is continually punished will [19] not be without wales,[20]
So also [21] he that sweareth and speaketh the Name [22] continually shall not be free from sin.[23]
11 A man that useth much swearing will be full of unrighteousness,[24]
And the scourge [25] shall never depart from his house.
If he offend,[26] his sin is [27] upon him;
And if he overlook it,[28] he sinneth twice as much; [29]
And if he swear in vain, he shall not be justified,[30]
For [31] his house shall be full of calamities.
12 There is a way of speaking whose penalty is [32] death:
May it not be [33] found in the heritage of Jacob.
For all these things will [34] be far from the godly,
And they will [35] not wallow in [36] sins.
13 Use not thy mouth to coarse filthiness,[37]

Vers. 1-3. — [1] A. V.: Governor of all my whole (as 248. Co.). [2] counsels (*βουλῇ*; cf. *Com.*). [3] And (*καί* is found in III. 106. 155. 157. 248. Co.; Old Lat., *nec*) let me not (*ἀφῇς*). [4] Who will (cf. note at xxii. 27). [5] thoughts (*διανοήματος*). [6] they spare (*φείσωνται*) *me* not for. [7] And it pass not by my sins (*οὐ μὴ παρῇ τὰ ἁμαρτήματα αὐτῶν*. The text is doubtless corrupt, and the first mistake was in making *φείσωνται* of the preceding line plural, and the second, in writing here, *αὐτῶν* for *μου*. I restore, with Fritzsche, Bunsen's *Bibelwerk*, and other authorities). [8] abound to *my* destruction (248. Co. add *εἰς συντριβήν*). [9] me (H. 106. 248. Co. add what appears in the A. V. as an additional member, Whose hope is far from thy mercy).

Vers. 4-6. — [10] A. V.: a proud look (cf. *Com.*). [11] But. [12] from thy servants always a haughty mind (marg., *giant-like*. Gr., *καὶ ἐπιθυμίαν ἀπόστρεψον ἀπ' ἐμοῦ*; 106. 248. Co. Clem. of Alex., with unimportant variations, *καὶ γιγαντώδη ψυχὴν* (106. omits last two words) *ἀπόστησον* (106. adds *ταῦτα*) *διὰ παντὸς ἀπὸ δούλων* (106., *ἀπὸ τοῦ δούλου*) *σοῦ*, etc., appearing in A. V., in addition to what has been already given as ver. 5: Turn away from me vain hopes and concupiscence, And thou shalt hold him up that is desirous always to serve thee). [13] the greediness of the belly (cf. *Com.*) nor. [14] not over me, thy servant (106. 248. Co. add *τὸν οἰκέτην σου*) into an impudent mind.

Vers. 7-10. — [15] A. V.: never be taken in his lips (the last three words are joined to ver. 7 in 157. 248. Co. Old Lat., and they insert as part of ver. 8, *ἐν τῇ ἀφροσύνῃ αὐτοῦ*; Old Lat., *in vanitate sua*. The heading of this section in II. is *παιδεία στόματος*; Marg. of the A. V., *Discipline of the mouth*). [16] The sinner shall be left in his foolishness (cf. preceding note). [17] the evil speaker (*λοίδορος*) and the proud shall fall (*σκανδαλισθήσονται*). [18] Neither use. [19] beaten (*ἐξεταζόμενος*. Lit., *examined*) shall. [20] a blue mark (*μώλωπος*, *the mark of a stripe*, *a weal*, allied to our word "maul"). [21] *omits* also (*καί*; it is omitted by 23. 248. 254. Co. Old Lat.). [22] nameth *God* (*ὀνομάζων*). [23] faultless (*ἀπὸ ἁμαρτίας . . . . καθαρισθῇ*).

Vers. 11-13. — [24] A. V.: Shall be filled with iniquity (*ἀνομίας*). [25] plague (*μάστιξ*). [26] shall offend. [27] *shall be*. [28] acknowledge not *his sin* (*ὑπερίδῃ*). [29] maketh a double offence. [30] innocent (marg., *justified*. Gr., *δικαιωθήσεται*). [31] But (*γάρ*). [32] word (*λέξις*) that is clothed about with (*ἀντιπεριβεβλημένη*. Cf. *Com.* Fritzsche thinks מְכֻפָּר stood in the original, to be rendered, *which is atoned for*). [33] God grant that it be not (a needless use of the name of God). [34] such *things* shall. [35] shall. [36] in *their*. [37] to untemperate swearing (*ἀπαιδευσία*

For therein are sinful words.[1]
14 Remember thy[2] father and thy mother,
When thou sittest among great men,
Lest haply thou be forgetful[3] before them,
And through thy habit play the[4] fool,
And wish that thou hadst not been born,
And curse the day of thy nativity.
15 A man[5] accustomed to opprobrious words
Will not become disciplined[6] all the days of his *life.*
16 Two sorts of *men* multiply sin,
And the third will bring down[7] wrath:
A soul, hot as burning fire,
Will not[8] be quenched till it be consumed;
A fornicator with blood relations
Will not[9] cease till the fire hath burned out.[10]
17 Every sort of[11] bread *is* sweet to a whoremonger,
He will not leave off till he is dead.[12]
18 A man that breaketh wedlock saith in himself,[13]
Who seeth me? I am compassed about with darkness, and[14] the walls cover me;
And nobody seeth me; what should I[15] fear?
The Most High will not remember my sins.
19 And of men's eyes he is afraid;[16]
And he perceiveth[17] not that the eyes of the Lord are ten thousand times brighter than the sun,
Looking upon[18] all the ways of men,
And observing the secret places.[19]
20 The universe was known to him before it was made;[20]
So also after it was completed.[21]
21 This *man* shall be punished in the streets of the city,
And where he suspected[22] not he shall be taken.
22 Thus also a[23] wife that leaveth *her*[24] husband,
And bringeth in an heir by another.[25]
23 For first, she disobeyed[26] the law of the Most High;
And secondly, she trespassed[27] against her husband;[28]
And thirdly, she played[29] the whore in adultery,
And brought in[30] children by another[31] man.
24 She shall be led[32] out into the congregation,
And calamity shall come upon[33] her children.
25 Her children shall not take root,
And her branches shall not bring forth[34] fruit.
26 She shall leave her memory to be cursed,
And her reproach shall not be blotted out.
27 And they that remain shall discern that there is[35] nothing better than the fear of the Lord,
And nothing[36] sweeter than to take heed unto the commandments of the Lord.[37]

ἀσυρεῖ; *text. rec.*, with II. ἀπαιδευσίαν ἀσυρῆ; 248. Co., ἀκολασίᾳ ὅρκου; 55., ἀπαιδευσίᾳ ὅρκου). [1] is the word of sin (λόγος — used collectively — ἁμαρτίας). [2] *thy* (*text. rec.* omits σου. It is found in III. X. 106., and is adopted by Fritzsche). [3] Be not (μήποτ' ἐπιλάθῃ) forgetful. [4] *so* thou by thy custom become a.

Vers. 15-21. — [5] A. V.: The man that is. [6] never be reformed. [7] bring (ἐπάξει). [8] hot mind *is* as a burning fire, It will never. [9] in the body of his flesh Will never. [10] he hath kindled a fire. [11] All [12] die. [13] Saying *thus* in his heart. [14] *omits* and. [15] need I to. [16] Such a man *only* feareth the eyes of men. [17] knoweth. [18] Beholding. [19] considering the *most* secret parts. [20] He knew all *things* ere ever *they* were created. [21] *they* were perfected he looked upon *them* all (H. 248. Co. add καθορᾷ τὰ πάντα). [22] suspecteth.

Vers. 22-28. — [23] A. V.: *shall it go* also *with* the. [24] her (αὐτῆς is added by 155. 157. 248. Co. Old Lat.). [25] another (marg., *a stranger*. Codd. 23. 248. 253. Co. read ἄλλου, instead of ἀλλοτρίου). [26] hath disobeyed. [27] hath trespassed. [28] own husband. [29] hath played. [30] brought (cf. ver. 22. Gr., παριστῶσα. See Com Fritzsche adopts καί at the beginning from III. X. H. 23. 106. al.; *text. rec.* omits). [31] another (cf. ver. 22). [32] brought. [33] inquisition shall be made of (ἐπὶ τὰ τέκνα αὐτῆς ἐπισκοπὴ ἔσται). [34] shall bring forth (οἴσουσιν from III. X. 55. 106. 155. al.; *text. rec.*, δώσουσι) no. [35] know that *there is.* [36] *that there is* nothing. [37] Lord (H. 248. Co. Old Lat. add what appears in the A. V. as ver. 28: *It is* great glory to follow the Lord, And to be received of him *is* long life).

Chapter XXIII.

Ver. 1. **Their counsel.** The reference is obviously to what immediately precedes, **τῶν χειλέων.**

Ver. 2. **Discipline of wisdom** = discipline that leads to wisdom. — **Mine ignorances.** Cf. remarks on ἄγνοιαι at 1 Esd. viii. 74. See also li. 19 of the present book.

Ver. 3. The idea corresponds with that of the Oriental proverb: "The passage of a rat is nothing, but it soon becomes a thoroughfare." Or, better, the Latin as quoted by Grotius: "*Principiis obsta; sero medicina paratur cum mala per longas invaluere moras.*"

Ver. 4. **Μετεωρισμὸν ὀφθαλμῶν.** We have translated freely, with Fritzsche and Bunsen's *Bibelwerk* (as also Luther, De Wette, and others, essentially) by "lascivious eyes," believing that something like שְׂאֵת (lit., *a lifting up*) stood in the original Hebrew for the first word. The prayer naturally is meant in the sense: "Let me not have."

Ver. 6. **Bodily appetite.** So we have rendered κοιλίας ὄρεξις as harmonizing best with the context. And it is not appetite for food that is particularly meant, but rather *lust, licentious desire.* It is more clearly designated in the following phrase, *lust of the flesh*, συνουσιασμός, i. e., having *sexual intercourse* with any one; and here, as the context shows, unlawfully. — **Shameless mind.** Shameless in the sense that it gives free rein to lust.

Ver. 7. **Shall not be ensnared** (namely, by the mouth), **οὐ μὴ ἁλῷ.** The verb means *be taken prisoner*, and the idea is, he shall never become dependent as a slave upon it.

Ver. 8. In Cod. II. the division of members in verse 8 is as follows: —

Ἐν τοῖς χειλ. καταλειφθ.
Ἁμαρτ. κ. λοίδ. κ. ὑπερήφ.
Σκανδαλισθή. ἐν αὐτοῖς.

Καταλειφθήσεται is doubtless to be changed to **καταληφθήσεται**, although the manuscript authority for it is but slight (157.). The word in the original was probably יִלָּכֵד.

Vers. 9, 10. The injunction here, like that of our Saviour in Matt. v. 34, is not directed against judicial or solemn religious oaths, but profane swearing. Cf. also Jas. v. 12, and *Stud. u. Krit.*, 1852, p. 228. Profanity is followed by sins of other sorts, as much as the beating of slaves is by wales on the body.

Ver. 11. **Swear in vain** (διὰ κενῆς), i. e., *without cause, rashly.* Fritzsche would translate *falsely*, but simply on the ground that thereby the climax of the verse would be stronger.

Ver. 12. **Λέξις ἀντιπεριβεβλημένη θανάτῳ, a way of speaking whose penalty is death.** Grotius: "*Hebræi blasphemiam non nominant, sed aut circumscribunt, aut per* ἀντίφρασιν *significant.*" The second Greek word used by our author is rare. Gaab says it is nowhere else found, which is a mistake. Fritzsche has found it in the *Achilles* of Tatius (v. 8), and in Hippocrates (ed. by Foësius, p. 760). Cf. Lev. xxiv. 15, 16. — **Heritage of Jacob** = the land of Israel.

Ver. 13. **Ἀπαιδευσίᾳ ἀσυρεῖ, coarse filthiness.** What is ill-bred, and in addition impure, is meant. The author does not seem to regard this as sin in itself, but only as leading to sin. Cf. the words of our Lord at Matt. xii. 36, and of Paul at Col. iii. 8.

Ver. 14. The object of this admonition seems to be to prevent filthy, licentious words. By such words they would bring dishonor on their parents. — **Thy habit** (namely, of speaking low words) .... **and wish** (as a consequence of what he had thoughtlessly done).

Ver. 15. **Παιδευθῇ**, here *become disciplined, refined.* He would remain boorish and rough in his manners.

Ver. 16. Commentators are not agreed as to first class here meant. We have translated, with Fritzsche and Bunsen's *Bibelwerk*, the words ἄνθρωπος πόρνος ἐν σώματι σαρκὸς αὐτοῦ as above, believing that in the Hebrew there stood for ἐν σώμ., etc., בִּשְׁאֵר בְּשָׂרוֹ. Others (Gutmann) render: "a man guilty of masturbation;" others (Luther, De Wette): "has in his body no rest," joining the phrase to the following verb, παύσηται). — **The fire hath burnt out, ἕως ἂν ἐκκαύσῃ πῦρ,** namely, *the fire of passion.*

Ver. 17. Cf. Prov. v. 15; ix. 17. The thought is that it does not make any difference with such a person who or what the woman is. — **Till he is dead, ἕως ἂν τελευτήσῃ.** Others render: *till he is through*, i. e., till he has satisfied his lust. This is the second class: whoremongers in general. The third class, which now follows, are *adulterers.* Others, however, make all that has been hitherto said under this category refer to one class, and are therefore obliged to regard female adulterers (verse 22) as forming a distinct class, in order to make out the three.

Vers. 18–20. The author, or at least his translator, drops at the end of verse 18 the construction with which he began the section, and does not take it up again till the beginning of verse 21, which contains the proper conclusion. — **Breaketh wedlock.** Lit., *passeth by his bed*, namely, his marriage bed, in order to go to one that is not allowed.

Ver. 21. **In the streets.** Where he runs about to sate his lust. He will get into conflict with some other person similarly inclined, or in some other such way be found out and punished.

Ver. 22. **Leaveth her husband.** Is untrue to him.

Ver. 23. **Disobeyed, ἠπείθησε ἐν.** This grammatical construction is said to be found only here. — **Brought in,** *i. e.*, into the world; or, perhaps better, *to the rest of the family.* She has placed them beside other children which properly belong to herself and husband.

Ver. 24. Cf. Lev. xx. 10; Deut. xxii. 22.

Ver. 25. The reading οἴσουσιν for δώσουσι, which Fritzsche adopts, with the authorities above given, presupposes that נָשָׂא, rather than נָתַן, stood in the Hebrew text.

Ver. 27. **They that remain.** Not simply her children are meant, but all who knew her and her sad end.

CHAPTER XXIV.

1 WISDOM may praise [1] herself,
And glory [2] in the midst of her people.
2 In the congregation of the Most High may [3] she open her mouth,
And glory [4] before his power.
3 I came forth from [5] the mouth of the Most High,
And covered the earth as a mist.[6]
4 I dwelt in the heights,[7]
And my throne was on [8] a cloudy pillar.
5 I alone compassed the arch of heaven,
And walked about in the depth of abysses.[9]
6 In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.[10]
7 With all these I sought rest;
And in whose inheritance should [11] I abide?
8 Then [12] the Creator of all *things* gave me a commandment,
And he that made me caused my tabernacle to rest,
And said, Let thy dwelling be in Jacob,
And thine inheritance in Israel.
9 He created me from the beginning before the world,
And I shall never fail.
10 In the holy tabernacle I served before him;
And so was I established in Sion.
11 Likewise in the beloved [13] city he gave me rest,
And in Jerusalem *was* my power.
12 And I took root among an honored [14] people,
In [15] the portion of the Lord, his inheritance.[16]
13 I shot upward like a cedar on [17] Libanus,
And as a cypress tree upon the mountains of Aermon.[18]
14 I shot upward [19] like a palm tree on the sea shores,[20]
And as a rose plant in Jericho,
And as [21] a fair olive tree in a field; [22]
And I shot upward [23] as a plane tree.[24]
15 I gave an odor [25] like cinnamon and the aromatic [26] aspalathus,
And I dispersed [27] a pleasant odor like the best myrrh,
As galbanum, and onyx, and sweet storax,
And as the fume of frankincense in the tabernacle.
16 As a terebinth I spread [28] out my branches,
And my branches were [29] branches of glory [30] and grace.
17 As the vine brought I forth what was agreeable,[31]
And my flowers,[32] the fruit of glory and riches.[33]

Vers. 1-7. — The title of the following section in III. X. al. is *σοφίας αἴνεσις*; so also in II., excepting the order. [1] A. V.: shall praise (better, *may praise*, or *Let wisdom* praise. See *Com.*). [2] shall glory. [3] shall. [4] triumph (same word as in second line, *καυχήσεται*, *glory*, *vaunt herself*). [5] came out of (*ἐξῆλθον . . . . ἀπό*). [6] cloud (*ὁμίχλη*). [7] high *places* (not clear. The heavens are meant). [8] *is* in. [9] walked (*περιεπάτησα*) in the bottom of the deep (*ἐν βάθει ἀβύσσων*). [10] got a possession (so the Greek, *ἐκτησάμην*. But Fritzsche, with Gutmann and others, properly suspects a false translation, supposing that קָנִיתִי stood in the original, for which *ἔκτισα* should have been given. He accordingly renders, as does also Bunsen's *Bibelwerk*, "I created." Cf. *Com.*). [11] shall.

Vers. 8-15. — [12] A. V.: So. [13] beloved (marg., *holy*, as 248. Co. Old Lat.). [14] in an honourable. [15] *Even* in. [16] Lord's inheritance. [17] was exalted (*ἀνυψώθην* = *raised on high*; 248. Co. leave off the prep.) . . . . in. [18] Hermon (*Ἀερμών*. This form of the word is also frequent in the LXX.). [19] was exalted. [20] in Engaddi (*ἐν αἰγιαλοῖς*; 248. Co., *ἐν Γαδδί*, i. e., *ἐν Ἐγγαδί*; *ἐν Ἐγγάδοις*, 296. 308.; *ἐν Γάδοις*, 253.; Old Lat., *in Cades*. All are clearly corrections for the first). [21] As (Fritzsche receives *καί* from III. X. 106. 155. 157. 254. 296. 308.; *text. rec.* omits). [22] pleasant (*ὡραίᾳ* is prefixed by H. 248. Co.) field. [23] grew up (*ἀνυψώθην*). [24] tree by the water (the addition is from 248. Co. Old Lat.). [25] a sweet smell (*ὀσμήν*. Codd. 23. 248. 253., with Co., omit it and the verb *δέδωκα*). [26] *omits* the aromatic (*ἀρωμάτων*, which follows *ἀσπάλαθος*. In 248. Co., instead of the last word is read *ὡς πάλαθος*). [27] yielded (*διέδωκα*).

Vers. 16-22. — [28] A. V.: turpentine tree I stretched (see *Com.*). [29] *are* the. [30] honour (*δόξης*). [31] pleasant savour (*χάριν*; 248. Co., *εὐωδίαν*. Cf. *Com.*). [32] flowers *are*. [33] honour (see ver. 16) and riches (As ver. 18 in the A. V. there appears what has been added, with slight variations, by H. 248. Co. Old Lat.: I *am* the mother of fair love,

19 Come unto me, ye that desire me,[1]
And fill yourselves with my fruits.
20 For the thought of me is [2] sweeter than honey,
And my possession than [3] honeycomb.
21 They that eat me shall yet be hungry,
And they that drink me shall yet be thirsty.
22 He that obeyeth me shall not be ashamed,[4]
And they that work by [5] me shall not sin.[6]
23 All these *things are true of* the [7] book of the covenant of the Most High God,
The [8] law which Moses commanded us
As [9] an heritage unto the congregations of Jacob.[10]
25 It filleth with [11] wisdom, as Phison,
And as Tigris in the time of the new *fruits*.
26 It maketh insight [12] abound like Euphrates,
And as Jordan in the time of the harvest.
27 It maketh instruction [13] appear as the light,
As Geon [14] in the time of vintage.
28 The first *man* knew her not perfectly,
And so [15] shall the last not trace [16] her out.
29 For her thought aboundeth more [17] than the sea,
And her purposes [18] than the great deep.
30 I also came out as a canal [19] from a river,
And as a conduit into a garden.
31 I said, I will water my garden,[20]
And will water abundantly my garden bed.
And lo, my canal [21] became a river,
And my river became a sea.
32 I will yet make instruction [22] shine as the morning,
And will send forth her light afar off.
33 I will yet pour out teaching [23] as prophecy,
And leave it to everlasting generations.[24]
34 Behold that I labored not [25] for myself only,
But for all them that seek her.[26]

And fear, and knowledge, and holy hope: I therefore *being* eternal, am given to all my children Which are named of him). [1] all *ye* that be desirous of me (X. Old Lat. add πάντες after με). [2] my memorial *is*. [3] mine inheritance than the. [4] never be confounded (248. Co. add διαπαντός). [5] work by (ἐργαζόμενοι ἐν. Fritzsche renders, *make use of my service; Bunsen's Bibelwerk, gives himself trouble on my account*. Cf. *Com.*). [6] do amiss (ἁμαρτήσουσι).

Vers. 23–29. — [7] A. V.: *are* the (the words supplied seem needful to complete the sense). [8] *Even* the. [9] *omits* us (Fritzsche receives ἡμῖν from III. X. 55. 155. 248. 253. 254. Co.), and has *For* instead of As. [10] Jacob (A. V., as ver. 24, has an addition as follows: Faint not to be strong in the Lord; That he may confirm you, cleave unto him: *For* the Lord Almighty is God alone, And besides him there is no other Saviour. They come from H. 248. Co. Old Lat. with slight variations). [11] He filleth all *things* with his (248. Co. insert πάντα before and αὐτοῦ after τῆς σοφίας). [12] He .... the understanding to. [13] He .... doctrine of knowledge (παιδείαν, to which 248. Co. add γνώσεως) appear as the light (cf. *Com.*). [14] And as Geon (so H. 248. 254. Co.). [15] No more. [16] last find. [17] thoughts (διανόημα; III. 55. 106. 253. 254. 296. 308., the plur.; 248. Co., same with the article) are more (ἐπληθύνθη). [18] Counsels (ἡ βουλή) profounder.

Vers. 30–34. — [19] A. V.: brook (marg., *drain* or *ditch*). [20] best (248. Co. add τὸν ἄριστον to κῆπον) garden. [21] brook. [22] doctrine (παιδείαν). [23] doctrine (διδασκαλίαν). [24] all ages forever (εἰς γενεὰς αἰώνων). [25] have not laboured. [26] wisdom (αὐτήν).

Chapter XXIV.

Ver. 1. The future, *αἰνέσει*, seems to stand for the imperfect of the Hebrew, which may be rendered by *may, can,* or *will*.

Ver. 2. Congregation of the Most High, *i. e.*, the Israelitish people. Cf. verse 12. — **Before** (ἔναντι) **his power.** This may be another expression for the temple, meaning the same as "before the ark of the covenant," on which the glory of the Lord was enthroned. Others translate: *before his host,* namely, Israel or the heavenly host.

Ver. 3. Cf. this verse and what follows with Gen. i. 2, and Prov. viii.

Ver. 4. **Was on a cloudy pillar** = was a cloudy pillar; *i. e.*, it was in the heights of heaven. So in Baruch (iii. 29) it is asked concerning wisdom: "Who hath gone up into heaven, and taken her, and brought her down from the clouds?" Cf. also Ps. lxviii. 34; lxxxix. 5, 6. The "cloudy pillar" which led Israel in the wilderness cannot well be meant. The *original* dwelling-place of wisdom is under consideration. It is not till afterwards (verse 8) that her *earthly* habitation is mentioned.

Ver. 5. **Depth of abysses.** The bottom of

the sea is meant, as antithetic to the heights of heaven.

Ver. 6. **I got a possession,** *ἐκτησάμην*. This is generally regarded as a failure in translation. The word קָנִיתִי probably stood in the Hebrew, as Gutmann and others suppose, and this is one of its meanings. But the meaning here should have been *created*, *worked*, in order to bring it into harmony with the common representation that God first created wisdom, and that then it was with him in the creation and orderly arrangement of other things. Cf. Wisd. ix. 9.

Ver. 7, 8. Gutmann thinks it possible that there is a reference here to the tradition found also in the Talmud (*Tr.* עלום, fol. 2), that God offered the Law to all the peoples of the earth in order; but none were ready to accept it, except Israel.

Ver. 9. **From the beginning, before the world,** *πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς*. Bretschneider and Bunsen's *Bibelwerk* suppose the last two Greek words to be simply a gloss on the preceding. Fritzsche, however, maintains that they are original, and used for emphasis. Cf. the LXX. at Micah v. 2 (*ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος*), for a similar collocation of words.

Ver. 10. **In Sion,** namely, in the temple on Mount Sion.

Ver. 11. **Was my power,** *ἐξουσία*. Here much the same as *rule*, *sway*. The Law, which according to this representation was the same as wisdom, bore sway in everything that concerned the Jewish people.

Ver. 13. In the LXX. at Ps. xxix. 6, we have also the same spelling of the word, *Λίβανος*. The cedar is often used in the Old Testament as an illustration. Cf. Smith's *Bib. Dict.*, art. "Cedar." — **Mountains of Aermon.** A mountain range is meant. The plural (חֶרְמֹנִים) is also found at Ps. xlii. 6. The reading "Sion" (Syr. and Ar., followed by Bretschneider) for "Aermon" arose out of the fact that this was another name of the same mountain (שִׂיאֹן, *the elevated*). Cf. Deut. iv. 48.

Ver. 14. **On the sea-shores,** *ἐν αἰγιαλοῖς*. Bretschneider, De Wette, Bunsen's *Bibelwerk*, and others adopt the reading *at Engedi* (cf. *Text. Notes*). But it is likely that it arose from a gloss. At least, it is far more likely that it was an after-thought than the common reading. Engedi was situated on the western shore of the Dead Sea, and was famous for its groves of palms. — **Rose plant,** *φυτὰ ῥόδου*. Cf. Sol. Songs ii. 1, and Is. xxxvi., where alone in the English version of the Old Testament canonical books this flower is mentioned. The rose proper, however, is probably not meant in these passages. And in the present verse, as also at xxxix. 13, l. 8, it is most likely that the Oleander is referred to. Cf. Furrer in Schenkel's *Bib. Lex.*, *s. v.* — **A plane tree.** This is a tree of the maple kind.

Ver. 15. **Aromatic aspalathus.** It was a prickly shrub, yielding a fragrant oil. It is referred to by Theognis (1193), and as an instrument of torture in Plato's *Republic* (616 A.). Cf. also Pliny, *Hist. Nat.*, xii. 24. — **Galbanum.** This was one of the perfumes employed in the preparation of the sacred incense. The word is much the same in Hebrew, Greek, and Latin, and it is supposed that the same thing is meant by it. Cf. Smith's *Bib. Dict.*, *s. v.* — **Onyx.** It was probably the operculum of a certain species of shell-fish which was used for perfume. Cf. xxx. 34, where it is mentioned as one of the ingredients of the sacred perfume. — **Sweet storax,** *στακτή*. It is the Hebrew נָטָף of Ex. xxx. 34. The gum which exudes from the myrrh plant. Pliny (xii. 35) says: "*Sudant* [*i. e.* myrrh-trees] *sponte priusquam incidantur stacten dictam cui nulla præfertur*." Others, however, think it to be the finest kind of storax gum (*Dioscor.*, i. 79). But it is doubtful if the latter would have received this name in Greek. Cf. Winer, *Bib. Realwörterbuch*, *s. v.*

Ver. 16. **As a terebinth.** It is probably the Hebrew אֵלָה, *oak*. In Arabic it is called *Butm*. According to Robinson: "There is said to flow from incisions in the trunk a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odor like citron or jessamine." He afterwards adds, however: "In Palestine nothing seems to be known of this product of the Butm!" Cf. Smith's *Bib. Dict.*, *s. v.*

Ver. 17. **What was agreeable,** *χάριν*. This seems a better rendering than that of our version, although Grotius also has: "*produxi vinum bene olens*," following the Old Latin, which has: "*suavitatem odoris*." It was doubtless intended as a paraphrase or explanation, but as such is misleading

Ver. 21. The idea is beautiful, and not in opposition to that of John iv. 14.

Ver. 22. **Work by me,** *οἱ ἐργαζόμενοι ἐν ἐμοί*. Clearer, *who avail themselves of my help*. Cf. xiii. 4. The verb means *to prosecute, realize, complete something, a work*; or, without an object, *to be active, to labor, to do business with, take trouble about*. So *εἰργάσατο ἐν αὐτοῖς* at Matt. xxv. 16.

Ver. 23. **Congregations of Jacob.** This is possibly a reference to the various synagogues of Israel scattered among different nations and in different lands. Cf. Ps. lxviii. 26.

Ver. 25. The law is meant. It gives a fullness of wisdom, as Pison and Tigris a fullness of water. Cf. Gen. ii. 11, 14. — **The time of the new fruits.** The time when there was the greatest abundance of water in March and April.

Ver. 27. **Appear as the light,** *ἐκφαίνων ὡς φῶς*. Here, too, it is quite clear there has been a failure in translation. It was to be expected that along with the other rivers the Nile would be mentioned, as it evidently was in the original. The word there was most likely not אוֹר, *light*, but יְאוֹר, *river*, by which name the Nile is sometimes known in Scripture. Cf. Is. xxiii. 3; Am. viii. 8. For this supposition the following phrase furnishes good support. There is no *καί* in the Greek before *ὡς Γηών*. And it is a fact that at the time of the vintage in September and October *the Nile* stood at its highest point. Hence it is clear that *Geon*, i. e., *Gihon*, is used here as synonymous with the Nile. It is also so used in Jer. ii. 18, in the LXX.

Ver. 29. **Aboundeth** (*ἐπληθύνθη*) **more than the sea.** The thoughts which flow out of it are more numerous and more grand and immeasurable than the sea.

Ver. 30. **I, also.** The writer, Jesus Sirach. — **As a canal.** Such as was used for irrigation.

Ver. 31. **My garden.** The word for garden is here *κῆπον*, while in the previous verse it is *παράδεισον*.

Ver. 33. **As prophecy.** Grotius says the meaning is, *with the certainty* of prophecy; Gaab, with its *inspiration, enthusiasm*; Fritzsche, with its *fullness*. Bishop Lowth made an attempt to reproduce the present chapter in Hebrew; and Fritzsche has printed the result in his Commentary, pp. 134–136.

CHAPTER XXV.

1 IN three *things* I was beautified,
And stood up beautiful before the Lord [1] and men:
Unity [2] of brethren, and [3] love of neighbors,
And man and wife [4] that agree together.
2 But [5] three sorts *of men* my soul hateth,
And I greatly detest [6] their life: [7]
A poor *man that is* proud, a rich *man that is* a liar,
An old adulterer wanting in understanding.[8]
3 If thou hast not gathered in [9] youth,
How canst thou find it [10] in thine age?
4 O how comely *a thing is* judgment [11] for gray hairs,
And for old men [12] to know counsel!
5 O how comely *is* the wisdom of old men,
And understanding and counsel to men of honor!
6 Much experience *is* the crown of old men,
And the fear of the Lord [13] *is* their glory.
7 Nine things I in mine heart pronounce [14] happy,
And the tenth I will utter with my tongue:
A man that hath joy of *his* children;
And he that liveth to see the fall of enemies;
8 Happy he [15] that dwelleth with a wife of understanding,
And that slippeth not [16] with *his* tongue,
And that serveth not one unworthy of him; [17]
9 Happy he that hath found prudence,[18]
And that speaketh it in willing ears.[19]
10 O how great *is* he that findeth wisdom!
Yet is he not [20] above him that feareth the Lord.
11 The fear of the Lord surpasseth everything; [21]
He that holdeth it fast, to whom [22] shall he be likened? [23]
13 Any [24] plague, but the plague of the heart,
And any wickedness, but the wickedness of a woman.
14 Any [25] affliction, but the affliction of [26] them that hate *me*,

Vers. 1–4. — [1] A. V.: beautiful (see *Com.*) *both* before God. [2] The unity (ὁμόνοια; 248. Co., ὁμόνοιαν, and later φιλίαν). [3] the. [4] A man and a wife (248. 253. Co. omit καί before ἀνήρ). [5] *omits* But (δέ, as Athan., according to Holmes and Parsons). [6] am greatly offended at (προσώχθισα). [7] life (ζωῇ, but here manner of life). [8] And (H. 106. 248. Co. have καί before γέροντα) an old adulterer (23. Old Lat. Syr. Ar., μωρόν. But the former is supported by a passage from the Talmud) that doateth (ἐλαττούμενον συνέσει). [9] hast gathered nothing in thy (248. Co. add σου to νεότητι). [10] canst thou find (εὕροις; εὕρῃς, 106. 248. 296. Co. Ald.) *any thing* (wisdom is meant). [11] judgment (κρίσις. It is understood as a sentence pronounced upon others, by Wahl, Fritzsche, and Bunsen's *Bibelwerk*). [12] ancient *men*.

Vers. 6–9. — [13] A. V.: God. [14] *There be* nine things *which* I have judged in mine (III. X. H. 55. 106. 157. al. Co. have μου) heart to be. [15] *his* enemy . . . . Well *is* him. [16] hath not slipped (aor., but in the sense of the present). [17] hath not served *a man more* unworthy than himself (ἀναξίῳ αὐτοῦ; ἑαυτοῦ, III. 23. 55. 106. al.; *text. rec.*, αὑτοῦ). [18] Well *is* him . . . . prudence (φρόνησιν. It seems to refer here to practical wisdom, *quickness*, *keenness*, and is rendered by Fritzsche and Bunsen's *Bibelwerk*, *Klugheit*. Fritzsche supposes that a line has fallen out at this, reading as follows: "Happy he who has found a true friend." The Old Lat. has a different form for ver. 9: *beatus qui invenit amicum verum, et qui enarrat justitiam auri audienti*. A. V. also, has in the margin, *a friend*, for *prudence*). [19] he that speaketh in the ears of them that *will* hear.

Vers. 10–12. — [20] A. V.: is there none (οὐκ ἔστιν). [21] But the love (φόβος; ἀγάπησις δέ, 248. Co.) of the Lord passeth all *things* (πᾶν; πάντα, 106. 155. 157. 308.) for illumination (248. Co. add εἰς φωτισμόν). [22] holdeth it (κρατῶν αὐτοῦ), whereto (marg., *to whom*). [23] likened (A. V. adds, as ver. 12, with H. 248. Co. Old Lat. Syr. Ar., The fear of the Lord *is* the beginning of his love: And faith *is* the beginning of cleaving unto him).

Vers. 13, 14. — [24] A. V.: *Give me* any. [25] And (καί is found before πᾶσαν in III. X. 55. 155. 157. 254. 296. 308.) any. [26] affliction from (ἐπαγωγήν, usually *visitation, calamity*).

And any revenge, but the revenge of enemies.
15 There is no head above the head [1] of a serpent,
And there is no wrath above the wrath of an enemy.
16 I would rather dwell together [2] with a lion and a dragon,
Than dwell [3] with a wicked woman.
17 The wickedness of a woman changeth her appearance,[4]
And darkeneth her countenance like sackcloth.[5]
18 Her husband sitteth down [6] among his neighbors,
And he heareth and sigheth [7] bitterly.
19 Any wickedness is [8] little to the wickedness of a woman;
Let the portion of a sinner fall to [9] her.
20 A sandy ascent to the feet of an old man,[10]
So *is* a wife full of words [11] to a quiet man.
21 Stumble not [12] at the beauty of a woman,
And desire not a woman because of her beauty.[13]
22 If a woman [14] maintain her husband,
There is strife, and impudence, and much shame.[15]
23 Low spirits, and a sad countenance,
And a wounded heart is a wicked woman.[16]
She that doth not make happy her husband,[17]
Maketh weak hands and feeble knees.
24 Of the woman *came* the beginning of sin,
And through her we all die.
25 Give the water no passage,
Neither a wicked woman liberty.[18]
26 If she go not as thou leadest,[19]
Cut her off from thy flesh.[20]

Vers. 15–17. — [1] A. V.: head (see *Com.*). [2] had rather dwell. [3] to keep house (ἐνοικῆσαι; III. H. 23. 248. al., συνοικῆσαι). [4] face (ὅρασιν; 157. 248. Co., πρόσωπον). [5] sackcloth (marg., *like a bear; text. rec.*, σάκκον, which Fritzsche would reject for ἄρκος, with III. X. 23. 55. 248. al. Co.; Old Lat., *tanquam ursus et quasi saccum ostendit*, see *Com.*).

Vers. 18–25. — [6] A. V.: shall sit (ἀναπεσεῖται. As we sometimes say, *lies back*, *lies off*, i. e., takes recreation). [7] when he heareth *it* (see *Com.*) shall sigh (248. Co. add δι' αὐτήν). [8] All wickedness *is but*. [9] upon. [10] As (H. 248. Co. Old Lat. have ὡς) the climbing up a sandy way (ἀνάβασις ἀμμώδης) *is* .... the aged (sing.). [11] words (marg., *scolding*. Cf. viii. 8, ix. 18). [12] Stumble not (προσπέσῃς, here in the sense of, "Be not carried away"). [13] her not for pleasure (γυναῖκα μὴ ἐπιποθήσῃς. Fritzsche inserts ἐν κάλλει after the first word, with III. X. 55. 106. 155. al. Old Lat. In 248. Co. there are added to the verb the words εἰς τρυφήν). [14] A woman, if she. [15] *Is full of* anger (ὀργή, but by meton. put for that which it excites), impudency (obs.) .... reproach. [16] A wicked woman abateth the courage, *maketh* a heavy countenance and a wounded heart. [17] *A woman* that will not comfort (ἥτις οὐ μακαριεῖ; 248. Co., παρακαλέσει for last word) .... husband in distress (ἐν στενώσει, added by 248. Co.). [18] liberty (παῤῥησίαν, received by Fritzsche from III. X. H. 23. 106. 248. al. Co.; *text. rec.*, ἐξουσίαν) to gad abroad (248. Co. add ἐξόδου; Old Lat., *veniam prodeundi*). [19] wouldest have *her* (κατὰ χεῖρά σου). [20] flesh (A. V., has an additional line as follows: *And* give *her a bill* of *divorce*, and let *her* go (248. Co. add δίδου καὶ ἀπόλυσον)).

Chapter XXV.

Ver. 1. The author continues to speak in his own person. The text, however, has become corrupt, as the lack of connection in the thought plainly shows. But it is not so easy to restore the original readings. Fritzsche, adopting a conjecture of Apel, would read ἠράσθην for ὡραΐσθην; and for καὶ ἀνέστην of the following line accepts the suggestion of Arnald, that καὶ ἐστὶν ὡραῖα be substituted. The rendering would then be: *Three things please me, And are comely* (see verse 5) *before the Lord and men.* The thought has more of a climax when under the term "brethren" fellow countrymen are understood.

Ver. 2. **A rich (man that is a) liar.** In a person who by his circumstances is raised above the necessity of make-shifts to get along, lying might seem less excusable than in a poor man. — **Wanting in understanding,** ἐλαττούμενον συνέσει. This is added as explaining the preceding surprising thought, "*an old man* who is an adulterer!" Gutmann has noticed that the Talmud (*Tr.* פסכים, fol. 113) calls attention to these three hateful things, and adds to them a fourth, namely, "a trustee (*Vorsteher*) who without reason proudly exalts himself over his congregation."

Ver. 7. **Nine things,** ὑπονοήματα. *Suppositions, thoughts;* but here, *subjects, classes of persons.* It is not clear, however, that our author does mention so many classes, and it is naturally suspected that something has been lost from the text. The different classes spoken of are distributed as follows: Two in verse 7, three in verse 8, two in verse 9, one in verse 10, and one, without doubt the tenth, in verse 11. Fritzsche conjectures that a clause may have been lost after ὠλίσθησε in verse 8. (See *Text. Notes.*) The ten could be made out, too, if in verse 11 the reading ἀγάπησις be adopted for φόβος, with 248. Co. and our English version. But this is obviously an after-thought. The

addition, moreover, found in the Syriac and Arabic translations after verse 9,— "Happy is he who is not cast down in poverty, And who in misfortune does not lose courage," — does not inspire confidence, since the text of these versions, at this point, in other respects is confused and incomplete.

Ver. 15. **No head above the head.** We have here indeed *κεφαλή*; but it is doubtless given as the translation of רֹאשׁ, which ought to have been rendered by *poison*, as not infrequently in the Old Testament. Cf. Deut. xxxii. 33; Ps. lxix. 21; Jer. viii. 14; Lam. iii. 5, 19.

Ver. 17. **Sackcloth,** *σάκκον*, שַׂק, *a sack.* A dark-colored, coarse upper garment. The reading *ἄρκος* (דֹּב), *bear*, seems, however, on some accounts preferable, and is well supported. Cf. *Text. Notes.*

Ver. 18. **He heareth.** Whether it be of happy or miserable homes, his own heart is heavy, and relieves itself in sighs.

Ver. 22. The A. V. imputes the anger to the woman. The Greek text, however, leaves it indefinite to whom it is to be imputed.

Ver. 24. **We all die.** In that death is the consequence of sin, which she introduced into the world. Cf. Rom. v. 12; 2 Cor. xi. 3; 1 Tim. ii. 14.

Chapter XXVI.

1 Blessed *is* the man that hath a good[1] wife,
And[2] the number of his days *shall be* double.
2 A capable wife[3] rejoiceth her husband,
And he shall fulfill his years[4] in peace.
3 A good wife *is* a good portion;
It[5] shall be given in the portion of them that fear the Lord.
4 The heart of a rich and also of a poor man is content,
At all times his countenance is cheerful.[6]
5 *There be* three *things that* mine heart feareth,
And over[7] the fourth I humbly pray:
The slander of a city, and[8] the gathering together of an *unruly* multitude, and a false accusation;
All *these are* more distressing[9] than death.
6 A[10] grief of heart and sorrow *is* a woman *that is* jealous over *another* woman,
And a scourge of the tongue which communicateth with all.
7 An evil wife is an unmatched yoke of oxen;[11]
He that layeth[12] hold of her *is* as one that graspeth[13] a scorpion.
8 A drunken woman[14] *causeth* great anger,
And she will not cover her[15] shame.
9 The whoredom of a woman is in her bold eyes
And in her eyelids recognized.[16]
10 Keep watch over a headstrong daughter,
Lest having indulgence she use it against herself.[17]
11 Guard against the seductions of a bold[18] eye,
And marvel not if it lead thee astray.[19]
12 As a thirsty traveller will open his mouth,[20]
And drink of every water near at hand,[21]
So right before every peg[22] will she sit down,
And open her quiver over against the[23] arrow.

Vers. 1-4. — [1] A. V.: virtuous (*ἀγαθῆς*. Cf. ver. 8). [2] For (*καί*). [3] virtuous woman (*γυνὴ ἀνδρεία*. Cf. Ruth iii. 11; Prov. xii. 4, אֵשֶׁת חַיִל). [4] The years of his life (248. Co. Old Lat. read *τῆς ζωῆς* before *αὐτοῦ*). [5] *Which.*
[6] *Whether a man be* rich or poor, *if he have* a good heart towards the Lord (*πλουσίου δὲ καὶ πτωχοῦ καρδία ἀγαθή*; 248. Co. add *πρὸς κύριον*), He shall at all times rejoice with a cheerful countenance (*ἐν παντὶ καιρῷ πρόσωπον ἱλαρόν*, 248. Co. insert *ἔχοντες* before *ἱλαρόν*, and *γαυριάσουσιν* after it. The reference is still to the man who has a good wife).

Vers. 5-8. — [7] A. V.: for (*ἐπί*). [8] was sore afraid (*προσώπῳ ἐδεήθην*. Codd. III. 55. 106. 155. 157. 248. 253. 296., with Co. Old Lat., read *ἐφοβήθην* for the latter) . . . . *omits* and. [9] worse (*μοχθηρά*. Cf. *Com.* on the whole passage). [10] *But* a. [11] *is* a yoke (marg., *yoke of oxen*) shaken to and fro (*σαλευόμενον* = *driven hither and thither*, i. e., because ill-matched). [12] hath (*κρατῶν*). [13] though he held (*ὁ δρασσόμενος*. The article is omitted by III. H. 55. 106. 248. 254. Co.). [14] woman and a gadder abroad (248. Co. add *καὶ ῥεμβάς*). [15] her own (*αὐτῆς*).

Vers. 9-18. — [16] A. V.: may be known in her haughty looks and eyelids. [17] If thy daughter be shameless (see *Com.*), keep *her* in straitly, Lest she abuse herself through overmuch liberty (see *Com.*). [18] Watch over (see *Com.*) an impudent. [19] She trespass against thee (*εἰς σὲ πλημμελήσῃ*). [20] She will open her mouth, as a thirsty traveller when he hath found a fountain (248. Co. add *εὑρὼν πηγήν* after *στόμα ἀνοίξει*; Old Lat., *ad fontem*). [21] near *her*. [22] By every hedge (marg., *stake*; Gr., *πασσάλου*). [23] against *every* (*ἔναντι βέλους*).

13 The grace of a wife delighteth her husband,
And her discretion fattens [1] his bones.
14 A silent [2] woman is a gift of the Lord;
And there is nothing so much worth [3] as a mind well instructed.
15 A shamefaced woman is grace upon grace,[4]
And a continent mind cannot be valued.[5]
16 The sun arising in the heights of the Lord,[6]
So [7] the beauty of a good wife in the ordering of her house.
17 A light upon the holy candlestick beaming forth,[8]
So [9] beauty of face [10] on a noble stature.[11]
18 Golden pillars upon a silver pediment,[12]
So fair feet upon firm soles.[13]
28 Over two things my heart is grieved,
And over the third cometh anger upon me: [14]
A man of war that suffereth poverty,
And if [15] men of understanding are not set by,[16]
One [17] that returneth from righteousness to sin —
The Lord prepareth him [18] for the sword.
29 A merchant will [19] hardly keep himself from doing wrong;
And a huckster will [19] not be declared free [20] from sin.

Vers. 14–18. — [1] A. V.: will fat. [2] silent and loving (H. 248. Co. add καὶ εὔνους; Old Lat., *sensata*). [3] worth (see *Com.*). [4] shamefast (obs. "Shamefaced was once shamefast, shamefacedness was shamefastness, like steadfast and steadfastness; but the ordinary manifestations of shame being by the face, have brought it to its present orthography,") and faithful (an addition of 248. Co. Old Lat.) . . . . *is* a double grace. [5] her (αὐτῆς, added by 23. 248. 253. Co.) . . . . valued (οὐκ ἔστι σταθμὸς πᾶς ἄξιος, *there is not any worthy weight*, i. e., to weigh it). [6] *As* the sun when it ariseth (ἥλιος ἀνατέλλων) in the high heaven (marg., Gr., *in the highest* places *of the Lord*). [7] So *is*. [8] *As* the clear light is upon the holy candlestick (λύχνος ἐκλάμπων ἐπὶ λυχνίας ἁγίας). [9] So *is* the. [10] the face. [11] in ripe age (marg., *in constant age; see Com.*). [12] *As* the golden pillars *are* upon the sockets of silver (ἐπὶ βάσεως ἀργυρᾶς. The same in the dat. plur. in 248. Co. Old Lat.). [13] So *are the* fair feet with a constant heart (see *Com.*. For vers. 19–27, see next note).

Vers. 19–27. These verses, with slight variations, are an addition found in H. 248. Co. Syr. Ar. A. V.: —

19 *My* son, keep the flower of thine age sound;
And give not thy strength to strangers.
20 When thou hast gotten a fruitful possession through all the field,
Sow *it with* thine own seed, trusting in the goodness of thy stock.
21 So thy race which *thou* leavest shall be magnified,
Having the confidence of their good descent.
22 A harlot shall be accounted as spittle:
But a married *woman* is a tower against death to *her* husband.
23 A wicked woman is given *as* a portion to a wicked *man*:
But a godly *woman* is given to him that feareth the Lord.
24 A dishonest woman contemneth shame:
But an honest woman will reverence *her* husband.
25 A shameless woman shall be counted as a dog;
But she that is shamefast will fear the Lord.
26 A woman that honoureth her husband shall be judged wise of all;
But she that dishonoureth *him* in *her* pride shall be counted ungodly of all.
27 A loud crying woman and a scold
Shall be sought out to drive away the enemies.

Vers. 28, 29. — [14] A. V.: *There be* two *things that* grieve my heart, And the third maketh me angry. [15] *omits* if. [16] that are not set by (see *Com.*). [17] *And* one (καί is found in Old Lat. Syr. Ar.). [18] such a one (αὐτόν). [19] shall. [20] freed.

Chapter XXVI.

Ver. 1. **Shall be double.** As though doubled, because not embittered by a comfortless home. Cf. Prov. xxxi. 10.

Ver. 2. Cf. Prov. xii. 4. Πληρόω. This word is often used in New Testament Greek as synonymous with τελεῖν, *to finish, conclude.* As it respects time, it is equivalent to the Hebrew מָלֵא. Cf. Gen. xxix. 21; Lev. xii. 4.

Ver. 3. Ἀγαθή is the rendering for טוֹב, which allows considerable variety of meaning, according to the connection.

Ver. 4. This verse is closely connected with the preceding in thought.

Ver. 5. Whence the A. V. derived the reading ἐφοβήθην is clear from the notes above. — **I humbly pray,** προσώπῳ ἐδεήθην, *i. e.*, with my face bowed to the earth. Others render: *I pray before* (the Lord). — **The slander of a city,** etc. There is great diversity of renderings. The Greek is: διαβολὴν πόλεως, καὶ ἐκκλησίαν ὄχλου, καὶ καταψευσμόν. The first two words, at least, seem correctly rendered in the A. V., *slander of a city*; meaning, on the part of a city, its citizens. The rendering of ὄχλου by "*unruly* multitude," a "mob," would also be allowable. Cf. Acts xxiv. 18; and Xen., *Hist. Græca*, iv. 4, 11. Fritzsche, however, suspects that there has been a false rendering on the part of the Greek translator,

קָהָלָה קְלָלָה being read instead of קָהָל or קְהִלָּה. He would therefore translate by "abuse of the people." And it is not to be denied that this sense is more suitable to the context. The word καταψευσμόν (= κατάψευσιν), in this form, is not elsewhere found, though its meaning is clear.

Ver. 6. The fourth thing against which he prayed for deliverance is now stated. — **Jealous**, ἀντίζηλος, a late and an infrequent word. It is used in the sense of the Latin *zelotypus*, *æmulus*. Cf. xxxvii. 11. — Πᾶσιν ἐπικοινωνοῦσα, **which communicateth with all**, *i. e.*, makes communication of her suspicions respecting her husband to all. This seems to be the sense, although some critics give a different rendering. Bunsen's *Bibelwerk*, "*And the scourge of whose tongue hits all.*"

Ver. 8. **Will not cover her shame.** She will live in open unchastity.

Ver. 9. Grotius comments: "*Oculi elati et mobiles palpebræ arguunt impudicas.*"

Ver. 10. **A headstrong** (ἀδιατρέπτῳ) **daughter.** One is meant who cannot be easily persuaded to restrain her inclinations on the presentation of good reasons. — Ἑαυτῇ χρήσηται. Some suppose self-abuse, onanism, is here referred to. But the meaning seems rather to be that, if she have too much indulgence, she will use it to her own detriment.

Ver. 11. Bunsen's *Bibelwerk*, with De Wette and others, like our A. V., suppose that the admonitions given still have reference to the ungovernable daughter; but the peculiar language employed is decidedly against it: ὀπίσω . . . . φύλαξαι, *guard against* [*going*] *after*, or, if not, be not surprised if evil consequences follow. The next verse describes more fully such a fallen woman; and we should not suppose that the author would draw directly for any father such a possible picture of his own daughter.

Ver. 13. **Fatten his bones.** Give them marrow, — a figurative expression common to the Old Testament.

Ver. 14. Ἀντάλλαγμα. Cf. vi. 15.

Ver. 16. Ἥλιος is without the article. There being but one in our planetary system, it approaches the significance of a proper name. Cf. Winer, p. 119.

Ver. 17. Ἡλικίᾳ στασίμῃ. One point of comparison is in the light *on* the candlestick; and it would seem therefore that ἡλικίᾳ should be taken here in the sense of *stature*. So Linde, Gaab, De Wette, Bunsen's *Bibelwerk*, and Fritzsche. Gutmann translates as the A. V.

Ver. 18. Στέρνοις εὐσταθοῦς. This is the usual reading. The words have made great difficulty. Many critics (Gaab, De Wette, Bunsen's *Bibelwerk*, and Fritzsche) accept the suggestion of Grabe, to read for the first word πτέρναις (then εὐστάθμοις), *So fair feet upon firm soles* (lit., *heels*). The Old Latin supports this conjecture: "*super plantas stabilis mulieris.*"

Ver. 28. **Not set by**, σκυβαλισθῶσιν. Σκύβαλον is *dung*, *filth*, *refuse*; hence the verb means *to treat as filth*.

Ver. 29. This verse obviously begins a new section, and should have been the first of the following chapter. The A. V. has well rendered the words ἔμπορος and κάπηλος (II., κάμηλος!) by *merchant* and *huckster*, respectively. The first one means, literally, *passenger*, then one who trades by sea or land, a wholesale dealer. The κάπηλος (or ἀγοραῖος) purchased his goods of the former, and his business was more local, and on a much smaller scale.

Chapter XXVII.

1 Many sin [1] for a small sum,[2]
And he that seeketh to increase it [3] will turn his eye [4] away.
2 *As a* peg is driven [5] between the joinings of the stones,
So doth sin press in [6] between buying and selling.
3 Unless *a man* hold *himself* diligently [7] in the fear of the Lord,
His house shall soon be overthrown.
4 *As* when one sifteth with a sieve, the refuse remaineth,
So the filth of man in his thought.[8]
5 The furnace proveth the potter's vessels,
So the trial of a man *is* in his discourse.[9]
6 Its fruit revealeth [10] if the tree have been dressed,[11]
So the utterance of the thought a man's heart.[12]
7 Praise no man before thou hearest *him* speak,
For this *is* the trial of men.
8 If thou followest righteousness, thou shalt obtain her,
And put her on, as a glorious long robe.

Vers. 1-4. — [1] A. V.: have sinned (aor.). [2] *matter* (see *Com.*). [3] for abundance (see *Com.*). [4] his eyes (ὀφθαλμόν; H. 248. Co. Old Lat. add αὐτοῦ). [5] nail sticketh fast (παγήσεται πάσσαλος). [6] stick close (συνθλιβήσεται ἁμαρτία. I adopt the suggestion of Fritzsche that this verb is to be read instead of συντριβήσεται of the MSS. Cf. xxxiv. 14 in the Greek text, where the former is found. The Old Lat. has here, moreover, *angustiabitur*. Some critics, however (De Wette, Wahl), would give to συντριβήσεται the reflexive sense, *will press itself in*, which it will hardly bear). [7] diligently (see *Com.*). [8] talk (I adopt the marginal reading. Cf. *Com.*).

Vers. 5-10. — [9] A. V.: of man . . . . reasoning. [10] The fruit (ὁ καρπὸς αὐτοῦ) declareth. [11] dressed (see *Com.*). [12] So *is* the utterance (λόγος; 23. 248. 253. Co., λογισμός) of a conceit in the heart (καρδίας; 248. Co., ἐν καρδίᾳ) of man (see *Com.*).

9 The birds will resort[1] unto their like,
So will truth return unto them that practice it.[2]
10 *As* the lion lieth in wait for the prey,
So sin for them that work unrighteousness.[3]
11 The discourse of a godly *man is* always wisdom,[4]
But the[5] fool changeth as the moon.
12 Among men of no understanding,[6] observe the time,[7]
But be continually among men of understanding.
13 The discourse of fools is an abhorrence,[8]
And their sport *is* in the wantonness of sin.
14 The talk of him that sweareth much maketh the hair stand upright,
And their brawls make *one* stop *his* ears.
15 The strife of the proud *is* bloodshedding,
And their wrangling painful[9] to the ear.
16 He who revealeth[10] secrets loseth *his* credit,
And shall not find a friend[11] to his mind.
17 Love *thy* friend, and be faithful unto him;
But if thou revealest[12] his secrets,
Follow no more after him.
18 For as a man hath destroyed his enemy,[13]
So hast thou destroyed[14] the love of *thy* neighbor.
19 And as thou lettest a bird go out of thy[15] hand,
So hast thou let *thy* neighbor go, and shalt not get[16] him *again.*
20 Follow not after him, for he keepeth himself[17] far off,
And hath escaped as a gazelle[18] out of the snare.
21 For a wound[19] may be bound up, and after reviling there may be reconcilement;
But he that revealeth[20] secrets is without hope.
22 He that winketh with the eye deviseth[21] evil,
And no one will get rid of[22] him.
23 When thou art present, he will speak sweetly,
And will admire thy words;
But afterwards[23] he will alter his speech,[24]
And give thy words an offensive turn.[25]
24 I hate[26] many *things*, but nothing like him,[27]
And[28] the Lord will hate him.
25 He who[29] casteth a stone on high casteth *it* on his[30] head,
And a deceitful stroke shall make wounds.
26 He who[29] diggeth a pit shall fall therein,
And he that setteth a trap shall be taken therein.
27 He that worketh mischief, it shall fall upon himself,[31]
And he shall not know whence it cometh upon him.[32]
28 Mockery and reproach *are* from the proud,
And[33] vengeance, as a lion, shall lie in wait for him.[34]
29 They that rejoice at the fall of the righteous shall be taken in the snare,
And anguish shall consume them before they die.
30 Malice and wrath, also[35] these are abominations,
And the sinful man shall have them.[36]

Vers. 9, 10. — [1] A. V.: resort (καταλύσει = *turn in to lodge*). [2] practise in her (ἐργαζομένους αὐτήν; 248. Co. omit αὐτήν). [3] iniquity (ἄδικα; 248. Co., κακίαν).

Vers. 11-15. — [4] A. V.: with wisdom (σοφία; 248. Co., ἐν σοφίᾳ). [5] a. [6] *If thou be* among the undiscreet (εἰς μέσον ἀσυνέτων). [7] time (see *Com.*). [8] *is* irksome (προσόχθισμα). [9] revilings *are* grievous (see *Com.*).

Vers. 16-20. — [10] A. V.: Whoso discovereth. [11] never find friend. [12] bewrayest (same verb rendered "discovereth," *i. e.*, "revealeth," in preceding verse). [13] enemy (see *Com.*). [14] lost (ἀπώλεσας. The verb is ἀπώλεσεν in the preceding line) . . . . thy neighbour (τοῦ πλησίου; τοῦ πλησίον, II. III. X. 23. 55. al.). [15] As one that letteth a bird go out of his (καὶ ὡς πετεινὸν ἐκ χειρός σου ἀπέλυσας). [16] get (θηρεύσεις, *i. e.*, get *by hunting*). [17] Follow after him *no more*, for he is *too* (ἀπέστη). [18] He is as a roe (see *Com.*) escaped.

Vers. 21-30. — [19] A. V.: As for (ὅτι) a wound (*text. rec.*, θραῦσμα; for which Fritzsche reads τραῦμα, with III. X. C. 23. 55. 248. al. Co. It is also the reading of II.) it. [20] bewrayeth (see ver. 17). [21] eyes worketh (τεκταίνει). [22] he that knoweth him will depart from (οὐδεὶς αὐτὸν ἀποστήσει; H. 248. Co., ὁ εἰδὼς αὐτὸν ἀποστήσεται). [23] at the last (ὕστερον). [24] writhe his mouth (διαστρέψει τὸ στόμα αὐτοῦ. For last *text. rec.* has σου; αὐτοῦ, III. X. Co al. I adopt the marg. reading of A. V.). [25] slander thy sayings (see *Com.*). [26] have hated. [27] him (see *Com.*). [28] For. [29] Whoso. [30] his own. [31] him. [32] *omits* upon him. [33] But. [34] them (23. 248. Co. have αὐτοὺς for αὐτόν). [35] even (καί, *also*, i. e., in addition to what has been already mentioned). [36] them *both*.

Chapter XXVII.

Ver. 1. Ἀδιαφόρου. The same word is found at vii. 18, and xlii. 5. The connection shows that "a small amount of property" is meant. — Πληθῦναι, to increase his little. Cf. Prov. xxviii. 22, and 1 Tim. vi. 9. — **Will turn his eye away.** Some understand *from the poor;* others, *from justice and honesty;* and still others, apparently nearer the truth, *from God.*

Ver. 3. Κρατήσῃ κατὰ σπουδήν. Fritzsche and some others conjecture that the last two words are a false translation for something in the Hebrew which stood for "wealth," and would render, therefore: "If one do not acquire property in the fear of the Lord." This would certainly correspond better with the context than the ordinary rendering. But the writer may have left the thought suggested by Fritzsche, or a similar one, to be inferred from what he actually says: "The one who without reference to the fear of the Lord (goes about the acquisition of property), His house," etc.

Ver. 4. Σεῖσμα for σεισμός occurs only here. — It is *the refuse,* not properly the chaff, but the heavier stuff, dirt, that will not blow away. — **In his talk** (A. V.). Better, *in his thought, mind* (λογισμῷ). It does not go away with the small talk.

Ver. 5. Διαλογισμῷ, (A. V.) **reasoning.** Better here *discourse.* This shows what the man has in him.

Ver. 6. Γεώργιον is variously rendered, and has in itself several meanings. Bretschneider and Bunsen's *Bibelwerk* think of *inoculation, grafting;* De Wette, Gutmann, and Gaab, on the *cultivation* of the tree in general. Fritzsche, going back to the Hebrew שְׂדֵרָה, supposes the quality of the soil is referred to. Cf. Matt. xii. 33, "for the tree is known by his fruit." — Οὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου. After λόγος, Wahl would supply καρπός ἐστιν. This makes tolerably good sense, but does not satisfy all the critics. Fritzsche is inclined to accept, for ἐνθυμήματος, ἐνθυμήματα, suggested by Grotius, and supply ἐκφαίνει. The meaning would then be: "So reveals the (spoken) word, the fruits of man's heart," *i. e.,* his thoughts.

Ver. 8. The ποδήρη was the *talar,* a garment reaching to the feet. Cf. the Apocalypse, i. 13.

Ver. 10. The curse of sin is sin, and ever more and greater sin. Cf. Prov. xiii. 21. — For θήραν, *prey,* in the first line, Cod. II. has θύραν. Cf. Gen. iv. 7; Job xxxi. 9.

Ver. 11. **Changeth as the moon.** He says now this, now that. The thought is antithetic to the "always wisdom" of the preceding clause.

Ver. 12. **Observe the time,** i. e., *to go away.*

Ver. 15. The word διαλοιδόρησις, *wrangling,* is said to be found nowhere else.

Ver. 18. Bretschneider, who is followed by Bunsen's *Bibelwerk,* supposed that the Greek translator read here צַר, *enemy,* instead of צַיִד, *prey, game,* which stood in the Hebrew text. But the common text gives a passable sense: "As a man hath destroyed his enemy," i. e., *totally* (ἀπώλεσεν), "So hast thou destroyed the love of thy neighbor."

Ver. 20. **As a gazelle** (δορκάς). The animal meant is what is more generally known as the antelope. The Arabs hunt it with dogs. It is still common in Palestine. Cf. art. "Gazelle," in Riehm's *Handwörterbuch.*

Ver. 22. **Winketh,** *i. e.,* as is sometimes said colloquially, "tips a wink." The man who, instead of speaking out frankly his meaning, communicates it by winks and sly suggestions.

Ver. 23. **Give thy words an offensive turn.** Lit., "And in (*through,* ἐν) thy words will give offense" (σκάνδαλον; 248. Co., the plur.). The last word may, however, be taken in its original sense, and then the meaning would be: *And through thy words will lay a trap.*

Ver. 24. **I hate.** The aorist, ἐμίσησα, is used, as so often, to express what is usual, and always true. — Καὶ οὐχ ὡμοίωσα αὐτῷ, **And I do not compare anything with him,** i. e., *in hate,* or, *I hate him worst of all.*

Ver. 25. **A deceitful stroke** = a stroke given one in the back, from a place of concealment. It makes trouble for him that gives it. There is an old proverb with a similar sense: "For an honest man half his wits is enough; the whole is too little for a knave;" and another: "The fox ends by getting into the furrier's shop."

Ver. 29. **Consume them before they die** = before the common period appointed for a man's life has elapsed, or *up to the time of death.*

Chapter XXVIII.

1 He that revengeth shall find vengeance from the Lord,
And he will surely keep his sins [1] *in remembrance.*
2 Forgive to thy neighbor an injustice,[2]
And then thy sins shall [3] be forgiven when thou prayest.
3 One man holdeth fast anger [4] against another,
And doth he seek pardon [5] from the Lord?
4 He hath not mercy on a man [6] like himself,
And doth he plead on account of his *own* [7] sins?

Vers. 1-4.— [1] A. V.: sins (διαστηριῶν διαστηρίσει. Fritzsche gives this as the reading of III. X. C. 68. Ald. August. It is also that of II. But this critic retains in his text, διατηρῶν διατηρήσει. There is but little difference in the general meaning). [2] Forgive thy .... the hurt (ἀδίκημα; it has the article in 248. Co. The same omit σου after πλησίον) *that he hath done unto thee.* [3] So shall (καὶ τότε) .... sins also. [4] beareth hatred (συντηρεῖ ὀργήν). [5] pardon (ἴασιν, *healing*). [6] sheweth no mercy (οὐκ ἔχει ἔλεος) to a man *which is.* [7] ask *forgiveness* of (δεῖται) his own.

5 He that is flesh keepeth resentment![1]
Who will atone for[2] his sins?
6 Remember the end,[3] and let enmity cease;
Remember corruption and death, and abide in the commandments.
7 Remember the commandments, and cherish not resentment against thy[4] neighbor;
Remember the covenant of the Highest, and overlook a fault.[5]
8 Abstain from strife, and thou shalt diminish thy sinning;[6]
For a furious man will kindle strife,
9 And[7] a sinful man disquieteth friends,
And scattereth calumny[8] among them that be at peace.
10 As the material[9] of the fire is, so it burneth;
And as the subject of the strife is, so it burneth.[10]
As a man's strength[11] is, *so* is his wrath,
And according to his riches his anger riseth.
11 A hasty contention kindleth a fire,
And a hasty fighting[12] sheddeth blood.
12 If thou blow the spark, it shall burn,
If thou spit upon it, it shall be quenched;
And both *these* come out of thy mouth.
13 Curse the whisperer and double-tongued,
For he hath[13] destroyed many that were at peace.
14 A backbiting[14] tongue hath unsettled[15] many,
And driven them from nation to nation;
And[16] strong cities hath it pulled down,
And overthrown houses[17] of great men.
15 A backbiting tongue hath cast out capable[18] women,
And deprived them of their labors.
16 He who giveth heed unto it shall find no[19] rest,
Nor shall he dwell in peace.
17 The stroke of the whip maketh marks[20] in the flesh,
But the stroke of the tongue breaketh the bones.
18 Many have fallen by the edge of the sword,
But not *so many* as have fallen by the tongue.
19 Happy is[21] he that is defended from it,
Who[22] hath not experienced the fury thereof;[23]
Who hath not borne[24] the yoke thereof,
And hath not[25] been bound in her bands.
20 For the yoke thereof *is* a yoke of iron,
And the bands thereof *are* bands of brass.
21 The death thereof *is* an evil death,
And Hades[26] *were* better[27] than it.
22 It shall not get possession of the godly,[28]
And they shall not burn in[29] the flame thereof.

Vers. 5-9. — [1] A. V.: If he that is but flesh nourish hatred (αὐτὸς σὰρξ ὢν διατηρεῖ μῆνιν). [2] intreat for pardon of (ἐξιλάσεται). [3] *thy* end (τὰ ἔσχατα). [4] bear no malice to *thy* (μὴ μηνίσῃς τῷ πλησίον; cf. ver. 5). [5] wink at ignorance (see *Com.*). [6] *thy* sins (ἁμαρτίας, but obviously in the sense of sinning, one's own sinning). [7] *omits* And (with 248. Co.). [8] maketh debate (ἐμβαλεῖ διαβολήν. Fritzsche receives the former from III. X. 55. al. Co. Old Lat.; *text. rec.* (with II.), ἐμβάλλει).

Vers. 10-12. — [9] A. V.: matter (see *Com.*). [10] And the stronger they are which contend, *the more* they will be inflamed (see *Com.*). [11] *And* (X. 53. 254. 296. have καί) as . . . . strength (? influence). [12] fighting (μάχη, rendered ver. 8, "strife;" but it means here a strife that comes to blows and blood).

Vers. 13-17. — [13] A. V.: *such* have (*text. rec.* with II. plur. Fritzsche adopts the sing. from III. X. 55. 106. 155. 157. 307.). [14] backbiting (lit., "a third," but 248. Co., διssή, as also in the following verse, with 157. At this point the Rom. ed. of the LXX. (1587) has the following annotation in the margin: "In the margin of the Vatican Codex (? II.) there is written, γλῶσσα τριτή, τετρηπημένη." Nothing of this sort appears in the edition of this MS. by Cozza). [15] disquieted (not strong enough for ἐσάλευσε here). [16] *omits* And (as 55. 254.). [17] the houses. [18] virtuous (ἀνδρείας; cf. xxvi. 2). [19] Whoso hearkeneth . . . . shall never find. [20] And never dwell quietly . . . . marks (μώλωπας. Fritzsche adopts μώλωπα from III. X. C. 55. 106. al.; Old Lat., *livorem*).

Vers. 18-22. — [21] A. V.: Well *is*. [22] And. [23] passed through the venom thereof (διῆλθεν ἐν τῷ θυμῷ αὐτῆς, "passed through in the midst," etc.). [24] drawn (εἵλκυσε, but better understood in the Occident if "borne" is used). [25] Nor hath. [26] The grave. [27] better (λυσιτελής; cf. Tob. iii. 6.). [28] have rule over (κρατήσῃ) them that fear God (εὐσεβῶν). [29] Neither shall they be burnt with (ἐν . . . . οὐ καήσονται).

23 They that [1] forsake the Lord shall fall into it,
And it shall burn among them,[2] and not be quenched;
It shall be sent upon them as a lion,
And destroy [3] them as a panther.[4]
24 Look *that* thou hedge thy possession about with thorns,
Bind [5] up thy silver and thy [6] gold,
25 And weigh thy words in a balance,[7]
And make a door and bar for thy mouth;
26 Beware lest perchance thou slip [8] by it,
And [9] fall before him that lieth in wait.

Vers. 23-26. — [1] A. V. Such as (οἱ). [2] in them (ἐν αὐτοῖς ἐκκαήσεται; cf. *Com.*). [3] devour (λυμανεῖται). [4] leopard (see *Com.*). [5] *And* bind. [6] *omits* thy (as *text. rec.* and II. Fritzsche receives σου from X. C. H. 55. 106. al. Old Lat.). [7] weigh thy words in a balance (τοῖς λόγοις σου ποίησον ζυγὸν καὶ σταθμόν. In 248. Co. the two words are written together, ζυγόσταθμον. Both were used for the balance, the former standing for the *beam*, and the latter for the *weight*, and they are probably used in connection here for emphasis, "weigh carefully"). [8] Beware thou slide not (πρόσεχε μήπως ὀλισθήσῃς). [9] Lest thou.

Chapter XXVIII.

Vers. 1, 2. Cf. Ps. cxxx. 3; Matt. vi. 14, 15, vii. 2, xviii. 35; Rom. xii. 19. On the difference between the teaching of our book and that of our Lord in the passages of the New Testament referred to, see Keerl, *Die Apokryphenfrage*, p. 46. — **Shall be forgiven**, λυθήσονται. The verb means *to loosen*, as opposed to δέειν, *to bind*. On its force at Matt. xvi. 19, cf. the commentators, and Cremer's *Lex.*, *sub voce*.

Ver. 7. **Overlook a fault**, πάριδε ἄγνοιαν. On the latter word, cf. xxiii. 2, and 1 Esd. viii. 75.

Ver. 10. The members are misplaced in the common text. That which is put at the end should come immediately after the first, in order to preserve the parallelism: "As the material of the fire is, so it burneth; As the subject (στερέωσιν) of the strife is, so it burneth." It is probable, as Fritzsche and Bunsen's *Bibelwerk* agree, that כְּעֶצֶם stood in the original, in the sense of "according to the subject;" but the translator mistook it for כְּעֹצֶם, *firmness, strength*. Still, with the latter meaning an intelligible sense is possible. Cf. for the thought, Prov. xxvi. 20, 21.

Ver. 12. **Come out of thy mouth**, *i. e.*, are within thy easy control.

Ver. 13. **Καταρᾶσθαι.** The infinitive for the imperative. Cf. Winer, p. 316.

Ver. 14. **A backbiting** (τρίτη) **tongue.** The A. V. brings out the sense correctly. "A third tongue," according to Oriental usage, means a tongue that makes discord, sows calumny. It is thought by some that the author had the Samaritans in view, who are mentioned in Ez. iv. It is more probable, however, if any particular case is in view, that the intrigues of court are meant. A parallel passage is quoted from the Talmud (ערכין, fol. 15). In the Orient one says: "The third tongue, or the tongue between, slays three persons, — the calumniator, the calumniated, and him who listens." Cf. Gutmann, *Com.*, *in loc.*

Ver. 19. **Borne the yoke.** Cf. Matt. xi. 29: ἄρατε τὸν ζυγόν μου. At Deut. xxi. 3 we have the expression, "drawn in the yoke" (בְּעֹל). Cf. Van Lennep, *Bible Lands*, p. 76.

Ver. 21. Real death is preferable, he would say, to such a death-in-life, such a civil and social ostracism, as it causes.

Ver. 22. Κρατήσῃ, *shall not get at, get power over, and so dominate.* The first thought is more in place here: not even get possession of, much less rule.

Ver. 23. **Into it.** The stinging, torturing fire which a calumniating tongue kindles, is meant. Cf. Jas. iii. 6. — **Ἐν αὐτοῖς ἐκκαήσεται.** Cf. the Hebrew and LXX. at Numb. xi. 1: "The fire of the Lord burnt among them, and consumed them." — **As a leopard** (πάρδαλις). The Greek word was used by the ancients for leopard, panther, and ounce. In Homer the word πάνθηρ is also found, and πόρδαλις is his usual way of spelling the former word. On the panther (which is here meant) and its habits, cf. Van Lennep, *Bible Lands*, pp. 249-254. The word "leopard" is never properly used of the נָמֵר of Scripture. It was a word first introduced in the fourth century to distinguish the African from the Asiatic "panther."

Ver. 24. The meaning seems to be: "If thou wouldest not suffer irreparable loss, be watchful over thy tongue: it needs guarding quite as much as thy land, or thy silver and gold."

Chapter XXIX.

1 He that practiceth mercy [1] will lend unto *his* neighbor,
And he that supporteth with [2] his hand keepeth the commandments.
2 Lend to *thy* neighbor in time of his need,
And pay thou *thy* neighbor again in due season.

Vers. 1, 2. — [1] A. V.: is merciful (ποιῶν ἔλεος). [2] strengtheneth (see *Com.*).

3 Keep thy [1] word, and deal in good faith [2] with him,
And thou shalt always [3] find the thing that is necessary for thee.
4 Many reckon what is lent as something found,[4]
And put them to trouble that help [5] them.
5 Till he get it,[6] he will kiss one's hands,[7]
And for *his* neighbor's money he will speak humbly;[8]
But when *he* should repay,[9] he will prolong the time,
And return words of grief,
And complain of the time.
6 If he be able,[10] he shall hardly get back [11] half,
And he will count it as something found;[12]
But [13] if not, he hath deprived him of his money,
And he hath gotten him an enemy without cause;[14]
He payeth him with cursings and railings,
And for honor he will pay him disgrace.
7 Many therefore refuse because of *such* baseness,[15]
Fearing to be defrauded to no purpose.[16]
8 Yet have thou patience with a *man* in poor estate,
And delay not to shew him mercy.
9 Help a poor man [17] for the commandment's sake,
And turn him not away empty [18] because of his poverty.
10 Lose money for the sake of a brother and [19] friend,
And let it not rust under the [20] stone to be lost.
11 Lay up thy treasure according to the commandments of the Most High,
And it shall bring thee more profit than the [21] gold.
12 Shut up alms in thy storehouses,
And it shall deliver thee from all ill-fortune.[22]
13 It shall fight for thee against *thine* enemy,[23]
Better than a mighty shield and strong [24] spear.
14 A good man will be [25] surety for *his* neighbor;
But he that is shameless will fail [26] him.
15 Forget not the favor [27] of *thy* surety,
For he gave himself [28] for thee.
16 A sinner will overthrow the fortune of [29] a surety,
17 And a man of [30] unthankful mind will fail him that delivered.[31]
18 Suretyship hath undone many of good estate,
And shaken [32] them as a wave of the sea;
Mighty men hath it driven from their homes,[33]
So that they wandered among foreign [34] nations.
19 A sinner falleth [35] into suretyship,
And he that runneth after gain falleth into suits.[36]

Vers. 3-5. — [1] A. V.: Keep (στερέωσον = *make firm*, *strong*; in the LXX. generally, *confirm*, *settle*) thy (H. 248. Co add σου). [2] faithfully. [3] always (ἐν παντὶ καιρῷ, at any and every time of need). [4] when a thing was lent *them*, reckoned *it* to be found (ὡς εὕρεμα ἐνόμισαν δάνος). [5] helped. [6] hath received (λάβῃ). [7] a man's (αὐτοῦ = the lender's) hand. (Fritzsche adopts the plur. from III. X. 106. 155.) [8] submissly (obs.). [9] repay (καὶ ἐν καιρῷ ἀποδόσεως).

Vers. 6-10. — [10] A. V.: prevail (I adopt the words in the margin. The Greek is, ἐὰν ἰσχύσῃ. It refers to the borrower). [11] receive (κομίσεται) the. [12] count as if he had found it (λογιεῖται αὐτὸ ὡς εὕρεμα). [13] *omits* But (δέ). [14] cause (II., with Ald., has οὐ before δωρεάν). [15] therefore (οὖν. It is adopted by Fritzsche from III. X. H. 55. 106. 155. 248. 254. Co.; *text. rec.* omits) have refused *to lend* for *other men's* ill dealing (χάριν πονηρίας ἀπέστρεψαν; 55. 106. 157. 254. add χεῖρα; 248. Co., ἀπὸ τοῦ ἀνθρώπου). [16] defrauded (ἀποστερηθῆναι δωρεὰν εὐλαβήθησαν; 23. 55. 248. 253. Co. add δέ after the first word; the second is omitted by 248. Co. as A. V.). [17] the poor (πένητος). [18] *omits* empty (κενόν, as 23. 248. Co.). [19] *thy* money for *thy* (διά) brother and *thy*. [20] a (the art. is found in the Greek, referring to some particular and much thought of stone, *that stone*. For ἰωθήτω, 248. Co. Old Lat. read κατακρύβῃ αὐτό. See *Com.*).

Vers. 11-15. — [21] A. V.: *omits* the. [22] affliction (κακώσεως; others, *ill treatment*). [23] enemies. [24] strong (Fritzsche receives ὁλκῆς from III. X. H. 23. 55. 106. 155. 157. 254. 296. 307. 308.; *text. rec.*, ἀλκῆς. The former is also the reading of II.). [25] An honest (ἀγαθὸς) .... is (ἐγγυήσεται). [26] impudent .... forsake (I adopt the marg. reading. Fritzsche adopts ἐγκαταλείψει from 55. 106. 157. 248. 253. 254. Co.; III., ἐνκαταλείψει; *text. rec.*, καταλείψει). [27] friendship (χάριτας). [28] hath given his life (ἔδωκε .... τὴν ψυχὴν αὐτοῦ).

Vers. 16-19. — [29] A. V.: good *estate* (ἀγαθά) of *his* (248. Co., ἀγαθὴν ἐγγύην ἀνατρέψει). [30] he that is of an. [31] leave (see ver. 14) him *in danger* .... delivered *him*. [32] shaked. [33] houses (ἀπῴκισε). [34] strange. [35] A wicked *man* transgressing the commandments of the Lord (ἁμαρτωλὸς παραβαίνων ἐντολὰς κυρίου, H. 248. Co. Old Lat. Syr. Ar.) shall fall (ἐμπεσών; III. 55. 106. al. Co., ἐμπεσεῖται). [36] *undertaketh and* followeth other men's business for gain shall fall into suits (see *Com.*).

20 Help *thy* neighbor according to thy power,
And take heed to thyself that thou fall not.[1]

21 The chief thing for life *is* water, and bread,
And clothing, and a house to cover shame.

22 Better *is* the life of a poor man under a roof of beams,[2]
Than delicate fare in other men's *houses*.[3]

23 Be it little or much, hold thee contented,
And the reproach that thou art a stranger thou shalt not hear.[4]

24 It is[5] a miserable life *to go* from house to house;
And[6] where thou art a stranger, thou canst not open thy mouth.[7]

25 Thou shalt entertain, and feast, and have no thanks;
And besides,[8] thou shalt hear bitter *words*:

26 Come along, stranger, furnish[9] a table,
And feed me if thou hast anything[10] ready.

27 Give place, stranger, to an honorable *man*;[11]
My brother cometh to be lodged, *and I have* need of *mine* house.

28 These *things are* grievous to a man having discernment:[12]
Upbraiding about a dwelling, and the reproach of a creditor.[13]

Ver. 20.—[1] A. V.: beware that thou thyself fall not *into the same*.

Vers. 22-25.—[2] A. V.: *man* in a mean cottage (the literal rendering is better). [3] another man's *house* (ἐν ἀλλοτρίοις). [4] That thou hear not the reproach of thy house (Fritzsche receives this member from 248. Co. Old Lat. Syr. Ar. which is not found in the *text. rec.*, adopting, however, the suggestion of Grotius to read παροικίας for οἰκίας; Old Lat., *peregrinationis*. See *Com.*). [5] *For it is*. [6] For. [7] darest not open thy mouth. Fritzsche adopts παροικήσεις and ἀνοίξεις from III. X. 55. 106. 157. al. Co.; *text. rec.*, παροικήσει and ἀνοίξει). [8] Moreover (καὶ πρὸς ἐπὶ τούτοις. Such a collocation of words is found also in Aristoph., *Plut.*, 1001).

Vers. 26-28.—[9] A. V.: *thou* stranger, *and* furnish. [10] *of* that thou hast (εἴ τι ἐν τῇ χειρί). [11] *thou* stranger .... honourable *man* (see *Com.*). [12] man of understanding (ἀνθρώπῳ ἔχοντι φρόνησιν. The first word is wanting in 248. Co. Fritzsche renders the last word by *insight*, *discernment*; Bunsen's *Bibelwerk*, with others, by "Gefühl," *feeling*, *sensibility*, Old Lat., *sensus*, which Fritzsche says is not the meaning of the word "here or elsewhere"). [13] The upbraiding of house-room (ἐπιτίμησις οἰκίας), and reproaching of the lender (και ὀνειδισμὸς δανειστοῦ).

Chapter XXIX.

Ver. 1. Ὁ ἐπισχύων, *one who makes strong, supports*. This is the meaning of the Hiphil of חָזַק, for which this Greek word probably stands. It refers to lending to the poor neighbor. Cf. Deut. xv. 7, 8; Prov. xix. 17; Matt. v. 42.

Ver. 2. **And pay thou**; namely, thou debtor, thou that hast borrowed.

Ver. 3. **The thing that is necessary.** The money that one needs to borrow will be forthcoming, if one pay his debts promptly and keep his promises.

Ver. 5. **Return words of grief.** Instead of paying back the borrowed money, he will put on a doleful countenance, and talk of misfortunes and hard times.—Ἀκηδίας, **without care**, but used here in the sense of grief, as also at Bar. iii. 1.

Ver. 6. Ἐὰν ἰσχύσῃ. **If** he (the debtor) **have the power, be able** (to pay).—**He**, namely, the other, the creditor.—**But if not**, namely, if the debtor be not able to pay. This sudden change of subject is not uncommon in Greek prose authors. See also Luke xix. 4; Mark ix. 20. Cf. Winer, p. 632.—**And he** (the creditor) **hath gotten him an enemy.**—**He** (the debtor) **payeth.**

Ver. 8. It is supposed that the man is really poor; and not like him just mentioned, one who pleads poverty to get rid of paying his just dues. Cf. Matt. xviii. 26.

Ver. 10. The meaning is: "Rather lose thy money by lending it to thy poor Israelitish brother, than by hoarding it up in a miserly way to do no one any good."—Ἰωθήτω, **rust**. Used in this sense only in the language of the people, since gold cannot properly rust. Cf. xii. 10, and Ep. of Jer. 12, 24; Jas. v. 3, with Meyer's *Com.* on the last passage.

Ver. 11. **More profit than the gold.** Be more useful than the mere heaping up of money. Cf. Luke xii. 33.

Ver. 12. **Shut up alms.** Money for benevolent purposes (ἐλεημοσύνην).

Ver. 15. **Himself**, τὴν ψυχὴν αὐτοῦ. "*Periculo damni aut etiam servitutis semet opposuit, ut te liberaret.*" Grotius. The debtor who did not pay could be sold with his wife and children into servitude. Cf. Keil, *Archäol.*, p. 726 ff.

Ver. 18. **Mighty** (δυνατούς), *i. e.*, wealthy, and so influential.

Ver. 19. **A sinner** (ἁμαρτωλός) **falleth into suretyship.** He does not become surety for another as a matter of friendship or duty. He goes into it rashly for the sake of gain, and so ruins himself. There is no occasion for rejecting, with Bretschneider and Bunsen's *Bibelwerk*, ἁμαρτωλός as a corruption; or with De Wette to render: "He becomes a sinner who falls into suretyship."—**Runneth after** [**jobs for the sake of**] **gain**, διώκων ἐργολαβείας. The latter word means, *a contract for doing work*. The verb in a secondary sense signifies to do anything to make money; and that seems to be the thought here, with special reference to advancing money in enterprises where great returns are expected.—**Falleth into suits** (εἰς κρίσεις), namely, suits at law, or, perhaps better, *into judgments*. He will be condemned by the courts, and so have the reputation of a bad or dangerous character in the community.

Ver. 21. **The chief thing** (ἀρχή): *the staff*, as we are more accustomed to say. — **To cover shame.** This refers to the clothing, rather than to the house. Cf. Phil. iv. 11. Grotius, Bretschneider, Fritzsche, and others receive, on the basis of the authorities above given, the additional words found in the text as the second member of this verse: "And the reproach," etc. Naturally, however, it will always be suspected that the sentence was inserted by somebody to supply the place of a lost clause.

Ver. 27. Ἀπὸ προσώπου δόξης means either *from before* (*to*) *a man of honor*, or with Fritzsche it may be referred to the dwelling, "*Get out of this splendor*," *i. e.*, this splendidly furnished dwelling.

Chapter XXX.

1 He that loveth his son causeth him oft to feel the rod,
That he may have joy over his later life.[1]
2 He that disciplineth his son shall have joy in him,[2]
And shall rejoice in[3] him among *his* acquaintance.
3 He that teacheth his son maketh his enemy envious,[4]
And before *his* friends he shall rejoice in[5] him.
4 Though his father die, yet *he is* as though he were not dead,[6]
For he hath left *one* behind him *that is* like himself.
5 While he lived, he saw and rejoiced,[7]
And when he died he was not sorrowful:
6 He left behind him an avenger against *his* enemies,
And one that shall requite kindness to *his* friends.
7 He that indulgeth a[8] son shall bind up his wounds,
And shall be inwardly[9] troubled at every cry.
8 A horse not broken becometh[10] headstrong,
And a son left to himself will be willful.
9 Treat tenderly a[11] child, and he shall make thee afraid,
Play with him, and he will bring thee to heaviness.
10 Laugh not with him, lest thou have sorrow with *him*,
And *lest* thou gnash thy teeth in the end.
11 Give him not[12] liberty in *his* youth,
And wink[13] not at his follies.[14]
12 Bow down his neck while in his youth,[15]
And beat his sides[16] while he is a child,
Lest he become[17] stubborn, and be disobedient unto thee,
And thou have anguish of soul.[18]
13 Discipline[19] thy son, and hold him to labor,[20]
Lest his shameful[21] behavior be an offense unto thee.[22]
14 Better a poor man,[23] sound and strong of constitution,[24]

Vers. 1–4. — [1] A. V.: Of him in the end (ἐπ' ἐσχάτων αὐτοῦ. Fritzsche reads ἐσχάτων, with X. 23. 55. 155. al. Co.; *text. rec.*, dat. sing.; Cod. II. also has ἐσχάτων, by the first hand. The title of this section in II. III. X. al. is περὶ τέκνων). [2] chastiseth (παιδεύων) .... joy in him (marg., *good by him*; Gr., ὀνήσεται ἐπ' αὐτῷ; 248. Co., εὐφρανθήσεται ἐπ' αὐτῷ). [3] Of. [4] grieveth the enemy (παραζηλώσει τὸν ἐχθρόν). [5] Of. [6] dead (lit., "His father died, and it is as though he died not").

Vers. 5–9. — [7] A. V.: rejoiced in him (248. Co. Old Lat. add ἐπ' αὐτῷ). [8] maketh too much of *his* (περιψύχων; 248. Co., περιψήχων. See *Com.*). [9] his bowels will be. [10] becometh (ἐκβαίνει. So Fritzsche, with III. X. C. H. 23. 55. 106. 155. al. Co.; *text. rec.*, ἀποβαίνει). [11] child left to himself (υἱὸς ἀνειμένος, *let loose*) will be wilful (ἐκβαίνει προαλής. The latter word, used metaphorically, means, *inclined to* a thing, *ready*, and then, *hasty*, *rash*. Bunsen's *Bibelwerk*, *muthwillig*). Cocker thy.

Vers. 11–13. — [12] A. V.: no. [13] wink (παρίδῃς, *look to one side*, *overlook*). [14] follies (ἀγνοίας, generally, *ignorances*, but here properly rendered. In the *text. rec.* there is some confusion in the text of vers. 11, 12, owing, it should seem, to a fault of the transcriber. He omitted two lines, the last of ver. 11 and the first of ver. 12. They are wanting in II. III. X. C. 23. 55. 68. Fritzsche has followed H. 248. Co. Old Lat. Syr. Ar. in restoring them. They are already found in the A. V.). [15] *he is* young (ἐν νεότητι, as in the previous line). [16] beat him on the sides (θλάσον τὰς πλευρὰς αὐτοῦ, *pound*, *bruise his ribs*; Luther and Bunsen's *Bibelwerk*, *make his back blue*). [17] wax stubborn (σκληρυνθείς). [18] *so* bring sorrow to thine heart (ἔσται σοι ὀδύνη ψυχῆς). [19] Chastise (παίδευσον). [20] labour (ἔργασαι ἐν αὐτῷ. Gaab, De Wette, *take pains with him*; Bunsen's *Bibelwerk*, *let him serve thee*. The A. V., however, seems to have got the true sense). [21] lewd. [22] offence unto thee (αὐτοῦ προσκόψῃς, which Fritzsche adopts from III. X. C. 23. 55. 106. al. Co. Old Lat.; *text. rec.*, σου προσκόψῃ. Bunsen's *Bibelwerk* renders, "Lest thou have vexation through his disgrace").

Vers. 14–18. — [23] A. V.: *is* the poor, *being*. (The heading of this section in some authorities is περὶ ὑγιείας; in II., as in 55. 254. περὶ βρωμάτων. Other MSS. place the title before ver. 16.) [24] constitution (ἕξει = a *permanent condition*,

Than a rich *man* that is afflicted in his body.
15 Health and a good constitution are [1] above all gold,
And a strong body above infinite wealth.
16 There is no riches above a sound body,
And no joy above the joy of the heart.
17 Death *is* better than a bitter life,
And eternal rest than [2] continual sickness.
18 Delicacies poured out [3] upon a mouth shut up
Are as messes of food set [4] upon a grave.
19 What good doth an [5] offering unto an idol?
For it can neither eat [6] nor smell;
So *is* he that is afflicted [7] of the Lord:
20 He seeth with *his* eyes and groaneth,
As an eunuch that embraceth a virgin and sigheth.
21 Give not way [8] to heaviness,
And afflict not thyself with thy reflections.[9]
22 Gladness of heart *is* the life of a man,[10]
And the joyfulness [11] of a man prolongeth his days.
23 Love thyself,[12] and comfort thy heart,
Remove sorrow far from thee;
For sorrow hath killed [13] many,
And there is no profit therein.
24 Envy and wrath shorten the life,
And care [14] bringeth age before the time.
25 A liberal heart and one merry by good cheer
Will have care for its food.[15]

habit. Cf. following verse). [1] and good state of body *are.* [2] Or. (The words *καὶ ἀνάπαυσις αἰῶνος* Fritzsche, with Bretschneider, receives from H.; Old Lat., *requies æterna*; Syr. Ar., *the grave*; *text. rec.* omits.) [3] delicates poured. [4] messes of meat set (*θέματα βρωμάτων*).

Vers. 19–25. — [5] A. V.: the. [6] For neither can it eat nor smell. [7] persecuted (marg., *afflicted*; Gr., *ἐκδιωκόμενος*. Sickness is referred to). [8] over thy mind (*τὴν ψυχήν σου, i. e.*, thyself). [9] in thine own counsel (see *Com.*). [10] The gladness of the . . . of man. [11] (marg., *exultation*; Gr., *ἀγαλλίαμα*). [12] thine own soul (*τὴν ψυχήν σου*. See ver. 21. Codd. C. 23. 155. 253. 254. 307. 308. read *ἀπάτα* for *ἀγάπα*; cf. xiv. 16). [13] killed (Fritzsche adopts *ἀπώλεσεν* from III. X. C. H. 106. 155. 157. 296.; 248. Co. the same, and add *καὶ ἀνέκτεινεν*; *text. rec.*, *ἀπέκτεινεν*). [14] carefulness. [15] cheerful and good heart will have a care of his meat *and* diet (*λαμπρὰ* — cf. xxxi. 28 — *καρδία καὶ ἀγαθὴ ἐπὶ ἐδέσμασι τῶν βρωμάτων αὐτῆς ἐπιμελήσεται*. This verse is the twelfth of chap. xxxiii. of the Greek text. See *Com.*).

Chapter XXX.

Ver. 1. Ἐνδελεχήσει. Here used exceptionally in a transitive sense. Αὐτοῦ refers to "son," and limits ἐσχάτων, *may rejoice over his later life.*

Ver. 2. **Rejoice in him.** Cf. for a similar construction Ps. xlix. 6; Prov. xxv. 14; Rom. v. 2. — **Among (his) acquaintance.** Naturally, it would not be in good taste to rejoice over him in this sense among strangers or doubtful friends.

Ver. 3. **Saw and rejoiced.** Saw during his life the son, and rejoiced in him as a well educated, dutiful son, and died in peace with the assurance that he would go on as he had begun.

Ver. 6. **An avenger.** Cf. art. "Cities of Refuge," in Smith's *Bib. Dict.*; and "Bluträche," in Keil's *Bib. Archäol.*, pp. 720, 734.

Ver. 7. Περιψύχων, *cool off round about*, and so *refresh, indulge.* — **Bind up his wounds,** produced in brawls into which his ungoverned passions had led him. — **Troubled at every cry,** *i. e.*, while his wounds are dressed.

Vers. 9–12. One might suppose the advice here given was for the treatment of slaves rather than children, and it would even then be harsh. The underlying idea is undoubtedly good, and needful in our day, as well as in that of the author of our book. But, in detail, it would be a very unsafe principle to follow. The spirit that rules in the inspired books of the Bible is quite another one. Cf. Deut. xxxi. 12, 13; Prov. xxiii. 15. It encourages no weak indulgence (Prov. xiii. 24; xxii. 15; xxix. 15), but just as little unsympathetic and unloving harshness (Matt. xix. 13; Acts ii. 39; Eph. vi. 4; Col. iii. 21). An old Greek proverb is also worth considering: "He who is most severe against his son in admonitions is harsh only in words; in his treatment he is a father. — Γομφιάζειν = *to have pain in the back teeth*, but here is equivalent to βρύχειν. The name γόμφιος was given to the molar tooth.

Ver. 14. **Afflicted.** The word μεμαστιγωμένος means, rather, *scourged, beaten.* But as the reference of the context is to sickness, the A. V. doubtless gives the true sense.

Ver. 17. **Eternal rest,** *i. e.*, in the grave. There is probably no reference to the promised rest of the godly, and the passage itself, as will be seen, is but poorly supported.

Ver. 18. Cf. remarks at Tobit iv. 17, on certain funeral customs.

Ver. 19. Ἐκδιωκόμενος, **afflicted.** This verb means *to chase up, drive out, banish.* The sense here must be, *punishes*, or *visits with chastisement, affliction.* Luther renders: "*whom God makes*

sickly. Sickness is held to be a chastisement also at xxxviii. 15.

Ver. 21. **In thine own counsel** (A. V.), ἐν βουλῇ σου. This rendering is not clear. Βουλῇ might better be taken in the sense of *deliberation*, *reflection*, and refer to that revolving of painful thoughts in one's mind which is so characteristic of certain temperaments.

Ver. 23. A proportionate regard for one's self is the highest duty. "The best, the most Christian-like pity we can show is to have pity on our own souls; the best, the most acceptable service we can render is to do justice and show mercy to ourselves." Coleridge's *Aids to Reflection*. Between verse 24 of this chapter and xxxvi. 16, the chapters and verses of the common Greek text are in great disorder. And although this text is supported by all the Greek MSS. with but one exception (248.), it is obviously incorrect, as the want of connection in the thought sufficiently proves. The Old translations, Arabic, Syriac, and Old Latin, on the other hand, give a different arrangement. And since the latter, as far as age is concerned, have nearly or quite as much weight as the former, they have been commonly followed. In Fritzsche's judgment, only thoughtlessness and exegetical incapacity would lead any one to decide in favor of the order of the Greek MSS., since according to them some verses would be wholly unexplainable, and without any proper connection in the text. Happily, in this case, we find our English text already on the right side.

Chapter XXXI.

1 Sleeplessness for the sake of [1] riches consumeth the flesh,
And the care thereof driveth away [2] sleep.
2 Sleepless care [3] will not let *a man* slumber,[4]
As a sore disease breaketh [5] sleep.
3 A rich man tireth himself out [6] in gathering riches together,
And when *he* resteth, he is sated with his delicacies.[7]
4 A poor man tireth himself out in a straitened life,
And when he resteth, he cometh to want.[8]
5 He that loveth gold shall not be justified,[9]
And he that followeth corruption shall be sated *with it*.[10]
6 Gold hath been the ruin of many,[11]
And their destruction was before them.[12]
7 It is a stumbling-block [13] unto them that sacrifice unto it,
And every fool shall be taken therewith.
8 Blessed is a rich man who [14] is found without blemish,
And hath not gone after gold.
9 Who is he? and we will call him blessed;
For wonderful *things* hath he done among his people.
10 Who hath been tried thereby, and found perfect?
Let it also be to his [15] glory.
Who could transgress, and transgressed not? [16]
Or do evil, and did it not? [17]
11 His goods shall be assured,[18]
And the congregation shall speak much of [19] his alms.
12 If thou sit at a bountiful table,
Be not greedy over [20] it,
And say not, There is really a great deal [21] on it.
13 Remember that a greedy [22] eye *is* an evil *thing*.
What [23] is created more greedy [24] than an eye?
Therefore it weepeth from every face.[25]
14 Stretch not thine [26] hand whithersoever it looketh,

Vers. 1–3. — [1] A. V.: Watching for (ἀγρυπνία, followed by the gen.). [2] driveth away (ἀφιστᾷ. For the form, cf. Winer, p. 78). [3] watching care (lit., care of sleeplessness). [4] slumber (see *Com.*). [5] breaketh (see *Com.*). [6] The rich hath great labour (ἐκοπίασε πλούσιος). [7] filled with his delicates.

Vers. 4–8. — [8] A. V.: The poor laboureth in *his* poor estate (ἐκοπίασε πτωχὸς ἐν ἐλαττώσει βίου) .... leaveth off (see ver. 3) .... is *still* needy (ἐπιδεὴς γίνεται, *i. e.*, comes to utter want). [9] justified (declared just; he will be found guilty of false dealing). [10] have enough *thereof* (see ver. 3). [11] many (lit., many were given to (248. Co., ἐδέθησαν) fall on account of gold). [12] present (see *Com.*). [13] stumbling-block (see *Com.*). [14] *is* the rich that.

Vers. 10, 11. — [15] A. V.: Then let *him* (καὶ ἔστω). [16] might offend .... hath not offended (the verb is παραβῆναι, preceded in the first clause by ἐδύνατο). [17] done .... hath not done *it*. [18] established (see *Com.*). [19] declare (ἐκδιηγήσεται).

Vers. 12–15. — [20] A. V.: upon (marg., *open not thy throat upon*). [21] *There is* much *meat* (πολλά γε τὰ ἐπ' αὐτῆς) [22] a wicked (πονηρός, but its special sense is determined by the context). [23] *And* what. [24] wicked (see first member). [25] upon every occasion (see *Com.*). [26] thine (σου is added in 248. Co. Old Lat.).

And crowd not together with it[1] into the dish.
15 Judge of *thy* neighbor[2] by thyself,
And reflect over every matter.[3]
16 Eat, as[4] a man, what is[5] set before thee,
And devour[6] not, lest thou be hated.
17 Leave off first, for manners'[7] sake,
And be not insatiable,[8] lest thou offend.
18 And if[9] thou sittest among many,
Reach not thine hand out before them.[10]
19 How satisfying is little[11] for a man well nurtured!
And he is not troubled for breath[12] upon his bed.
20 Sound sleep *cometh* of moderate eating;[13]
He riseth early, and his wits[14] *are* with him.
Wearisome sleeplessness, and cholera morbus,
And colic, *are* with an insatiable[15] man.
21 And if thou hast eaten too much,[16]
Arise and go forth for a walk, and thou shalt get relief.[17]
22 *My* son, hear me, and despise me not,
And at last[18] thou shalt find my words *true*;[19]
In all thy works be active,[20]
So shall not any sickness[21] come upon[22] thee.
23 Him who is liberal with food,[23] men shall speak well of;[24]
And the report of his liberality is true.[25]
24 Over him who is a niggard with food a[26] city shall murmur;
And the report[27] of his niggardness is correct.[28]
25 Show not valiantness[29] in wine,
For wine hath destroyed many.
26 The furnace proveth the edge by dipping;
So doth wine hearts, by the strife of the proud.[30]
27 Wine is as life to men, if it be drunk in its measure;[31]
What kind of a life is that which[32] is without wine?
And[33] it was made to make men glad.
28 Wine drunk measurably *and* in season[34] is gladness of heart, and joy of soul;[35]
29 Wine drunken to excess is bitterness of soul,[36]
With excitement and quarrelsomeness.[37]
30 Drunkenness increaseth the rashness[38] of a fool till *he* offend;
It diminisheth strength, and maketh[39] wounds besides.
31 Rebuke not *thy* neighbor at a wine party,[40]
And treat him not slightingly[41] in his mirth.
Speak not to him a reproachful word,[42]
And press not upon him with a demand.[43]

Vers. 14, 15. — [1] A. V.: thrust *it* not with him (μὴ συνθλίβου αὐτῷ ἐν τρυβλίῳ. Cf. Matt. xxvi. 23). [2] neighbour (see *Com.*). [3] be discreet in every point (ἐπὶ παντὶ πράγματι διανοοῦ).

Vers. 16–18. — [4] A. V.: as *it becometh*. [5] those *things* which are (cf. Luke x. 8). [6] devour (see *Com.*). [7] manners' (παιδείας). [8] unsatiable. [9] When (καὶ εἰ). [10] first of all.

Vers. 19–24. — [11] A. V.: A very little *is* sufficient (ὡς ἱκανὸν . . . . τὸ ὀλίγον). [12] fetcheth not his wind short (marg., *And lieth not puffing and blowing*; Gr., οὐκ ἀσθμαίνει). [13] moderate eating (ἐντέρῳ μετρίῳ, *moderate intestine*, or *bowel*). [14] wits (see *Com.*). [15] *But* the pain of watching (πόνος ἀγρυπνίας; cf. ver. 1) and choler (χολέρας; 248. Co. Old Lat., χολέρα) and pangs of the belly (στρόφος) . . . . unsatiable. [16] been forced to eat (ἐβιάσθης ἐν ἐδέσμασιν, *art overpowered through food*, i. e., hast eaten to surfeit). [17] Arise, go forth, vomit (see *Com.* Fritzsche reads μεσοπορῶν with 68. 106. 254. 307. Ald.; *text rec.*, μεσοπωρῶν; Old Lat., *surge e medio, evome*, etc.; 248. Co. add to μεσοπορῶν the word ἔμεσον) . . . . have rest. [18] the last. [19] as I told thee. [20] quick (see *Com.*). [21] there no sickness. [22] unto. [23] *Whoso is* . . . . of *his* meat. [24] of him. [25] good housekeeping *will be* believed (see *Com.*). [26] *But* against *him that is* a niggard of *his* meat the *whole*. [27] testimonies (ἡ μαρτυρία, as in ver. 23). [28] *shall* not *be* doubted of (ἀκριβής, *exact*, *correct*).

Vers. 25–31. — [29] A. V.: thy valiantness. [30] the hearts of the proud by drunkenness (H. 248. Co. Old Lat. read οἶνος ἐν καρδίᾳ (καρδίας, H.; Old Lat., *corda*) ὑπερηφάνων ἐν μέθῃ). [31] *is* as good as life to a man (Fritzsche adopts dat. plur. from III. X. 23. 55. 106. al. Co. Old Lat.) . . . . moderately (ἐν μέτρῳ, 23. 55. 106. al. Co. instead of μέτρῳ αὐτοῦ). [32] life *is then* to *a man* that. [33] For. [34] measurably drunk *and* in season. [35] *Bringeth* gladness of the heart . . . . cheerfulness of the mind (εὐφροσύνη ψυχῆς). [36] *But* wine drunken with excess *maketh* . . . . the mind. [37] brawling and quarrelling (see *Com.*). [38] rage (θυμόν, but here in the sense of *heat*, *rashness*). [39] maketh (προσποιῶν, *addeth to*, *besides*). [40] the wine (συμποσίῳ). [41] despise him not. [42] Give him no despiteful words. [43] urging him *to drink* (ἐν ἀπαιτήσει; 248. Co., ἐν ἀπαντήσει αὐτοῦ).

Chapter XXXI. (xxxiv. of the Greek text).

Ver. 2. **'Απαιτήσει,** *demand back*, or *demand urgently*. This meaning is not here suitable; and the reading ἀποστήσει, suggested by Bretschneider and adopted by Fritzsche, seems on the whole the best among those proposed by critics. Cf. the LXX. at Esther vi. 1: ὁ δὲ κύριος ἀπέστησε τὸν ὕπνον. — **'Εκνήψει.** The verb ἐκνήφω means literally *to sleep off the effects of drunkenness;* and, figuratively, *to become sobered* in an intellectual and spiritual sense. Some (Gaab) would translate: "and sleep sleepeth off a severe sickness," *i. e.*, it prevents sickness by banishing care. But this verb is always used intransitively. The words ἀῤῥώστημα βαρύ are to be taken rather as nominative absolute, and the verb as a translation of יָקִיץ, *will wake*, i. e., *be wakeful*. The A. V. gives the true sense. Cod. II., together with C. 68. 296. 307. Ald., has ὕπνον instead of the nominative, *i. e.*, understood the verb transitively.

Ver. 3. **When (he) resteth.** Retires from business, or ceases to strive after wealth.

Ver. 6. **Κατὰ πρόσωπον αὐτῶν, before them.** On the path they went, so that they reached it as though it had been a goal.

Ver. 7. **Stumbling-block, ξύλον προσκόμματος.** A trap made from wood, for catching animals. So Dereser and Gaab. Fritzsche, however, thinks it means simply a block against which one stumbles. Cf. Rom. ix. 32, 33. Others still (Bretschneider) think an idol image is meant.

Vers. 8, 9. **Gone after.** Run after, made it the great object of pursuit, "hasteth to be rich." Cf. Prov. xxviii. 22; Luke vi. 24.

Ver. 11. **His goods** (*i. e.*, property) **shall be assured.** He will be sure of having them, and of having enough to give abundant alms, and such too as were honestly obtained, to his poor neighbors.

Ver. 13. **From every face, ἀπὸ παντὸς προσώπου.** So we translate, with Gaab and Fritzsche. The meaning seems to be that tears are an evidence of envy and greed, and are seen in all eyes. Others (Bunsen's *Bibelwerk*) render: "on every side;" De Wette, Wahl: "down over the entire face;" others, *for every cause, for every kind of object*, etc. Bretschneider thinks the entire clause, with the preceding one, was a later addition, taken from Prov. xxiii. 6. Cf. Ecclus. xiv. 10.

Ver. 14. **With it.** The eye. Do not reach after a thing as soon as you see it, and so come into conflict with others who possibly desire the same thing.

Ver. 15. **Judge of (thy) neighbor** (τὰ τοῦ πλησίον), *i. e.*, thy neighbor's matters, his wishes, his likes and dislikes. Cf. Tob. iv. 15; Matt. vii. 12.

Ver. 16. **Devour, διαμασῶ.** This word means literally *chew up, chew to pieces*. The idea seems to be: "Do not make a great affair of eating." Gaab suggests *schmatzen, smack*, as the proper rendering. And Bunsen's *Bibelwerk*, with Fritzsche, translates: *chew not with smacking*.

Ver. 20. **His wits (are) with him, ἡ ψυχὴ αὐτοῦ μετ' αὐτοῦ.** His spirit is with him; he is in good spirits.

Ver. 21. **Arise and go forth for a walk, ἀνάστα μεσοπορῶν.** Lit., *arise going in the midst* (*of the way*, understood). Others (De Wette, Bunsen's *Bibelwerk*) render: *Arise, withdraw thyself from the company*. Wahl: "*Surge media in via versans*," in the sense of, *Arise at once*.

Ver. 22. **'Εντρεχής,** (מָהִיר), *quick, zealous, alert*. The Greek word means *ready, skillful*. The idea is simply that activity of body and mind is a good preventive of sickness.

Ver. 23. **Καλλονῆς,** *excellence;* but here *liberality*. — **Πιστή,** *believable, true;* others (Gaab, Bunsen's *Bibelwerk*), *lasting;* De Wette: *certain*. The author would praise him that is liberal with his food, and says that is really true of such an one that he is a generous soul.

Ver. 26. **By the strife of the proud, ἐν μάχῃ ὑπερηφάνων.** In so far as he engages in it, or abstains from it.

Ver. 29. **'Εν ἐρεθισμῷ καὶ ἀντιπτώματι, with excitement and quarrelsomeness.** On the last word cf. the Greek text at xxxv. 20, where alone, in addition to the present passage, it is said to be found. It means literally *a falling against*, and here apparently *resistance*, i. e., readiness to resent injuries real or supposed. Bunsen's *Bibelwerk* renders freely: "If men fall into strife, and pitch into one another." But ἐν is to be taken here rather in the sense of *with*, as denoting what accompanies excessive drinking, as the A. V. correctly renders.

Chapter XXXII.

1 If thou be made master *at a feast*,[1] lift not thyself up,
Be [2] among them as one of them; [3]
Take care of [4] them, and so sit down,
2 And having done [5] all thy office, take thy place,[6]
That thou mayest be merry for their sake,[7]
And receive a crown for the fine arrangements.[8]

Vers. 1, 2. — [1] A. V.: the master *of the feast*. (The title of the present section, περὶ ἡγουμένων, is wanting in II. III. X. 55. 106. al.) [2] *But* be. [3] the rest (ἐξ αὐτῶν). [4] take diligent care for (φρόντισον). [5] when thou hast done (ποιήσας). [6] take thy place (ἀνάπεσε = *fall back, recline*, i. e., at table). [7] with them (see *Com.*) [8] *thy* well ordering *of the feast*.

3 Speak, elder,[1] for it becometh thee, with sound judgment,[2]
And hinder not music.
4 Do not keep up a chatter where one would hear,[3]
And show not thy [4] wisdom out of time.
5 A concert of music at [5] a banquet of wine
Is as a signet of carbuncle set in gold.[6]
6 As a signet of an emerald set in a work of gold,
So is the melody of music [7] with sweet [8] wine.
7 Speak, young man, if *there be* need of thee,
And yet scarcely twice if thou art asked.[9]
8 Let thy speech be short, much in little; [10]
Be as one that knoweth and at the same time is silent.[11]
9 If thou be among great men, make not thyself an equal; [12]
And when another is speaking talk not much idly.[13]
10 Before thunder goeth [14] lightning,
And before a shamefaced man [15] shall go favor.[16]
11 Rise up betimes, and be not the last,
Get [17] thee home without delay.[18]
12 There take thy pastime, and do what thou wilt;
But [19] sin not by proud speech.
13 And for these *things* [20] bless him that made thee,
And hath replenished thee with his good *things*.
14 He that [21] feareth the Lord will receive [22] discipline;
And they that rise early *to seek him* [23] shall find favor.
15 He that seeketh the law shall be filled [24] therewith,
But [25] the hypocrite will be offended thereat.[26]
16 They that fear the Lord shall find judgment,[27]
And shall kindle justice [28] as a light.
17 A sinful man turneth away from reproof,[29]
And [30] findeth an excuse [31] according to his will.
18 A man of judgment doth not overlook the opinion of another,[32]
But a proud man will not crouch from fear; [33]
And having acted by himself without judgment,[34]
He will also be convinced of his want of consideration.
19 Do nothing without advice,[35]
And when thou hast done it, thou shalt not repent.[36]
20 Go not on a damaged road,[37]
And thou shalt not stumble among [38] stones.
21 Be not confident in a plain way,

Vers. 3–6. — [1] A. V.: *thou that art* the elder. [2] but (248. Co. have δέ) with sound judgment (ἐν ἀκριβεῖ ἐπιστήμῃ. Fritzsche, *with exact knowledge*. But does not the context require the rendering of the A. V., i. e., *a fine sense* of what the occasion demands?) [3] Pour not out words where *there is* a musician (ὅπου ἀκρόαμα. The latter word was rendered by the A. V. as though the abstract stood for the concrete. See *Com.*). [4] forth. [5] in. [6] set in gold (ἐπὶ κόσμῳ χρυσῷ). [7] melody of musick (μέλος μουσικῶν. Bunsen's *Bibelwerk*, "song *and* playing"; Fritzsche, "harmonious music"). [8] pleasant (ἡδεῖ).

Vers. 7–13. — [9] A. V.: scarcely when thou art twice asked (μόλις δὶς ἐὰν ἐπερωτηθῇς). [10] *comprehending* much in few *words* (the sentence is needlessly burdened). [11] yet holdeth his tongue (ἅμα σιωπῶν, i. e., *can* be silent). [12] thyself equal *with them*. [13] ancient men *are in place* (ἑτέρου λέγοντος; ὅπου γέροντες (λέγοντες, 248.), 248. Co. Old Lat. Syr. Ar.) use not many words (μὴ πολλὰ ἀδολέσχει, "do not gabble much") [14] the thunder goeth (κατασπεύδει, *hastens*). [15] shamefast *man*. [16] favour (see *Com.*). [17] *But* get. [18] delay (see *Com.*). [19] But (καί). [20] for these *things* (ἐπὶ τούτοις. Others, *besides*).

Vers. 14–17. — [21] A. V.: Whoso. [22] receive his (αὐτοῦ is read after παιδείαν by 248. Co. Old Lat.). [23] *him* early (H. Old Lat. read πρὸς αὐτόν after ὀρθρίζοντες. Cf., on the last word, iv. 12). [24] filled (*i. e.*, satisfied. Cf. ii. 16). [25] But (καί). [26] offended thereat (σκανδαλισθήσεται ἐν αὐτῷ. Bunsen's *Bibelwerk*, and essentially Linde, "dem gereicht es zum Falle," "him brings it to his fall"). [27] judgment (see *Com.*). [28] justice (see *Com.*). [29] will not be reproved (ἐκκλίνει ἐλεγμόν). [30] But. [31] excuse (σύγκριμα, Bunsen's *Bibelwerk*, "punishment").

Vers. 18–24. — [32] A. V.: counsel will be considerate. (Fritzsche joins ἀλλοτρίου to this line, adopting the suggestion of Gaab, that it should be read for ἀλλότριος, making this member read, Ἀνὴρ βουλῆς οὐ μὴ παρίδῃ διανόημα ἀλλοτρίου). [33] But (καί) a strange and (see preceding note) proud *man* is not daunted (καταπτήξει, *crouch*, *cower down*) with fear. [34] Even when of himself he hath done without counsel (καὶ μετὰ τὸ ποιῆσαι μετ' αὐτοῦ ἄνευ βουλῆς. Fritzsche adds, on the basis of the Old Lat., a line to complete the obviously imperfect sense: καὶ τῆς ἀφροσύνης αὐτοῦ ἐλεγχθήσεται; Old Lat., "*et suis insectationibus arguetur.*" Cf. *Com.*). [35] advice (βουλῆς. Others, *reflection*). [36] once done, repent not (see *Com.*). [37] in a way wherein *thou* mayest fall. [38] stumble not (see ver. 19) among the.

22 And [1] beware of thy children.
23 In every work [2] trust in thyself; [3]
For this also is keeping [4] the commandments.
24 He that believeth the law taketh heed to the commandments; [5]
And he that trusteth in the Lord [6] shall not want.[7]

Vers. 22-24. — [1] A. V.: And (= "And so," or "Even"). [2] thine own . . . . good work (248. 308. Co. add ἀγαθῷ). [3] thy own soul. [4] this is the keeping of. [5] in the Lord (248. Co. Old Lat. read κυρίῳ for νόμῳ) commandment (so X. 23. 248. 253. 307. Co.). [6] in him (248. Co. Old Lat. read ἐπ' αὐτῷ for κυρίῳ). [7] fare never the worse (marg., *shall not be hurt*. Gr., οὐκ ἐλαττωθήσεται).

Chapter XXXII. (xxxv. of the Greek text).

Ver. 1. Ἡγουμένων. The symposiarch is clearly meant. Cf. 2 Macc. ii. 27; John ii. 8.

Ver. 2. Δι' αὐτούς, on their account, not *with them*. They are at their ease and merry, and so the master of the feast has accomplished his purpose, has well discharged the duties of his office.

Ver. 4. Ἀκρόαμα. Something to be heard, like music or a speech, especially something that is meant to entertain. Cf. Xen., *Sympos.*, ii. 2; *Hier.*, i. 14. — **And show not thy wisdom.** There is a time for everything, the author would say. At a feast one should not discuss abstruse and difficult subjects.

Ver. 10. **Before a shamefaced man** (*αἰσχυντηροῦ*). The A. V. has given the correct meaning to this word here. See xxvi. 15; xlii. 1. But the point of the comparison is lost in rendering *χάρις* in the next clause by "favor." It refers to that which characterizes and makes manifest such a man wherever he goes; namely, *modesty of behavior, inward and outward grace, propriety.*

Ver. 11. **Rise up betimes,** *i. e.*, from the feast. — **Delay not,** μὴ ῥᾳθύμει. It would seem to agree better with the context, and gives its original meaning to this word, to translate. "Be not frivolous," *i. e.*, "Do not go home shouting and carousing," or, perhaps, "Do not remain behind at the house of the friend to give yourself up to revelry."

Ver. 15. **Seeketh** [followeth after] **the law, shall be filled therewith.** He will find satisfaction in it. Cf. ii. 16.

Ver. 16. **Κρίμα.** It is not easy to give a suitable rendering to this word and to the following, *δικαιώματα*. The first would seem to mean *decision*, i. e., what is judged, and so a *judgment* in this sense. The second word has also much the same meaning. It is the result of the δικαιοῦν, and so a *legal, just decision, statute of right.*

Ver. 18. We have read here, with Fritzsche, ἀλλοτρίου, joining it to the preceding clause, and added a line to the verse to complete the obviously imperfect thought, as noted above. The idea of the lost clause must have been something similar to this. Having acted thoughtlessly, he must bear the penalty of the same.

Ver. 19. The rendering of the A. V., with which Gaab and De Wette accord, "repent not," is grammatically allowable, but does not agree well with the context, — not alone with the preceding as amended, but with the following. When two imperatives are thus connected, the second often expresses the necessary result. Cf. Winer, p. 311.

Ver. 23. Have a sufficient degree of self-confidence. Do not be without courage. This, too, is a matter of commandment. Cf. 1 Sam. iv. 9.

Chapter XXXIII.

1 There shall no evil happen unto him that feareth the Lord,
But in temptation even again he will deliver him.[1]
2 A wise man hateth not the law,
But he that is a hypocrite therein *is* as a ship in a storm.
3 A man of understanding trusteth in the law,
And the law is as trustworthy for him, as an answer of the Urim.[2]
4 Prepare what to say, and so thou shalt be heard;
Bind up instruction, and so [3] make answer.
5 The mind of a fool is [4] *like* a cartwheel,
And his thought [5] like a rolling axletree.
6 A stallion is [6] as a mocking friend,
He neigheth under every one that sitteth upon *him*.
7 Why doth one day excel another,

Vers. 1-6. — [1] A. V.: him (αὐτόν is found only in 248. Co.). [2] *is* faithful (πιστός) unto him, as an oracle (marg., *as the asking of Urim*. See *Com.*). [3] *And* bind up instruction (σύνδησον παιδείαν. See *Com.*) and then (τότε is added by 55. 157. 248. 253. 254. Co. Old Lat.; οὕτως, by X. H. 106. 307.). [4] heart (see *Com.*) of the foolish (μωροῦ) *is*. [5] thoughts (ὁ διαλογισμός) *are*. [6] stallion horse *is* (ἵππος εἰς ὀχείαν = a horse for impregnating; or, as others would render "A lustful stud," *i. e.*, a horse inclined to (εἰς) ὀχείαν).

When [1] all the light of *every* day in the year is from [2] the sun?
8 By the knowledge of the Lord they were distinguished;
And he made [3] seasons and feasts diverse.[4]
9 Some of them [5] he made high days, and hallowed *them*,
And some of them [6] he made ordinary days.
10 And [7] all men *are* from the ground,
And Adam was created of earth.
11 In great wisdom [8] the Lord made a difference among [9] them,
And made their ways diverse.
12 Some of them [10] he blessed and exalted,
And some of them [10] he sanctified, and set near himself;
Some of them [11] he cursed and brought low,
And turned them out of their place.[12]
13 As the clay of the potter is in his hand,[13]
All its forms according to [14] his pleasure,
So men are [15] in the hand of him that made them,[16]
To render to them according to his determination.[17]
14 The good is over against the evil,[18]
And life over [19] against death;
So *is* the sinner over against the godly.[20]
15 And [21] so look upon all the works of the Most High,
And there are two *and* two, one over [22] against another.
16 And, as for me, I put forth sleepless effort as the last,[23]
And [24] as one that gleaneth [25] after the grape-gatherers;
By the blessing of the Lord I overtook them,[26]
And filled *my* winepress like a gatherer of grapes.
17 Consider that I labored not for myself only,
But for all them that seek learning.
18 Hear me, O *ye* great men of the people,
And give ear [27] ye rulers of the congregation.
19 Son [28] and wife, brother and friend,
Give them not [29] power over thee while thou livest,
And give not thy goods to another,
Lest it repent thee, and thou intreat for them.[30]
20 As long as thou livest and hast breath in thee,
Exchange not thy position with any.[31]
21 For better it is that *thy* children should seek to [32] thee,
Than that thou shouldest look to the hands of thy sons.[33]
22 In all thy works keep [34] the preëminence,
Put not a stain upon [35] thine honor.
23 At the time when thou shalt end thy days,
And finish *thy* life, distribute the [36] inheritance.

Vers. 7-18. — [1] A. V.: When as (*καί*, but the sense is as given). [2] *is* of. [3] altered (I render as the same word is rendered at ver. 11). [4] *omits* diverse (see preceding note). [5] *Some* of them (ἀπ' αὐτῶν) hath. [6] *some* . . . . them hath. [7] And (*καί consecutivum* = And so). [8] much knowledge (ἐν πλήθει ἐπιστήμης, probably for בְּרֹב חָכְמָה. Cf. Eccles. i. 18.). [9] hath divided them (διεχώρισεν αὐτούς. I have rendered freely, in order to bring the thought into harmony with the context). [10] *Some* of them hath. [11] *But some* of them hath. [12] turned out . . . . places (248. 296. Co., the plur.). [13] *is* in the potter's hand (not according to the Greek). [14] To fashion it (πᾶσαι αἱ ὁδοὶ αὐτοῦ; H., πλάσαι αὐτό; Old Lat., *plasmare illud et disponere*. Cf. Rom. ix. 21) at. [15] man (so 248. Co. Old Lat.) *is*. [16] made him (αὐτόν is read by 248. Co. Old Lat.). [17] as liketh him best (κατὰ τὴν κρίσιν αὐτοῦ).
Vers. 14, 15. — [18] A. V.: Good *is set* against evil. [19] *omits* over. [20] the godly against the sinner (so 248. Co. which also add what appears in A. V. as follows: "And (οὕτως) the sinner against the godly"). [21] *omits* And (as 307.). [22] *omits* over.
Vers. 16-18. — [23] A. V.: I awaked up last *of all* (see *Com.*). [24] *omits* And (Fritzsche adopts it from the Old Lat.). [25] gathereth (καλαμώμενος. I adopt marg. reading). [26] profited (ἔφθασα). [27] hearken with your ears.
Vers. 18-23. — [28] A. V.: Give not *thy* son (I arrange the words as in the Greek) . . . . *thy* brother. [29] *omits* Give them not (see previous note). [30] the same *again*. [31] Give not thyself over to any (see *Com.*). [32] seek to (or "need"). [33] stand to their courtesy (marg., *look to their hands*. Gr., ἐμβλέπειν εἰς χεῖρας υἱῶν σου). [34] keep to thyself. [35] Leave (δῷς) . . . . in. [36] *thine* (the last two lines more literally would be: "In the day of the finishing of the days of thy life, And at the time of death (τελευτῆς) give over (διάδος, which also means "distribute") the inheritance").

24 Fodder, and a stick,[1] and burdens, *are* for the ass;
Bread, and correction,[2] and work, for a servant.
25 If thou set thy servant to labor, thou shalt find rest;
If[3] thou let him go idle, he will[4] seek liberty.
26 A yoke and a collar do bow the neck,
So *are* tortures and torments for an evil servant.
27 Plunge him in[5] labor, that he be not idle,
For idleness teacheth much evil.
28 Set him to such[6] work as is fit for him;
And[7] if he be not obedient, put on more heavy[8] fetters.
29 But[9] be not excessive toward any;
And without justice[10] do nothing.
30 If thou have a servant, let him be[11] as thyself,
Because thou hast bought him with blood.[12]
31 If thou have a servant, treat[13] him as a brother,[14]
For thou wilt bind him to thee as thy[15] soul;
If thou treat him ill,[16] and he start up and run away,[17]
Which way[18] wilt thou seek[19] him.

Vers. 24–29.—[1] A. V.: Fodder, a wand. [2] *And* bread, correction. [3] *But* if. [4] go idle (ἄνες χεῖρας αὐτῷ), he shall. [5] Send him to (ἔμβαλε αὐτόν). [6] *him* to [7] *omits* And. [8] put on more heavy (βάρυνον. Others, "make heavy"). [9] But (καί). [10] discretion (κρίσεως). [11] be unto thee (248. Co. add σοι). [12] a price (marg., *in blood*. See *Com.*). [13] entreat. [14] brother (Fritzsche receives ἀδελφόν from III. X. C. H. 23. 55. 106. al.; *text. rec.*, σεαυτόν). [15] hast need of him (ἐπιδεήσεις αὐτῷ. Fritzsche emends to ἐπιδήσεις αὐτόν, suspecting a mistranslation. See *Com.*) as *of* thine own. [16] entreat him evil. [17] run from *thee* (ἀπάρας ἀποδρᾷ). [18] Which way (ἐν ποίᾳ ὁδῷ = *on what sort of a way*, i. e., *on which way*). [19] *go to* (needless) seek.

CHAPTER XXXIII. (xxxvi. 1–16a, xxx. 25–40, of the Greek text).

Ver. 1. **Even again.** He will put him back again into the condition he was in before he was tried; which is a better one, moreover, in so far as he has been now proved, while nothing that is really *evil* has happened to him.

Ver. 2. **Ship in a storm.** He is driven here and there by his impulses, having no fixed principles to guide him.

Ver. 3. Ὡς ἐρώτημα δήλων. The reading δήλων is doubtless correct, δικαίων being an emendation, which arose from a failure to understand the sense. It stands for the so-called "Urim" of the Jewish high-priest. The Hebrew word for it was the plural of אוֹר, *light;* but it was rendered in the LXX. by δήλωσις (Ex. xxviii. 30; Ecclus. xlv. 10 (and δῆλοι) Numb. xxvii. 21; Deut. xxxiii. 8), and sometimes by participles of φωτίζω (Ez. ii. 63; Neh. vii. 65).

Ver. 4. Σύνδησον has here the sense of *collect, assemble;* and the force of the exhortation is, Gather information, or gather up what thou knowest, with consideration, and not till then give answer.

Ver. 5. Σπλάγχνα, here *the mind*, that which thinks. The fool's thoughts move in narrow circles, are concerned with but few subjects. Goethe says in Faust:—

> "*Von dem Allem wird mir so dumm,*
> *Als ging' mir ein Mühlrad im Kopf herum.*"

—**A rolling** (στρεφόμενος) **axletree.** The axletree only seems to roll.

Ver. 6. The lustful steed has thought for nothing but gratification; so the man who mocks, satirizes, shows his idiosyncrasy on every occasion, without reference to circumstances.

Vers. 13–15. The philosophy of this writer is, to say the least, interesting. He makes human destiny quite dependent on the foreordination of God, though not a blind foreordination. It is one controlled by wisdom. But he says nothing of human freedom, or the origin of evil. These are problems which seem not to have disturbed his mind very much; or possibly they would have disturbed it too much, and so he let them rest. Still he shows, in other parts of his work, that he did not believe that man is a mere machine under the guidance of a higher power. At xv. 12–20, he plainly declares that he is to be held responsible for his sins. Cf. Rom. ix. 15–21.

Ver. 16. Κἀγὼ ἔσχατος ἠγρύπνησα. Fritzsche thus explains the somewhat abrupt transition at this point, which also corresponds with the break in the MSS.: "With the feeling that he had just spoken something of importance, his position in general comes into the author's mind; namely, that he, although a laggard, had not labored in vain." He renders freely: "I then put forth sleepless effort, as the last." Bunsen's *Bibelwerk:* "I, I have awoke at last." As it seems to us, ἔσχατος is to be taken in the sense of *the last*, i. e., among writers on wisdom. Does he refer here to Biblical writers also? Probably not, but simply to other uncanonical writers of his own and preceding times, with whom he does not hesitate to compare himself favorably.

Ver. 20. Μὴ ἀλλάξῃς σεαυτόν. The verb means *to change, make otherwise*, and then *to give in exchange*. And the meaning here may be "exchange not thyself," in the sense of "give not up thy position" to another.

Ver. 21. There is a German proverb: "One father is more willing to take care of six children than six children of one father;" and another: "He who gives bread to his children, and must then suffer want himself, strike him dead with a club."

Vers. 24–28. The severity recommended in these verses does not seem at all consistent with

what follows. Cf., on slavery in general in the East, Van Lennep, *Bible Lands*, p. 565 ff., and the art. "Slave" in Smith's *Bib. Dict.*

Ver. 30. **With blood** (ἐν αἵματι), *i.e.*, as some suppose, at the risk of thy own life in battle (he being a prisoner taken in war); or, *with thy blood* as his father by a concubine. Fritzsche, with some others, however, takes the Hebrew word, דָּם, for which the Greek probably stood, in the sense of *pecunia, pretium*. "Thou hast bought him with what was precious; treat him well." One must feel, however, that this suggestion would be somewhat at the expense of the author's character. Bunsen's *Bibelwerk* renders: "For without blood hast thou got him!"

Ver. 31. The proper reading, judging from the context, seems to be, according to Fritzsche's emendation, ἐπιδήσεις αὐτόν, *thou wilt bind him to thee*. The Greek text as it stands — and the A. V., which properly translates it — would support an unwarrantable exaggeration of the truth.

Chapter XXXIV.

1 The hopes of a man void of understanding *are* vain and false;
And dreams lift up [1] fools.
2 He who [2] regardeth [3] dreams
Is like him that catcheth at a shadow, and followeth after the wind.
3 The vision of dreams is this over against that,[4]
As [5] the likeness of a face over against a face.
4 From [6] an unclean *thing* what will be clean? [7]
And from a false thing [8] what will be true? [9]
5 Divinations, and soothsayings, and dreams, are vain;
And the heart fancieth, as a woman's *heart* in travail.
6 If they be not sent from the Most High as a [10] visitation,
Set not thy heart upon them.
7 For dreams have deceived many,
And they have failed that put their trust in them.[11]
8 The law will be fulfilled without deception; [12]
And wisdom is fulfilled by a trustworthy mouth.[13]
9 A man that is instructed [14] knoweth many *things*;
And he that hath much experience will discourse intelligently.[15]
10 He that hath no experience [16] knoweth little;
But he that hath travelled is full of shrewdness.[17]
11 When I travelled, I saw many *things*,
And I understand more than I can express.
12 I was ofttimes in danger of death,
And [18] I was delivered because of these *things*.
13 The spirit of those that fear the Lord shall live,
For their hope *is* in him that saveth them.
14 He who [19] feareth the Lord shall be afraid of nothing and shall not be fainthearted,[20]
For he *is* his hope.
15 Blessed *is* the soul of him that feareth the Lord;
On whom doth he rely? [21]
And who *is* his support? [22]
16 The [23] eyes of the Lord *are* upon them that love him:
A [24] mighty protection and strong stay,

Vers. 1-4. — [1] A. V.: Lift up (ἀναπτεροῦσιν = *flutter upward*, i. e., raise false expectations). [2] Whoso. [3] regardeth (marg., *hath his mind upon*. The verb (ἐπέχων) is the same as at ver. 15, where we render *rely upon*, and it might be so rendered here). [4] *is* the resemblance of one *thing* to another (Fritzsche receives κατὰ τοῦτο from X. 55. 106. al. Co. (Old Lat., *secundum hoc*); *text. rec.*, κατὰ τούτου). [5] *Even as*. [6] Of. [7] can be cleansed (καθαρισθήσεται, probably a mistake for καθαρεύσει, יִטְהַר having stood in the original, in the Greek translator should have rendered it as Kal, instead of as Hithpael). [8] *that thing which is* false. [9] truth can come (ἀληθεύσει. Cf. preceding note).

Vers. 6-8. — [10] A. V.: in thy (248. Co. add σου. See *Com.*). [11] have failed (ἐξέπεσον = *fell out of*, or *down from*, and so *lost*) that put their trust in them (rather, *built their hope on*, ἐλπίζοντες ἐπ' αὐτοῖς). [12] shall be found perfect (see *Com.*) without lies (ἄνευ ψεύδους, without awakening delusive hopes). [13] *is* perfection (see *Com.*) to a faithful mouth (στόματι πιστῷ, dat. of instrument. Wisdom reaches its fulfillment, shows itself to be such, when uttered by a mouth that can be trusted).

Vers. 9-14. — [14] A. V.: that hath travelled (πεπαιδευμένος; X. 23. 248. 307. Co. πεπλανημένος). [15] declare wisdom (ἐκδιηγήσεται σύνεσιν). [16] (See *Com.*) [17] prudence (πανουργίαν). [18] Yet. [19] Whoso. [20] shall not fear (οὐδὲν εὐλαβηθήσεται. Fritzsche receives the former word from X. 23. 55. 106. al. Co. (Old Lat., *nihil trepidabit*); *text. rec.*, οὐ μή) Nor be afraid (καὶ οὐ μὴ δειλιάσῃ).

Vers. 15-17. — [21] A. V.: To .... look. [22] strength (στήριγμα; another reading, ἀντιστήριγμα). [23] *For the* [24] *He is their*.

A defence from heat,[1] and a covering[2] at midday,[3]
A preservation from stumbling, and a help from falling.

17 He raiseth up the soul, and lighteneth[4] the eyes;
He giveth health, life, and blessing.

18 Sacrificing what is wrongfully gotten, is an offering of mockery,[5]
And the mockeries of transgressors are[6] not accepted.

19 The Most High is not pleased with the offerings of the godless;[7]
Neither is he propitiated[8] for sin by the multitude of sacrifices.

20 He who[9] bringeth an offering of the goods of the poor
Doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is the life of the poor;[10]
He that defraudeth *him* thereof[11] is a man of blood.

22 He that taketh away *his* neighbor's living slayeth *him*;
And he that defraudeth the laborer of his hire *is* a bloodshedder.

23 When one buildeth, and another pulleth down,
What profit have they more than labors?[12]

24 When one prayeth, and another curseth,
Whose voice will the Lord hear?

25 He that washeth himself because of[13] a dead body, if he touch it again,
What availeth his washing?

26 So[14] a man that fasteth for his sins,
And goeth again, and doeth the same:
Who will hear his prayer?
Or what doth it profit that he humbled himself?[15]

Vers. 16, 17. — A. V.: [1] heat (see *Com.*). [2] cover. [3] from the *sun at* noon (lit., *from the noon, midday*). [4] lighteneth.

Vers. 18–20. — [5] A. V.: He that sacrificeth of a *thing* (θυσιάζων — the translator probably read זֹבֵחַ, when he should have read זֶבַח, i. e., took the person for the thing — ἐξ ἀδίκου) . . . . *his* offering *is* ridiculous. [6] gifts (marg., *the mockeries*. In 248. Co. there was read δωρήματα for μωκήματα) of unjust *men* (ἀνόμων) *are*. [7] wicked (ἀσεβῶν). [8] pacified (ἐξιλάσκεται). [9] Whoso. [10] *is* their life (ζωὴ πτωχῶν). [11] *him* thereof (A. V. probably read αὐτόν after ἀποστερῶν, instead of αὐτήν, i. e., made the pronoun refer to "bread," and not to "life"; so 248. Co.).

Vers. 23–26. — [12] A. V.: *then* but labour. [13] after *the touching of* (ἀπό; not ὑπέρ, as at 1 Cor. xv. 29). [14] So *is it with*. [15] his humbling profit him.

Chapter XXXIV. (xxxi. of the Greek text).

Ver. 3. **The vision of dreams** (ὅρασις ἐνυπνίων), or *the dream-vision*, or simply *the vision*, is τοῦτο κατὰ τοῦτο, *this after that*, or *this over against that*. What is meant is shown by the following clause. Visions are simply reflections of realities as the face is reflected from a mirror. They are not themselves realities. Cf. Is. xxix. 8.

Ver. 4. The reference is still to dreams, which as unreal cannot be expected to lead to what is real and true.

Ver. 6. **As a visitation**, *i. e.*, in the time when one is undergoing special discipline, when he is suffering chastisement. It is possible, however, to take ἐν ἐπισκοπῇ here in a good sense. Cf. Gen. xx. 3, xxxi. 10, xl. 8, xli. 16, 25; Numb. xii. 6; 1 Kings iii. 5; Dan. ii. 1, v. 12, vii. 1. Great weight was attached to dreams in ancient times, among all peoples. Those which come towards morning were regarded as particularly important. The Jews in the later periods of their history became quite superstitious in this respect. Cf. Jos., *Antiq.*, xvii. 6, § 4; *Bell. Jud.*, iii. 8, § 3.

Ver. 8. Συντελεῖσθαι for כָּלָה, *be fulfilled*. Cf. Gesenius' *Lex.*, under the word, 1 (b). The word τελείωσις in the following clause must have the same general meaning, also, in order to preserve the parallelism.

Ver. 10. Ἐπειράσθη might be taken, with Fritzsche, in the sense of *tempted, tried, proved*, i. e., here, by much intercourse with the world.

Ver. 11. **Understand more than I can express.** Lit., *And more than my words is my understanding, intelligence*. Others render: "And the multitude of things which have befallen me are my intelligence;" *i. e.*, have made me intelligent.

Ver. 12. **Of these (things).** Not, as it should seem, his acquired intelligence, but what follows, especially the arm of the Lord that is ever stretched out to save those that fear Him.

Ver. 15. The answer to these questions is found in the following verse.

Ver. 16. Καύσωνος. The east-wind (קָדִים) is probably meant, which came from the steppes of western Arabia, and was very sharp and violent (Gen. xli. 6; Job xxvii. 21; Is. xxvii. 8), as well as very dry and burning, and hence often quite injurious to vegetation.

Ver. 17. **Lighteneth the eyes.** Makes them beam with joy. Cf. Ps. xxxiv. 5; Prov. xxix. 13.

Ver. 20. He would rob the poor of that which is the support of their life, and so really robs them of life, and that under circumstances especially aggravating.

Vers. 23–26. The thought of the preceding verses is carried forward. The poor man, and he who robs him under a pretense of serving God,

are working against each other. The latter prays, while the former curses, and a righteous God is more likely to hear the curses than the prayers. An external observance of the ceremonial law cannot be of any help to one, if the moral law, in letter and spirit, is willfully transgressed. The 25th verse was used in the early Christian church in the controversy respecting the baptism of heretics.

Chapter XXXV.

1 He that keepeth the law bringeth many offerings,[1]
He that taketh heed to the commandment offereth a thank offering.[2]
2 He that requiteth a good turn offereth fine flour,
And he that giveth alms sacrificeth praise.
3 To depart from wickedness *is* a thing pleasing to the Lord,
And to depart from [3] unrighteousness *is* a propitiation.
4 Thou shalt not appear empty before the Lord,
5 For all these *things are to be done* because of the commandment.
6 The offering of a just man [4] maketh the altar fat,
And the sweet savor thereof *is* before the Most High.
7 The sacrifice of a just man *is* acceptable,
And the memorial thereof shall not [5] be forgotten.
8 Give the Lord his honor with a friendly [6] eye,
And diminish not the firstfruits of thine hands.
9 In all *thy* gifts show a cheerful countenance,
And dedicate [7] *thy* tithes with gladness.
10 Give unto the Most High according as he hath given,[8]
And as *thou* hast gotten, *give* with a friendly [9] eye.
11 For the Lord is recompenser,[10]
And will give thee seven times as much.
12 Do not *think to* corrupt with gifts, for *such* he will not receive;
And trust not to unrighteous sacrifices,
For the Lord is judge,
And with him is no respect of persons.
13 He will not accept *any* person against a poor *man*,
And [11] will hear the prayer of him that is wronged.[12]
14 He will not overlook [13] the supplication of an orphan,
And a [14] widow, if she pour out *her* complaint.[15]
15 Do not the tears run down the widow's cheeks?
And is not [16] her cry against him that causeth them to fall?
16 He that serveth acceptably shall be received,[17]
And his prayer shall reach unto the clouds.
17 The prayer of the humble passeth through [18] the clouds,
And till it come nigh,[19] he will not be comforted,
And will not depart, till the Most High shall look upon him,[20]
And judge righteously,[21] and execute judgment.
18 And [22] the Lord will not be slack,
Neither will he be long suffering [23] towards them,

Vers. 1-6. — [1] A. V.: bringeth offerings enough. (The word is πλεονάζει, but means no more than that the offerings are abundant and rich.) [2] peace offering (σωτηρίου = θυσία σωτηρίου, an offering for some blessing received, especially deliverance from some evil). [3] forsake (same word is rendered "depart from" in the preceding member). [4] the righteous (δικαίου). [5] never (οὐκ).

Vers. 7-11. — [6] A. V. good (see *Com.*). [7] dedicate (marg., *set apart*; Gr., ἁγίασον). [8] enriched *thee* (κατὰ τὴν δόσιν αὐτοῦ). [9] cheerful (ἀγαθῷ, as in ver 8). [10] Lord recompenseth (ἀνταποδιδοὺς ἐστι).

Vers. 13-17. — [11] A. V.: But. [12] the oppressed (ἠδικημένου). [13] despise (ὑπερίδῃ). [14] the fatherless (ὀρφανοῦ), Nor the (καί). [15] when she poureth (ἐὰν ἐκχέῃ) out *her* complaint (see *Com.*). [16] *is not* (the force of the preceding οὐχί is to be brought along). [17] *the Lord* shall be accepted with favour (see *Com.*). [18] pierceth (διῆλθε). [19] it (others, "he") come nigh (see *Com.*). [20] behold (ἐπισκέψηται. Bunsen's *Bibelwerk*, *look into it*; Fritzsche, *appear*, *enter in*).

Vers. 18-20. — [21] A. V.: To (καί, om. by 248. Co.) judge righteously (*text. rec.*, δικαίως; 248. Co. Old Lat., δικαίοις. Fritzsche receives δικαίοις from III. X. 55. 106. 155. al.). [22] For (καί). [23] the Mighty (248. Co. add ὁ κραταιός after

Till he have smitten to fragments[1] the loins of the unmerciful,
And repaid vengeance to the heathen;
Till he have taken away the multitude of the proud,
And smitten to fragments[2] the sceptre of the unrighteous;
19 Till he have repaid a[3] man according to his deeds,
And[4] the works of men according to their devices;
Till he have judged the cause of his people,
And made them to rejoice in his mercy.
20 Mercy is seasonable in the time of his affliction,[5]
As clouds of rain in the time of drought.

αὐτοῖς) be patient (μακροθυμήσῃ). [1] in sunder (συντρίψῃ, same verb as in the third line following). [2] broken (see preceding note). [3] rendered to *every* (translated "repaid," in preceding verse; "recompenseth," ver. 11; "requiteth," ver. 2). [4] And *to*. [5] of affliction (αὐτοῦ is omitted by X. 248. Co. Old Lat. Syr. Ar.).

Chapter XXXV. (xxxii. of the Greek text.)

Ver. 1. The meaning is that the observance of the law is equivalent to the offering of many sacrifices. To keep the commandments is to offer a thank-offering. Cf. 1 Sam. xv. 22; Ps. li. 17, 19; Judith xvi. 16.

Ver. 2. **Requiteth a good turn** [*towards a fellow-man*] **offereth fine flour.** That is the same as saying that he makes a "meat offering." — **Giveth alms,** ποιῶν ἐλεημοσύνην. Shows a merciful spirit in his relations to his fellow-men, practices beneficence. — **Sacrificeth praise,** θυσιάζων αἰνέσεως, i. e., *is a sacrificer of praise.* The participle is used as a substantive. Cf. Winer, p. 353 f.

Vers. 4–6. The outward act of sacrifice was not indeed the most important matter, but it was important and needful. — **Maketh the altar fat.** The fatness would be a sign of the excellence and abundance of the offerings.

Ver. 8. The **friendly** (ἀγαθῷ) eye is spoken of as distinguished from the niggardly one. Cf. Prov. xxii. 9. Probably עַיִן טוֹבָה stood in the original, which is often found in the Talmud also as an expression for generosity.

Ver. 9. Cf. 2 Cor. ix. 7: "Not grudgingly, or of necessity: for God loveth a cheerful giver."

Ver. 12. Δωροκόπει. The word is found only here and at 3 Macc. iv. 19, in Biblical Greek. It means *to bribe with gifts.* Something like *do not think,* or *seek not,* must be supplied, as in the A. V.

Ver. 14. **Her complaint,** λαλιάν. This Greek word indicates that the petition was rich in words, as does also the preceding verb, but without suggesting thereby any depreciation of it.

Ver. 15. **Is not her cry against.** Her cry for help witnesses against him. It is not meant that her prayer is itself an imprecation. Cf. Ex. xxii. 22, 23; Deut. xxiv. 17; Ps. lxviii. 5; Prov. xxiii. 10, 11.

Ver. 16. Ἐν εὐδοκίᾳ is obviously to be connected with the preceding word, θεραπεύων, and not with the following, as in the A. V.

Ver. 17. **Come nigh,** *i. e.*, to God; until it has reached God, or, in other words, until an answer comes, he will not rest.

Ver. 18. The verses 18–20, as well as the following prayer, xxxvi. 1–19 (xxxiii. 1–11, xxxvi. 11–17, of the Greek text), show that our book was written in a time of great trouble.

Ver. 20. **Mercy** (i. e., here, as the context shows, *the mercy of God*) **is seasonable** (ὡραῖον), *fitting, delightful.* In order to understand the force and beauty of this illustration, one needs to recall the fact that in Palestine the rain came only after a long season of drought, and that it brought with it, for the whole land, coolness, health, verdure, and fruitfulness. The summer begins at the end of April, and continues, with ever-increasing heat, under clear, cloudless skies, until October.

Chapter XXXVI.

1 Have mercy upon us, O Lord God of all, and behold[1] *us*,
2 And send[2] thy fear upon all the nations.[3]
3 Lift up thy hand against the strange[4] nations,
And let them see[5] thy power.
4 As thou wast sanctified[6] in us before them;
So be thou magnified in[7] them before us.
5 And let them know thee, as we also[8] have known thee,
That there is no God but thee, O Lord.[9]

Vers 1–5. — [1] A. V.: behold (ἐπίβλεψον, *look* down *upon.* The Vulg. has *respice nos.* The idea might, however, be: Look down to see what is so strangely going on). [2] send (lit., *cast* . . . . *upon,* ἐπίβαλε). [3] nations that seek not after thee (248. Co. Old Lat. Syr. Ar. have the addition). [4] strange (= foreign). [5] (ἰδέτωσαν, *experience.*) [6] (See *Com.*) [7] among (see *Com.*). [8] *omits* also. [9] but *only* thou, O God.

6 Renew the [1] signs, and repeat the [2] wonders;
Glorify *thy* hand and *thy* right arm.[3]
7 Awaken [4] indignation, and pour out wrath;
Take away the adversary,[5] and destroy the enemy.
8 Make the time short, and [6] remember the oath,[7]
And let men speak fully of thy great deeds.[8]
9 Let him that would escape [9] be consumed by a fire of indignation;[10]
And let them perish [11] that do evil to thy [12] people.
10 Smite to fragments [13] the heads of the rulers of the enemy,[14]
That say, There is none but ourselves.[15]
11 Gather all the tribes of Jacob together,
And let them inherit [16] as from the beginning.
12 O Lord, have mercy upon the people that is called by thy name,
And *upon* Israel, whom thou hast made like the [17] firstborn.
13 O be merciful unto [18] thy holy city,
Jerusalem,[19] the place of thy rest.
14 Fill Sion that it may receive thy promises,[20]
And thy people with thy glory.
15 Give testimony unto those that thou hast possessed from [21] the beginning,
And fulfill the prophecies *made* [22] in thy name.
16 Reward them that wait for thee,
And thy prophets shall be found trustworthy.[23]
17 O Lord, hear the prayer of thy suppliants,[24]
According to the blessing of Aaron over thy people,
That all who are [25] upon the earth may know
That thou art the Lord, the eternal God.
18 The belly consumeth all kinds of food,[26]
Yet is one food [27] better than another.
19 *As* the palate tasteth food from wild game,[28]
So a discerning heart [29] false speeches.
20 A froward heart causeth heaviness,
And [30] a man of experience will recompense him.
21 A woman will receive any [31] man,
Yet is one daughter better than another.
22 The beauty of a woman cheereth the countenance,
And a man desireth nothing better.[32]
23 If there be kindness and gentleness on [33] her tongue,
Then is not her husband like other men.
24 He that getteth a wife beginneth [34] a possession,
A help meet for [35] himself, and a pillar of rest.[36]
25 Where no hedge is, *there* the possession is spoiled;
And he that hath no wife will wander up and down sighing.[37]
26 For [38] who will trust a thief well appointed,

Ver. 6. — [1] A. V.: Shew new (ἐγκαίνισον). [2] make other strange (see *Com.*). [3] See *Com.* After this line H. 248. Co. have an addition which also appears in the A. V. as: "That they may set forth thy wondrous works." Cf. ver. 8.

Vers. 7-11. — [4] A. V.: Raise up (ἔγειρον, which is better rendered here as above). [5] (See *Com.*) [6] *omits* And. [7] covenant (marg., *oath*. See *Com.*). [8] them declare thy wonderful works (ἐκδιηγησάσθωσαν τὰ μεγαλεῖά σου; 248. Co., ἐκδιηγ. σοι τὰ θαυμάσιά σου). [9] that escapeth (see *Com.*). [10] (See *Com.*) [11] (Lit., *find destruction*.) [12] oppress the (κακοῦντες . . . . σου). [13] Smite in sunder (σύντριψον). [14] heathen (ἐχθρῶν; 106. 157. Co. Syr., ἐθνῶν). [15] *other* but we. [16] And inherit thou them (see *Com.*).

Vers. 12-17. — [17] A. V.: named *thy* (ὡμοίωσας; 157. 248. Co. Syr. Ar., ὠνόμασας, with the accusative following). [18] unto Jerusalem (properly joined to the next member). [19] *omits* Jerusalem. [20] Sion with thine unspeakable oracles. (Marg., *that it may magnify thine oracles*. See *Com.*) [21] (ἐν.) [22] raise up prophets (marg., *prophecies*. The common text has προφητείας, but 248. Co., προφήτας. See *Com.*) that *have been*. [23] let . . . . be found faithful (Fritzsche adopts ἐμπιστευθήσονται from III. X. 55. 106. al.; *text. rec.*, ἐμπιστευθήτωσαν). [24] servants (I adopt the marg. reading. Gr., ἱκετῶν; but III. X 155. Co. Old Lat. Syr. Ar., οἰκετῶν). [25] they which *dwell* (lit., And all . . . . shall).

Vers. 18-21. — [26] A. V.: devoureth all meats. [27] meat. [28] *divers* kinds of venison (βρώματα θήρας). [29] *doth* a heart of understanding. [30] But. [31] every (see *Com.*).

Vers. 22-26. — [32] A. V.: loveth nothing better (lit., "excelleth above every desire of a man"). [33] kindness, meekness, and comfort (248. Co. Old Lat. add καὶ ἴασις) in. [34] beginneth (see *Com.*). [35] like unto (see *Com.*). [36] rest (*text. rec.*, ἀναπαύσεων. Fritzsche adopts the gen. sing. from III. X. *et libri fere omnes*. It is the reading of II.) [37] mourning (στενάζει). [38] *omits* For.

That skippeth [1] from city to city?
So *who will believe* a man that hath no house,
And lodgeth wheresoever the night findeth [2] him?

Ver. 26. — [1] A.V.: (Fritzsche receives ἀφαλλομένῳ from III. X. 23. 55. 157. al.; ἐφαλλομένῳ, 106. 155. 248., *text. rec.*, σφαλλομένῳ). [2] taketh (see *Com.*).

Chapter XXXVI. (xxxiii. 1–11*a*, and xxxvi. 16*b*–31, of the Greek text).

Ver. 4. Ἡγιάσθης = here, *shown thyself as holy.* The sense is clear. The Israelites had been brought into affliction on account of their sins, and so God here proved himself a holy God. The writer remarks that in a similar way he would manifest his power on the heathen before the Israelites whom they had oppressed. — Μεγαλυνθείης = here, *show thyself great.*

Ver. 6. The signs and wonders done in Egypt are meant. — Ἀλλοίωσον should probably have been δευτέρωσον (שְׁנֵה). So Grotius, Fritzsche, Bunsen's *Bibelwerk*, and others. — **(Thy) hand and (thy) right arm** = *the hand of thy right* arm.

Ver. 7. **Adversary,** ἀντίδικον. It meant, first, the opposite party, whether plaintiff or defendant in a suit; then, any opponent, adversary.

Ver. 8. The oath (ὁρκισμός. Cf. Gen. xxiv. 41; Lev. v. 1; 1 Macc. vi. 62) made with the Patriarchs is meant. The Hebrew word was probably not בְּרִית, but אָלָה. The former word is always translated by διαθήκη in the LXX., except at Deut. ix. 15 (μαρτυρίων), and 1 Kings xi. 11 (ἐντολή).

Ver. 9. **Him that would escape,** ὁ σωζόμενος. The rendering of the A. V., *him that escapeth*, does not bring out the meaning with sufficient clearness. The idea is that none should be permitted to escape from among the enemy. Others, however, find here a mistranslation; supposing that for the Hebrew word meaning *rebel*, מָרִיד. the translator read שָׂרִיד, *fugitive.* So Hitzig, who is followed by Bunsen's *Bibelwerk.* — **Rage of the fire.** There are various meanings given to the words, ἐν ὀργῇ πυρός, by different commentators; but they seem to refer to the consuming fire which might be expected to come upon them *in consequence of (the divine) indignation.*

Ver. 11. The reading of the MSS., κατεκληρονόμησα, arose, it is likely, simply from the misplacement of this clause in the Greek text. It is the last part of verse 16 of chapter xxxvi., and so follows ἠγρύπνησα. Undoubtedly, with Fritzsche, κατακληρονόμησον or κατακληρονόμησαι is to be read in its place.

Ver. 14. Πλῆσον Σιὼν ἆραι τὰ λόγιά σου. The A. V. seems to have been influenced by the Old Latin: "*Reple Sion inenarrabilibus verbis tuis et gloria tua populum tuum.*" Fritzsche, Bunsen's *Bibelwerk*, and others regard ἆραι as intended for a translation of נָשָׂא, one of whose meanings is *to take up and carry away*, i. e., *receive, appropriate.* The sense of the whole passage would then be: "Fulfill to Zion the promises that have been made on her behalf." Cf. verses 4–7. Others (De Wette) take ἆραι in the sense of *extol, praise* Others still: "Fill Zion (with readiness) to accept thy doctrines." Fritzsche makes the remark in his critical apparatus at this point that, on the testimony of Tischendorf, II. has here the reading αρεταλογιας σου, and adds: "*Sed hoc quidem hic nullo modo locum habere potest.*" The new edition of this MS. shows the statement of Tischendorf to be a fact. The letters αι, however, have been written over the ε. It is probable that ἆρε is but a wrong spelling for ἆραι; but possibly the noun ἀρεταλογία (genitive, ἀρεταλογίας) was thought of.

Ver. 15. The author's meaning is not so easy to find. The words κτίσμασί σου seem to refer to the Israelites. They were the creatures of God *in the beginning*, i. e., in very early times. Bunsen's *Bibelwerk* translates: "*Give a witness for thy deeds in the early time.* — Ἔγειρον (הָקִים) προφητείας = *fulfill the prophecies* made in thy name." So Grotius, Gaab, Bretschneider, Wahl, Fritzsche, Bunsen's *Bibelwerk.* De Wette: "Awaken prophecy in thy name." Cf. Jer. xxix. 15; 1 Macc. iv. 46, ix. 27, xiv. 41. The latter rendering does not so well harmonize with the thought of the context.

Ver. 18. With this verse, it is evident, begins a new section, which treats of various social relations and extends to xxxix. 11.

Ver. 19. **Tasteth** = *testeth*, i.e., knows how to distinguish dishes made from wild game from other dishes.

Ver. 20. **A froward** (στρεβλή) **heart** = by metonymy a heart that is crooked in its ways. The word is used with παλαίσματα for tricks of wrestling.

Ver. 21. **A woman will receive [receive as husband] any man.** With the men there was on the other hand, opportunity to choose among women. This seems to be the meaning of the verse, and it serves to show in what a sunken condition woman was at this time, even among the Jews. Cf., on the general subject, Van Lennep, *Bible Lands*, p. 539 ff.

Ver. 23. **Other men.** Lit., *sons of men.* He is unlike them in the sense that he is superior to them.

Ver. 24. **Getteth,** κτώμενος. The idea of buying is not excluded. — **A wife.** The context shows that a good one is meant, such an one as had been just described. — **Beginneth a possession.** The Greek translator seems to have read יחל, when he should have read יכחל. Still, the Greek (ἐνάρχεται) may be correct; and, if so, the A. V. has rendered it properly. The man who has obtained a good wife has laid a foundation for great prosperity. — Κατ' αὐτόν = corresponds to him, *i. e.*, is fitted, meet for him.

Ver. 26. **Well appointed,** εὐζώνῳ (lit., *well girded*), and so ready for anything. The word σφαλλόμενος would hardly be used of a thief, or Oriental robber. Hence it is better to accept, with Bretschneider, Fritzsche, and others, the reading of most of the MSS., ἀφαλλομένῳ, *springs off, springs forth*, or *skippeth.* Cf. the A. V., which seems to have followed the Old Latin (*exiliens*). — Νοσσιάν, nest, which is figuratively used for a fixed dwelling-place. Cf. Prov. xxvii. 8. — Οὗ ἐὰν ὀψίσῃ. Lit., *where he may come late.*

Chapter XXXVII.

1 Every friend saith, I am a [1] friend also;
But many a friend is [2] only a friend in name.
2 Is it not a grief [3] unto death,
When a companion and friend is turned to an enemy? [4]
3 O wicked imagination,[5] whence camest thou in
To cover the earth [6] with deceit?
4 A comrade rejoiceth [7] in the prosperity of a friend,[8]
And [9] in the time of trouble will be against *him;*
5 A comrade helpeth a [10] friend for the belly's sake; [11]
In the presence of conflict he taketh the shield.[12]
6 Forget not thy friend in thy mind,[13]
And be not unmindful of him in thy riches.
7 Every counsellor extolleth [14] counsel;
But many a one [15] counselleth for himself.
8 Beware of a counsellor,
And know before what need he *hath,*[16]
For he will counsel for himself;
Lest he cast the lot upon thee,
9 And say unto thee, Thy way *is* good;
And *afterward* he stand on the other *side,* to see what shall befall thee.
10 Consult not with one that suspecteth thee; [17]
And hide *thy* counsel from such as envy thee.
11 *Neither consult* with a woman touching her of whom she is jealous;
Neither with a coward on [18] matters of war;
Nor with a merchant concerning barter; [19]
Nor with a buyer of selling;
Nor with an envious man of thankfulness;
Nor with an unmerciful man touching kindness;
Nor with the slothful on [20] any work;
Nor with a hired man of a household on [21] finishing *work;*
Nor with an idle servant of much business:
Depend not on [22] these in any matters of counsel.
12 But be continually with a godly man,
Whom thou knowest as keeping the commandments,[23]
Whose mind *is* [24] according to thy mind,
And who [25] will sorrow with thee, if thou shalt miscarry.[26]
13 And let the counsel of *thine own* heart stand,
For there is no *man* more faithful unto thee than it.
14 For a man's mind [27] is sometimes [28] wont to tell *him more*
Than seven watchmen, that sit on high to keep watch.[29]

Vers. 1–8. — [1] A. V.: his (Fritzsche strikes out αὐτῷ after ἐφιλίασα, as wanting in III. X. and nearly all the MSS. It is, however, found in II.). [2] There is a friend *which is.* [3] (λύπη is followed by ἔνι. It has generally been considered as a contracted form of ἔνεστι. Winer, however, holds that it is to be taken for the preposition ἔνι — ἐν, ἐνί, with the accent thrown back — which, like ἔπι, πάρα, etc., is used without εἶναι. Cf. Winer, pp. 80, 423; Buttmann, p. 72). [4] enemy (lit., *enmity;* III. 155. 254. al. however, ἐχθρόν). [5] imagination (ἐνθύμημα. Fritzsche, *thought.* Bunsen's *Bibelwerk, disposition.* Probably מְזִמָּה stood in the original, and had its bad meaning of *machination, plot*). [6] See *Com.*

Vers. 4–6. — [7] A. V.: *There is* a companion *which* (ἑταῖρος seems to be used in the sense of "comrade," and in contrast with "friend") rejoiceth. [8] friend (Fritzsche: "A companion of a friend rejoices in good cheer." Bunsen's *Bibelwerk:* "The companion rejoices with the friend in prosperity"). [9] But. [10] *There is* a companion *which* helpeth (see *Com.*) his. [11] the belly (χάριν γαστρός). [12] And (H. Co. Old Lat. have καί) taketh up the buckler (λήψεται ἀσπίδα) against the enemy (marg., *in presence of the enemy.* Gr., ἔναντι πολέμου; 248. Co. Old Lat. read πολεμίου. See *Com.*). [13] mind (ψυχῇ, here better *heart*, or *soul*).

Vers. 7–11. — [14] See *Com.* [15] A. V.: there is some that. [16] (marg., *what use* there is *of him.*) [17] (See *Com.*) [18] in (περί, as also in the following cases). [19] exchange (μεταβολίας). [20] for. [21] a hireling for a year, of (see *Com.*). [22] Hearken not unto (μὴ ἔπεχε ἐπί).

Vers. 12–19. — [23] A. V.: to keep the commandments of the Lord (the addition is found in 248. Co.; Old Lat., *timorem Dei*). [24] (Lit., *Who, in his mind*, etc.) [25] *omits* who. [26] miscarry (πταίσῃς. *stumble, trip, make a mistake*). [27] mind (ψυχή. Cf. ver. 6). [28] sometime. [29] sit above in a high tower (ἐπὶ μετεώρου καθήμενοι ἐπὶ σκοπῆς; but

15 And above all this pray to the Most High,
That he will direct thy way in truth.
16 Let reflection be the beginning of[1] every enterprise,
And counsel be before[2] every action.
17 As sign of a change of view four things appear:[3]
18 Good[4] and evil, life and death;
And[5] the tongue ruleth over them continually.
19 Many a one is clever as teacher of[6] many,
And *yet* is unprofitable to himself.
20 Many a one sheweth wisdom[7] in words, *and is* hated;
He shall be destitute of all food.[8]
21 For attractiveness[9] is not given him from the Lord,
Because[10] he is deprived of all wisdom.
22 Many a one is wise for[11] himself,
And the fruits of his understanding are true in the mouth.[12]
23 A wise man instructeth his people,
And the fruits of his understanding are *really* true.[13]
24 A wise man shall be filled with blessing,
And all they that see *him* shall pronounce[14] him happy.
25 The days of the life of man *may be* numbered;[15]
But[16] the days of Israel *are* innumerable.
26 The[17] wise *man* shall attain to confidence[18] among his people,
And his name shall live forever.[19]
27 *My* son, prove thy soul by thy life,[20]
And see what *is* evil for it, and give not *that* unto it;
28 For all *things* are not profitable for all *men*,
Neither hath every person[21] pleasure in every *thing*.
29 Be not insatiable[22] in any delicacy,[23]
Nor too greedy over food.[24]
30 For excess of food[25] bringeth sickness,[26]
And surfeiting leadeth to cholera morbus.[27]
31 By surfeiting have many perished;
But he that taketh heed prolongeth *his* life.

X. 248. Co. have the order of the A. V., and write the last two words together). [1] *Let* reason *go* before (Ἀρχὴ παντὸς ἔργου λόγος. See *Com.*). [2] counsel before. [3] The countenance *is* a sign of changing of the heart (ἴχνος ἀλλοιώσεως καρδίας — C., adds πρόσωπον; 248. Co. substitute χαρᾶς πρόσωπον — τέσσαρα μέρη ἀνατέλλει. The last three words are added in the A. V. to the following line. See *Com.*). [4] Four manner *of things* appear: good (see preceding note). [5] But. [6] There is one *that is* wise (see *Com.*) and (καί is not found in III. X. C. H. 23. and most MSS.) teacheth.

Vers. 20–26. — [7] A. V.: There is one that sheweth wisdom (see *Com.*). [8] food (marg., *wisdom*, as X. 23. 106. 157. 248. Co.). [9] grace (χάρις, but used in the sense of "charm," "attractiveness"). [10] (See *Com.*) [11] *Another* is wise to. [12] of understanding *are* commendable (αἰνετοί, 248. Co. Old Lat) in (ἐπί) his mouth. [13] fail not (πιστοί. See previous verse and *Com.*). [14] count. [15] (Lit., "The life of a man *is* in a number of days.") [16] (καί.) [17] A (so H. 248. Co.). [18] inherit glory (248. Co. Old Lat. read δόξαν instead of πίστιν). [19] shall be perpetual (ζήσεται — 248. C., ἔσται — εἰς τὸν αἰῶνα).

Vers. 27–31. — [20] A. V.: in thy life (see *Com.*). [21] soul (see *Com.*). [22] unsatiable. [23] dainty thing (τρυφῇ). [24] upon meats. [25] meats (marg., *variety of meats*). [26] (Fritzsche adopts νόσος from III. X. 23. 55. *multisque aliis libris; text. rec.*, πόνος.) [27] will turn into choler (ἐγγιεῖ ἕως χολέρας. Cf. xxxi. 20).

CHAPTER XXXVII.

Ver. 3. **Wicked imagination**, *i.e.*, from being a friend to become an enemy. — **Whence comest thou in to cover the earth.** Lit., *whence rollest thou in* (ἐνεκυλίσθης) *to cover the dry land* (τὴν ξηράν). The figure is that of a mighty flood which breaks in upon land usually dry, bringing desolation in its course. In the same manner comes the wicked thought to divide those living in peace and friendship. The question whence it comes the author proceeds to answer in the following verses. Selfishness is one cause. It rejoices with the friend only when he is prosperous, or when something is to be gained by it.

Ver. 4. The A. V. joins φίλου with ἐν εὐφροσύνῃ. It would be also grammatically allowable to join it with ἑταῖρος, or with ἥδεται. The construction of the next verse, however, would seem to favor the rendering given.

Ver. 5. **Helpeth a friend**, συμπονεῖ, takes trouble for and with him, but only because he has a common interest. This, too, leads him in the presence of danger to seize his shield for his own and his friend's defense. It is still, however, a question of self-interest with him. Others understand that he takes the shield only in self-defense, and leaves his friend without protection.

Ver. 6. "A friend in need is a friend in deed." "*Is est amicus qui re juvat, ubi re est opus.*"

Ver. 7. **Extolleth** (ἐξαίρει). We might have expected a word meaning *giveth* here, and so Fritzsche, Bunsen's *Bibelwerk*, and others translate. It is possible that the Greek word is a corruption. It will be noticed that the Old Latin has *prodit*. Still, the present text makes good sense. "A man," the author would say, "naturally extols his own business."

Ver. 8. **For he will counsel for himself**, *i. e.*, to his own advantage. This is parenthetic. — **Cast the lot upon thee.** In other words, "Leave thee to take thy chances," without the interest of a real friend.

Ver. 10. Ὑποβλεπομένου σε = *looketh upon thee askance, with an evil, jealous eye.*

Ver. 11. (A. V.) **hireling for a year** (ἐπετείου, as 55. 106. 248. 254. Co.). With the reading ἐφεστίου (of the *text. rec.*), the meaning would be *a household servant, a hired man of the house*, i. e., one who has an assured position, and hence might think that there was no reason for hurrying.

Ver. 13. **Stand** = *be of worth, valid.* Do not think it of little importance. Have a proper self-respect. Do not lean too much on the counsel of others. Counsel thyself.

Ver. 14. **Seven watchmen.** The number seven is used, like three and five, as a round, or so-called sacred, number. Cf. 1 Sam. ii. 5; Prov. xxvi. 16, 25; Jer. xv. 9.

Ver. 15. There is a fine German proverb, which is sometimes inscribed on the fronts of houses: "An Gottes Segen ist Alles gelegen."

Ver. 16. Λόγος for λογισμός. Probably the Hebrew word was שִׂיחַ.

Vers. 17, 18. Obviously, no period is to be placed, as in the A. V., after καρδίας, which seems to be used in the sense of *disposition, ruling purpose.* The idea of the verse is that according to the heart so will good or evil show itself. Bunsen's *Bibelwerk* translates: "In consequence of a changed disposition (*Gesinnung*), four things arise." The author says, further, that it depends on the tongue how far these signs may or may not appear.

Ver. 19. **There is one** (A. V.), ἔστιν ἀνήρ. The meaning of this expression here and elsewhere where it is used in our book would be better brought out by "many a one."

Ver. 20. The meaning of σοφιζόμενος is modified by ἐν λόγοις. The man referred to is a sophist who can use wise words, without being himself wise and making his words tell even for his own good.

Ver. 21. **For . . . . because.** The Greek translator probably found in the Hebrew text כִּי . . . . כִּי, and might have rendered the last by καί. Where two or more causal clauses follow each other, this particle is repeated in the sense of *and because*, or *and*. See Gesenius' *Lex.*, *sub voce.*

Ver. 22. **Is wise for himself.** He uses his wisdom only for his own benefit. The fruits of such a man's understanding are *true, real* (πιστοί), ἐπὶ στόματος, *upon the lips, in the mouth* only, of him that declares it. They are not really so. The counterpart of such a man is described in the following verse.

Ver. 27. **Life**, i. e., *manner of living, experience*, as good or bad, helpful or injurious. — **Thy soul** (נַפְשְׁךָ). *Thyself*, thy entire being. Fritzsche thinks the body, the physical nature simply, is meant. But this limitation of the idea is first made at verse 28.

Chapter XXXVIII.

1 Honor, with reference to thy needs, a physician with the honor due unto him,[1]
For the Lord created[2] him.
2 For of the Most High cometh healing;
And he shall receive a gift from[3] the king.
3 The skill of the physician shall lift up his head,
And in the sight of great men he shall be in admiration.
4 The Lord produceth[4] medicines out of the earth,
And a discreet man will not be averse to[5] them.
5 Was not the water made sweet with wood,
That the virtue[6] thereof might be known?
6 And he gave[7] men skill,
That *he*[8] might be honored in his marvellous works;
7 With them[9] doth he heal,[10]
And taketh away one's sickness;[11]
8 With them[12] doth the apothecary make a mixture;[13]
And he is not through with his labors[14]
Before, from him, peace is abroad upon[15] the earth.

Vers. 1-4. — [1] A. V.: Honour a physician . . . . him for the uses *which you may have* of him. [2] hath created. [3] honour of (instead of δόμα, 23. 248. 253. Co. read δόξαν). [4] hath created. [5] he that is wise (φρόνιμος) will not abhor (προσοχθιεῖ).

Vers. 5-8. — [6] Lit., *strength.* [7] A. V.: hath given. [8] *he* (this rendering is the common one; but it would appear to be more in harmony with what follows to make "they," *i. e.*, men, the subject of ἐνδοξάζεσθαι: "that they might honor themselves through his (God's) marvellous works;" namely, remedies). [9] such. [10] heal *men* (it is the physician that is referred to). [11] their pains (τὸν πόνον αὐτοῦ, *i. e.*, one's sickness; αὐτῶν is found in 55. 106. 254. 296.). [12] Of such. [13] confection. [14] of his works there is no end (συντελέσῃ; but Fritzsche receives συντελεσθῇ from III. X. C. 23. 106. 157. al. Co. Old Lat. See *Com.*). [15] And from him is peace over all.

9 *My* son, in thy sickness be not negligent;
But pray unto the Lord, and he will make thee whole.[1]
10 Leave off doing wrong,[2] and order *thine* hands aright,
And cleanse *thy* heart from every sin.[3]
11 Give a sweet savor, and a memorial of fine flour;
And make a fat offering, as though about to die.[4]
12 And[5] give place to the physician, for the Lord created[6] him;
And[7] let him not go from thee, for *thou hast* need of him.
13 There is a time when also[8] in their hands *there is* success;[9]
14 For they will[10] also pray unto the Lord,
That he would prosper them in seeking to relieve and cure for life's sake.[11]
15 He that sinneth before his Maker,
Let him fall into the hands[12] of the physician.
16 *My* son, let tears fall down over a dead person,[13]
And begin to lament as one suffering terribly;[14]
And enshroud his body as suitable for him,[15]
And neglect not his burial.
17 Weep bitterly, and make great moan,[16]
And make[17] lamentation, as may befit him,[18]
For[19] a day or two, lest *thou* be evil spoken of;[20]
And *then* comfort thyself for *thy* heaviness;
18 For of heaviness cometh death,
And heaviness of heart[21] boweth down the[22] strength.
19 In misfortune too, there abideth heaviness,[23]
And the life of the poor weigheth upon[24] the heart.
20 Take no heaviness to heart,
Put it away as mindful of the end.[25]
21 Forget *it* not, for there is no returning;[26]
And[27] thou shalt not aid him,[28] and shalt[29] hurt thyself.
22 Remember my lot,[30] for thine also *shall be* so;
Yesterday for me, and to-day for thee.
23 When the dead is at rest, let his remembrance rest,
And be comforted for him, when his spirit is departed from *him*.
24 The wisdom of a scribe[31] *cometh* by opportunity of leisure;
And he that hath little[32] business shall become wise.
25 How can he get wisdom that holdeth[33] the plough,
That[34] glorieth in the goad,[35]
That driveth oxen, and is occupied in their labors,
And whose talk is of bullocks?[36]
26 He giveth his mind to make furrows;
And his sleepless care is[37] to give the kine fodder.
27 So every mason and master builder,[38]
That laboreth[39] night and day;
And they that cut and grave[40] seals,

Vers. 9-15. — [1] ἰάσεταί σε. [2] A. V.: from sin (πλημμέλειαν, with ἁμαρτίας in the next line). [3] all wickedness. [4] as not being (marg., *as a dead man*. See *Com.*). [5] Then (καί). [6] hath created. [7] *omits* And. [8] *omits* also (καί). [9] good success (see *Com.*). [10] shall. [11] That, which they give for ease and remedy to prolong life (αὐτοῖς ἀνάπαυσιν καὶ ἴασιν χάριν ἐμβιώσεως). [12] hand.

Vers. 16-20. — [13] A. V.: the dead. [14] as if thou hadst suffered great harm *thyself*. [15] *then* cover (περίστειλον) . . . according to the custom (κατὰ δὲ τὴν κρίσιν αὐτοῦ). [16] (See *Com.*) [17] use. [18] he is worthy. [19] *And that.* [20] (Lit., *for the sake of calumny*, i. e., to escape blame.) [21] the heaviness of the heart. [22] breaketh (κάμψει). [23] affliction also sorrow remaineth (see *Com.*). [24] *is* the curse (lit., *is against*; for κατά, 55. 248. 254. Co. read κατάρα) of. [25] Drive . . . . and remember the last end (μνησθεὶς τὰ ἔσχατα).

Vers. 21-23. — [26] A. V.: turning again. [27] *omits* And. [28] do him good. [29] but. [30] judgment (marg., *the sentence upon him*. Fritzsche reads μου after κρίμα, instead of αὐτοῦ, with III. 23. 55. 106. 155. al. Co. Old Lat. See *Com.*).

Vers. 24-27. — [31] A. V.: learned man (γραμματέως). [32] little (ὁ ἐλασσούμενος πράξει αὐτοῦ. Others, "who has no business"). [33] holdeth (see *Com.*). [34] And that (Fritzsche strikes out the καί, as wanting in III. X. 55. 106. 155. al. Co.). [35] (See *Com.*) [36] bullocks (marg., "Gr., *of the breed of bullocks*." The Greek is, ἐν υἱοῖς ταύρων). [37] *is* diligent (see *Com.*). [38] carpenter and workmaster (see *Com.*). [39] laboureth (διάγει, *passes*, *spends*. One of the meanings of the word was also *to manage, conduct business*. But the meaning here seems to be that he spends the night as the day). [40] See *Com.*

And he who is persevering in making manifold figures,[1]
Who [2] give themselves to make a lifelike picture,[3]
And whose sleepless care is [4] to finish a work.
28 So the smith [5] sitting by the anvil,
And tiring himself with the rough iron;[6]
The smoke [7] of the fire wasteth his flesh,
And he fighteth with the heat of the furnace;
The noise of the hammer deafens his ear,[8]
And his eyes are [9] upon the pattern of the utensil;[10]
He giveth his mind [11] to finish *his* work,[12]
And his sleepless care is to polish it on completion.[13]
29 So [14] the potter sitting at his work,
And turning the wheel about with his feet,
Who is always anxious about [15] his work,
And *maketh* all his work by number;[16]
30 He fashioneth the clay with his arm,
And maketh it pliable with his feet;[17]
He applieth himself to glaze [18] it over;
And his sleepless care is [19] to make clean the furnace.
31 All these trust to their hands,
And every one is wise in his work.
32 Without these shall not a city be inhabited;[20]
And men [21] shall not dwell abroad,[22] nor go up and down;[23]
33 They shall not be sought for in public counsel,
Nor sit high in the congregation;
They shall not sit on the judge's [24] seat,
Nor understand the statutes of the covenant;[25]
They shall not bring to light instruction [26] and judgment;
And they shall not be found where parables are spoken.
34 But they will maintain the world,[27]
And their prayer be for [28] the work of *their* craft.

Ver. 27. — [1] A. V. *are* diligent to make great variety (see *Com.*). [2] *And.* [3] counterfeit imagery (see *Com.*). [4] watch (see ver. 26).

Vers. 28–30. — [5] A. V.: The smith also (οὕτως χαλκεύς). [6] considering (see *Com.*) the iron work (ἀργῷ σιδήρῳ; *ἐν ἔργῳ σιδήρου*, 248. Co.; *ἔργον σιδήρου*, III. 157. 307.; Old Lat., *considerans opus ferri*; X. 55. 106. 254. 296. 308. *ἔργα σιδήρου*). [7] vapour. [8] hammer and the anvil (the addition is found in H. and Co.) is ever in (see *Com.*) his ears. [9] *look still.* [10] thing that he maketh (σκεύους). [11] setteth his mind (καρδίαν αὐτοῦ δώσει. I render as the same is rendered at ver. 26). [12] (plur., *i. e.*, the vessels just spoken of.) [13] watcheth (see vers. 26, 27) . . . . *it* perfectly (see *Com.*). [14] So *doth.* [15] alway carefully set at. [16] (καὶ ἐναρίθμιος πᾶσα ἡ ἐργασία αὐτοῦ.) [17] boweth down his strength before *his* feet (marg., *tempereth* it *with* his *feet*). [18] to lead (συντελέσαι τὸ χρῖσμα, *to complete the smearing*). [19] he *is* diligent.

Vers. 31–34. — [20] A. V.: cannot . . . . inhabited (or *built*). [21] they (not clear). [22] dwell where they will (παροικήσουσιν). [23] (See *Com.*) [24] judges' (so 248. Co.). [25] sentence of judgment (see *Com.*). [26] cannot declare (ἐκφάνωσι) justice (Fritzsche adopts παιδείαν from III. X. 23. 55 155. al. Co.; *text. rec.*, δικαιοσύνην). [27] state (248. Co. Syr. Ar., κτῆμα; other authorities, κτίσμα. See *Com.*) of the world (αἰῶνος). [28] *all* their desire (δέησις) *is* in.

Chapter XXXVIII.

Ver. 1. The meaning is: It is a divine arrangement that there should be physicians, and they are also very useful; hence, they should receive corresponding appreciation and their fees not be begrudged them. On the knowledge and practice of medicine in ancient times, cf. Riehm's *Handwörterbuch* and Winer, *Bib. Realwörterbuch*, under "Arzneikunde."

Ver. 2. **King.** Those who stand highest are not above the need of physicians; but through presents they seek to win their favor and attention. Cf. the case of Joram, 2 Kings viii. 29, and of Hezekiah, Is. xxxviii. 21.

Ver. 4. **Produceth medicines out of the earth.** He causes them to be produced by the earth, in its plants and minerals.

Ver. 5. This illustration is taken from Ex. xv. 23–25.

Ver. 6. By **marvellous works** are meant works of healing through the use of divinely appointed medicines under the direction of physicians.

Ver. 8. The thought is rhetorically exaggerated, in order to represent the sudden effect of medicine. —**He is not through,** *i. e.*, he is scarcely through. The word used for *apothecary* is *μυρεψός*, *one who boils salve, unguents = an unguentarius.*

Ver. 10. **Leave off doing wrong,** namely, in that particular form which was the occasion of the sickness. — The expression, *order (thine) hands aright, make straight the hands,* εὔθυνον χεῖρας,

though in itself peculiar, recalls the words, "Make straight paths for your feet." Cf. Heb. xii. 13.

Ver. 11. **A memorial.** That part of the meat-offering which was burnt is meant. — **Ὡς μὴ ὑπάρχων.** Lit., *as not being*, i. e., as one given up, and hence (as it might be supposed) inclined to make generous sacrifice to the Lord.

Ver. 12. **Give place to** = *make room for*, call the physician.

Ver. 13. **Εὐοδία, success.** The power to heal is meant, — a power given them of God, as the following verse intimates.

Ver. 14. How painful to think that, on the contrary, so many physicians in our day, instead of praying for their patients and with them, are bald materialists, and disbelievers in the efficacy of prayer!

Ver. 15. **He that sinneth**, and as a consequence is visited with disease as a punishment, finds the good physician a good friend.

Ver. 16. **Κατὰ δὲ τὴν κρίσιν** = *and as befitting, according to the proprieties* of the case, as it may be due to this particular individual, his former rank and influence. For the last word, doubtless מִשְׁפָּט stood in the Hebrew. — **Neglect not.** Make it as imposing as might be expected.

Ver. 17. **Make great moan.** Lit., *make hot the wailing* = *shed scalding tears.* — **Lest (thou) be evil spoken of.** What can be thought of the morality of such admonitions as these, or the motive that is made to support them? It is not enough to say with Fritzsche that the author is "ice-cold," and sees everything from a cold, intellectual point of view. It is something worse: a direct encouragement of hypocrisy for the sake of appearances, and that in the most solemn scenes and the most tender relations of life!

Ver. 19. We adopt with Fritzsche and others the readings ἐπαγωγῇ (from III. X. 106. 155. 157. 248. 296. 307. Co. Old Lat.; *text. rec.*, ἀπαγωγῇ) and παραμένει (with III. 23. 157. 248. 254. 296. 307. Co.; *text. rec.*, παραβαίνει), as original. The former word is elsewhere (ii. 2) used by our author in the sense of *affliction, misfortune.* The two members of this verse are to be considered as parallel. As in misfortune, too, sorrow (that preys upon the strength) remaineth, is abiding, *so* (καί) the life of the poor is against (κατά, *i. e.*, weigheth upon) the heart. This sense harmonizes well with the context, both that which precedes and that which follows.

Ver. 20. **Mindful of the end** (τὰ ἔσχατα), *i e.*, being mindful that it will hasten the time of death.

Ver. 21. **Forget it not**, namely, death. — **For there is no returning.** There is "no discharge in *that* war." Eccles. viii. 8. — **Not aid him.** The departed one.

Ver. 22. The dead man seems to be represented as speaking in this verse throughout. The word κρίμα, *judgment, sentence*, i. e., with reference to death, is more clearly expressed as in the text.

Ver. 24. **A scribe**, γραμματέως. This well-known character is probably meant, and not simply a learned man in general. — Ἐν εὐκαιρίᾳ σχολῆς = *the favorable opportunity which leisure affords.* The assertion in the last part of the verse is to be taken with a grain of allowance. Leisure is not the only necessity, if one would be wise; but, above all, a desire to study.

Ver. 25. **Holdeth** (κρατῶν) **the plough**, in the sense of *ruleth*, guideth, as the following clause shows. — **Glorieth in the goad.** Lit., *glorieth in the spear of a goad* (i. e., *which is a goad*). The remark is made playfully.

Ver. 26. Ἀγρυπνία is more than *diligence.* It denotes a care that is so great as to deprive one of sleep. The word occurs a number of times in what immediately follows as a sort of refrain to the several cases mentioned.

Ver. 27. **Τέκτων** (חָרָשׁ) **might indeed have** the meaning *carpenter;* but in connection with what follows is perhaps better translated by *mason*, and ἀρχιτέκτων by *head carpenter.* Cf. verse 32. — **Cut and grave.** Rather, *engrave cuttings*, or simply *engrave* (γλύφοντες γλύμματα). **And he who is persevering** (ἡ ἐπιμονὴ αὐτοῦ) **in making manifold figures** (ἀλλοιῶσαι ποικιλίαν). Lit., *to change manifoldness.* Grotius gives the sense well: "*varias formas in gemmam introducere.*" — **Make a life-like picture** (ὁμοιῶσαι ζωγραφίαν).

Ver. 28. The smith generally does something more than merely consider the iron in the rough (καταμανθάνων ἀργῷ σιδήρῳ): he works it. It is probable that there is mistranslation; יָדַע having been read for יָגַע, as might easily have been the case, and I have rendered accordingly. — The words καινιεῖ τὸ οὖς αὐτοῦ do not make sense. Some critics would emend by κνᾷ, *rubs, tickles*, and De Wette, *deafen.* The latter idea is probably correct, though scarcely derivable from this word. The Hebrew word for it would be חָרַשׁ (cf. Micah vii. 16), and it may have been found in the form יחרש, and mistaken for יחדש, meaning *to renew.* Fritzsche agrees with Ewald and Hitzig in finding a similar exchange of these two words at Zeph. iii. 17; but this is doubtful. Cf. Keil's *Com., in loc.* — The words ἐπὶ συντελείας mean *when it is complete*, or *on completion;* and are not to be taken in an adverbial sense, as in the A. V.

Vers. 29, 30. Cf. art. "Pottery" in Smith's *Bib. Dict.* "The clay, when dug, was trodden by men's feet, so as to form a paste, then placed by the potter on the wheel beside which he sat, and was shaped by him with his hands." — **All his work by number**, *i. e.*, he works by the job, or has a definite task set before him.

Ver. 31. All these different classes are so busy in their various special occupations that they have no opportunity for acquiring much knowledge outside their particular sphere. Still, the importance of such physical labor is not to be denied, nor too much depreciated.

Ver. 32. **Men shall not dwell abroad.** The meaning is that the work of these artisans alone gives occasion for commercial activity at home and abroad, and lies at the basis of much intellectual and social progress. — **Go up and down.** Travel here and there in pursuit of knowledge, or for purposes of trade.

Ver. 33. **Ἐπὶ δίφρον δικαστοῦ, on the judge's seat.** The person who is referred to is not strictly the judge (κριτής) who pronounces sentence, but one who executes δίκη, maintains law and equity. He was more a juror than a judge. Cf. Liddell and Scott's *Lex.;* also Cremer, *s. v.;* and especially Schmidt, *Syn. der griech. Sprache*, i., p. 356 ff. — **Διαθήκην κρίματος.** The Mosaic law, in accordance with which decisions were made, seems to be meant. Hence it might be rendered freely by ***divine statutes***, or ***statutes of the covenant***

Cremer, however (*Lex.*, *s. v.*), would render by *rule*, or *order of judgment*. Cf. xlv. 17, where the same expression occurs. In Cod. II. the whole member, *καὶ διαθήκην . . . . διανοηθήσονται*, is enclosed in brackets.

Ver. 34. *Κτίσμα αἰῶνος στηρίσουσι*. The first two words seem to stand for the world. These persons are the support of the world, of that external order of things represented in it, in so far as without them the higher physical and social life of men would be impossible. — **In the work of (their) craft**, *ἐν ἐργασίᾳ τέχνης*. This seems to be the meaning, although the last word might be taken in the sense of "art," "handicraft" in general. Their prayer is directed to the carrying out of such works as have been spoken of.

Chapter XXXIX.

1 But he that giveth his mind to the law of the Most High,
And meditateth thereon,[1]
Will seek out the wisdom of all the elders,[2]
And be occupied with[3] prophecies.
2 He will keep the sayings of[4] renowned men,
And where subtile proverbs[5] are, he will have ingress.[6]
3 He will seek out the secrets of parables,[7]
And be occupied with enigmas of proverbs.[8]
4 He shall serve among great men,
And appear before princes;[9]
He will travel through strange countries,
For he hath tried the good and the evil among men.[10]
5 He will have it at heart to rise early to seek[11] the Lord that made him,
And will pray before the Most High,
And will open his mouth in prayer,
And make supplication for his sins.
6 If[12] the great Lord will,
He shall be filled with the spirit of understanding;
He shall pour out wise sentences,[13]
And give thanks unto the Lord in[14] prayer.
7 He shall direct aright his counsel[15] and knowledge,
And in his secrets shall he meditate.
8 He shall show forth that which he hath learned,[16]
And shall glory in the law of the covenant[17] of the Lord.
9 Many shall commend his understanding,
And to eternity he shall not pass away;[18]
His memorial shall not depart,[19]
And his name shall live from generation to generation.
10 Nations shall show forth his wisdom,
And the congregation shall publish[20] his praise.
11 If he live,[21] he shall leave a *greater* name than a thousand;
And if he die,[22] he shall increase it.[23]
12 I will still further relate what I have thought upon,[24]
For[25] I am filled as the moon at the full.

Vers. 1-3. — [1] A. V.: is occupied in the meditation *thereof* (*διανοουμένου*). [2] ancient (*ἀρχαίων*). [3] in. [4] keep (*συντηρήσει*, as probable rendering of יִשְׁמֹר; it might be rendered, with others, "regard") the sayings (*διήγησιν*, received by Fritzsche from III. X. 23. 55. 106. al. Co.; *text. rec.*, *διηγήσεις*. So perhaps, better "have regard to the discourse") of the. [5] parables. [6] he will be there also (*συνεισελεύσεται*. See *Com.*, and cf. xxxviii. 33.). [7] grave sentences (*παροιμιῶν*). [8] conversant in dark parables (*ἐν αἰνίγμασι παραβολῶν*).

Vers. 4, 5. — [9] *ἡγουμένων* Fritzsche receives from X. 23. 55. 106. al. Co.; *text. rec.*, *ἡγουμένου*. [10] See *Com.* [11] A. V.: give his heart to resort early to (*ὀρθρίσαι πρός*).

Vers. 6-11. — [12] A. V.: When (*ἐάν*). [13] (*ῥήματα σοφίας αὐτοῦ*, *words of his wisdom* = *wise words*.) [14] in *his*. [15] direct (*κατευθυνεῖ*) his counsel (others, *will*). [16] (*παιδείαν διδασκαλίας αὐτοῦ*. Gaab and De Wette similarly to the A. V., "his wisdom learned." But it would perhaps be better, with Fritzsche and Bunsen's *Bibelwerk*, to take the words in the sense, "his wise teaching," or, "teaching, doctrine of his wisdom.") [17] (See *Com.*) [18] so long as the world endureth it (not his understanding, but his name, himself) shall not be blotted out (on account of the change of subject, I have changed the rendering of *ἐξαλειφθήσεται*). [19] depart away. [20] declare. [21] die (see *Com.*). [22] live. [23] *ἐμποιεῖ αὐτῷ*. Probably for יוֹסִיף לוֹ, or נוֹסַף לוֹ.

Vers. 12-15. — [24] A. V.: Yet have I *more* to say, *which* I have thought upon (Ἔτι διανοηθεὶς ἐκδιηγήσομαι). [25] For

13 Hearken unto me, *ye* holy sons,[1]
And bud forth as a rose growing by a flowing stream ;[2]
14 And yield a pleasant odor[3] as frankincense,
And bloom[4] as a lily;
Diffuse a pleasant odor,[5] and sing a song of praise,[6]
Bless the Lord for[7] all his works.
15 Magnify his name,
And show forth his praise[8]
With songs of the[9] lips, and with harps;
And in praising speak thus:[10]
16 All the works of the Lord are exceeding good,
And every command shall be *executed* in its[11] season.
17 And one may not say,[12] What *is* this? wherefore *is* this?[13]
For in its season shall[14] all be sought *out;*
At his commandment the waters stood as a heap,[15]
And at the word of his mouth the receptacles of waters.[15]
18 At his commandment *is done* all that[16] pleaseth *him;*
And none can hinder, when he will save.
19 The works of all flesh *are* before him,
And nothing can be hid from his eyes.
20 He seeth from everlasting to everlasting;
And there is nothing wonderful before him.
21 One may not[17] say, What *is* this? wherefore *is* this?[18]
For all *things* are made[19] for their use.[20]
22 His blessing covered the dry land[21] as a river,
And watered *it* as a flood:
23 Just so shall the heathen experience[22] his wrath,
As he turned[23] the waters into saltness.[24]
24 *As* his ways *are* plain unto the holy,
So *are* they stumbling-blocks unto the wicked.[25]
25 For the good are good *things* created from the beginning,
So evil *things* for sinners.
26 The principal of all needful things for[26] man's life
Are water, and[27] fire, and[27] iron, and salt,
And[27] flour of wheat, and[27] honey, and[27] milk,
Blood[28] of the grape, and oil, and clothing:
27 All these *things are* for good to the godly;
So to the sinners they are turned into evil.
28 There are winds[29] that are created for punishment,[30]
And[31] in their fury lay on sore strokes;[32]
And[33] in the time of destruction they pour out *their* force,
And appease the wrath of him that made them.
29 Fire,[34] and hail, and famine, and death,
All these are created for punishment;[35]

(καί, but 248. Co., γάρ). [1] children. [2] the brook of the field (marg., *rivers of water*. The Greek is ἐπὶ ῥεύματος ὑγροῦ. Fritzsche receives the last word from III. X. C. 23. 106. al. Co.; *text. rec.*, ἀγροῦ). [3] give ye a sweet savour (εὐωδιάσατε ὀσμήν). [4] flourish (ἀνθήσατε ἄνθος). [5] Send forth (διάδοτε) . . . . smell (ὀσμήν). [6] song *of praise* (αἰνέσατε ᾆσμα = praise a song, with respect to a song, *i. e.*, sing a song of praise. The peculiar Greek is due to the Hebrew idiom). [7] in (ἐπί). [8] (ἐξομολογήσασθε ἐν αἰνέσει αὐτοῦ. The last three words are wanting in 248. Co. The Greek means, "Praise, acknowledge him in his praise.") [9] the songs of *your* (I have changed to bring out more clearly the distinction apparently intended between vocal and instrumental music). [10] *him* you shall say after this manner.

Vers. 16-21. — [11] A. V.: whatsoever he commandeth . . . . *accomplished* in due (αὐτοῦ). [12] none may say. [13] that (τοῦτο, as in the foregoing). [14] at time convenient they shall. [15] (See *Com.*) [16] whatsoever. [17] *A man* need not to (οὐκ ἔστιν εἰπεῖν, as at ver. 17). [18] that (see ver. 17). [19] he hath made all *things*. [20] Fritzsche receives χρείαν from 55. 106. 155. al. Co.; III. X. C. also agree in giving the sing. See *Com*.

Vers. 22-27. — [21] A. V.: dry *land* (ξηράν). [22] So (οὕτως, and refers to what precedes) . . . . inherit (κληρονομήσει, but with the sense given). [23] hath turned. [24] (In the A. V. these two members are read in an inverse order, which shows the course of thought far less clearly. In III. C. 106. 155. 157. 296. 307. 308. the second member, as we have given it, stood at the close of ver. 24.) [25] wicked (ἀνόμοις, as antithetic to ὁσίοις in the previous line). [26] principal things for the whole use of (ἀρχὴ πάσης χρείας). [27] *omits* and. [28] *And* the blood.

Vers. 28, 29. — [29] A. V.: be spirits (see *Com.*). [30] vengeance. [31] Which. [32] *sore* strokes (lit., make strong their scourges). [33] *omits* And. [34] (*i. e.*, lightning.) [35] were . . . . vengeance.

30 Teeth of wild beasts, and scorpions, and vipers,[1]
And the sword, punishing the godless [2] to destruction.
31 They shall rejoice in his commandment,
And they shall be ready upon the earth, when need is; [3]
And in their time,[4] they shall not transgress *his* word.
32 Therefore from the beginning I was resolved,[5]
And thought upon *these things*, and have left *them* in writing:
33 The [6] works of the Lord *are* all [7] good,
And he will supply [8] every needful thing in its [9] season;
34 And one may not [10] say, This *is* worse than that;
For in time [11] they shall all be approved.[12]
35 And now praise [13] with the whole heart and mouth,
And bless the name of the Lord.

Vers. 30, 31. — [1] A. V.: scorpions, serpents (I adopt the marg. reading, Gr., ἔχεις). [2] wicked. [3] upon earth .... (εἰς χρείας. Cf. εἰς χρείαν, ver. 21. It might be rendered "to be used" "for use"). [4] when their time is come.
Vers. 32-35. — [5] ἐστηρίχθην = *was set fast, firm.* [6] A. V.: All the (as C. 106. 248. 307. Co.). [7] *are* (see preceding). [8] give (χορηγήσει). [9] due (see ver. 16). [10] So that *a man* cannot (see vers. 17, 21). [11] (ἐν καιρῷ. Not in process of time, but at the right time.) [12] well approved. [13] therefore praise ye *the Lord.*

Chapter XXXIX.

Ver. 1. **Occupied with prophecies**, as being the most important product of the ancient wisdom.

Ver. 2. Others (Wahl and Bunsen's *Bibelwerk*) render the second member of the verse, *ἐν στροφαῖς παραβολῶν συνεισελεύσεται: And penetrate into the depth of (their) proverbs.*

Ver. 4. **For he hath tried** [*experienced*] **the good and the evil among men.** This is the common rendering; and the meaning is that, having great experience, he can travel without trouble or danger. But Fritzsche thinks that *ἐπείρασε* should be constructed as present, believing that this was the sense of the word in the original. The context certainly favors this view. The meaning would then be, that he travels about and experiences good and evil, *i. e.*, in order to experience these, to learn what there is in the world, whether good or bad.

Ver. 8. **Law of the covenant**, *νόμῳ διαθήκης.* Cf. *διαθήκην κρίματος* in verse 33 of the preceding chapter.

Ver. 11. Ἐὰν ἐμμείνῃ and ἐὰν ἀναπαύσηται are antithetic: *If he remain*, i. e., alive — *if he go to rest*, i. e., die. — Καταλείψει means *leave behind*, namely, as a memorial of himself, wherever he may have been and his words and activity have been known, and may appropriately be said of a man while he is yet alive. There is no occasion on account of this word, therefore, to change the position of the other two verbs, exchanging the one for the other, as is done in the A. V. and by some of the earlier commentators.

Ver. 13. For ἀγροῦ, ὑγροῦ is doubtless to be read. Cf. authorities above, and Ps. i. 3; Jer. xvii. 8.

Ver. 17. **Ζητηθήσεται, shall be sought out**, and so *found out, be clear.* Others give the meaning, *shall be asked, inquired for* at the proper time, as something useful and desired. The last part of the verse seems to refer, not to the passage of the Red Sea by the Israelites (as some suppose), but to the division of the waters described in Gen. i. 6-10. The final clause would otherwise be difficult to understand. The receptacles of waters *stood*, i. e., *arose, came into existence.*

Ver. 21. **For** (*εἰς*) **their use**, i. e., *to be used.* They have some real end, though it be not at first apparent.

Ver. 23. The fate of Sodom and Gomorrah is apparently referred to. By turning the waters to saltness the sources of fertility were destroyed.

Ver. 24. "The secret of the Lord is with them that fear him."

Ver. 27. The same thought is found in Wisd. xvi. 24. Cf. also the typical meaning of Ebal and Gerizim in the history of the Israelites, Deut. xi. 29 ff., and Josh. viii. 30 ff.

Ver. 28. We understand *πνεύματα* here (with Luther, Linde, Bretschneider, Dereser, De Wette, Gutmann, Wahl, Fritzsche, and Bunsen's *Bibelwerk*) to mean, not *spirits*, but *winds*, as the context, grammatical usage, and the course of thought throughout the present book, would appear to demand. The word in the original was probably רוּחוֹת. The thought in the verses that follow relates almost solely to evil results arising from natural causes, which are said to be used by the Almighty for punishment. The author's views on angelology are but little developed in the present book (cf. xvii. 17; xlv. 2; xlviii. 21); — too little, it should seem, to justify such a pronounced dogmatical position as this would be, if the word before us were to be understood as relating to supernatural beings, good or bad. — **There are winds** = certain winds. — **Κοπάζειν** = (1) *to grow tired* or *weary*; then (2) *to abate, to lull.* It is used by Herodotus (vii. 191) of the lulling of the wind, and may have been suggested to the Greek translator here by the context.

Chapter XL.

1 Great travail is created for every man,
And a heavy yoke *is* upon the sons of Adam,
From the day that *they* go out of their mother's womb,

Till the day of their burial in [1] the mother of all *things*.
2 Their imagination of things to come, *and* the day of death,
Trouble their thoughts, and *cause* fear of heart; [2]
3 From him that sitteth on a throne of glory,[3]
Unto him that is humbled in earth and ashes;
4 From him that weareth purple and a crown,
Unto him that is clothed in coarse linen: [4]
5 Wrath, and envy, and confusion,[5] and unquietness,
And [6] fear of death, and anger,[7] and strife;
And in the time of rest upon *his* bed
The sleep of night changeth [8] his knowledge.
6 A little time, as nothing, is he at [9] rest,
And from that time on he is in dreams: [10]
As in a day of keeping watch,[11]
He is troubled by [12] the vision of his heart,
As if he were escaped out of a battle.
7 At the time of his rescue,[13] he awaketh,
And marvelleth that his fear was nothing.[14]
8 *Such things happen* unto all flesh, both man and [15] beast,
And sevenfold more unto [16] sinners:
9 Death, and bloodshed, and [17] strife, and sword,
Famine, and tribulation, and scourge; [18]
10 These *things* are created for [19] the wicked,
And for their sakes came the flood.
11 All *things* that *are* of the earth shall turn to the earth again;
And *that which is* of the waters doth return into the sea.
12 All bribery and injustice shall be blotted out;
But true dealing [20] shall endure for ever.
13 The goods of the unjust shall be dried up like a river,
And shall die away like *the reverberation of* loud [21] thunder in rain.
14 In the opening of his hand one [22] shall rejoice;
So shall transgressors come to nought.
15 The children of the ungodly shall not bring forth many branches;
And [23] unclean roots are [24] upon a hard rock.
16 A bulrush on [25] every water and bank [26] of a river
Shall be pulled up before all grass.
17 Bountifulness *is* as a blessed garden,[27]
And mercifulness endureth for ever.

Vers. 1, 2. — [1] A. V.: that *they* return to (ἐπὶ ταφῇ εἰς. For the first two words, we find in III. C., ἐπιταφῆς; 157., ἐπιστροφῆς, 248. Co., ἕως ἐπιστροφῆς ἡμέρας). [2] See *Com.*

Vers. 3-7. — [3] Fritzsche receives ἐνδόξου from III. X. C. H. 23. 55. *multisque libris*; 248. Co., δόξης; *text. rec.* (with II.) ἐν δόξῃ. [4] A. V.: with a linen frock. [5] envy, trouble (ταραχή. The καί before it is wanting in X. C. H. 248. Co.). [6] *omits* And. [7] (μήνιμα, *i. e.*, *the cause of anger*, like μῆνις, *a revengeful temper*. Cod. 308. has μήνισμα, which is but a later form of the former; 248. Co., μίμημα, *a copy*; 55. 155. 254., μῆνις; *text. rec.*, μηνίαμα, another form of the first; Old Lat., *ira perseverans*.) [8] *his* night sleep, do change (see *Com.*). [9] or nothing *is his*. [10] afterward (ἀπ' ἐκείνου) *he is* in *his* sleep (ἐν ὕπνοις. He has no more unbroken sleep, but only naps. I render freely, according to the sense, with Fritzsche and Bunsen's *Bibelwerk*). [11] (It means either "a time when one is on watch;" or, "when one in the day-time is on watch.") [12] Troubled in. [13] When all is safe (ἐν καιρῷ σωτηρίας). [14] that the fear was nothing (εἰς οὐδένα φόβον).

Vers. 8-11. — [15] Lit., *from man to*. [16] A. V.: And *that is* .... more (πρὸς ταῦτα, *i. e.*, *besides*) upon. [17] *omits* and. [18] Calamities (ἐπαγωγαί. Fritzsche strikes it out as a gloss, although found in the best authorities. (1) He thinks that seven things were meant to be mentioned, and this word should have been inserted, if at all, at the beginning or end of the list. (2) It is plural, while the other words are singular. (3) The formation of the sentence is against it, it having no connective to join it to the other words. It may be added that it is a general word, and obviously includes the rest), famine, tribulation (σύντριμμα, perhaps here, *ruin*, *desolation*, such as is caused by war), and the (I omit the article to harmonize with the other words, all of which are without it in the original) scourge. [19] for (ἐπί, Fritzsche, *wider*, *against*).

Vers. 12-17. — [20] A. V.: (καὶ πίστις). [21] vanish with noise like a great (ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχήσει. The verb means *to sound forth*, but the connection requires here the meaning *die away*. In Polybius (xxx. 4, 7), in fact, it was used to refer to the prayers of the dying). [22] While he openeth *his* hand he (I render as though the same person were still referred to. The context, both the preceding and following, seems to require it. The misfortune, or the close of life, which makes him open his hand, is a source of joy to those who have been subjects of his injustice. For other renderings see *Com.*) [23] But *are as*. [24] *omits* are. [25] The weed (see *Com.*) *growing* upon. [26] (plur.) [27] most fruitful garden (marg., *a garden that is blessed*. See *Com.*).

18 The life of a contented and a laborious man is sweet;[1]
But[2] he that findeth a treasure *is* above *them* both.
19 Children and the building of a city continue a *man's* name;
But a blameless wife is counted above *them* both.
20 Wine and music rejoice the heart;
But the love of wisdom *is* above *them* both.
21 Flute and harp[3] make sweet melody;
But a pleasant tongue *is* above *them* both.
22 Thine eye desireth grace[4] and beauty;
But more than both the young green of the seed.[5]
23 A friend and companion meet opportunely;[6]
But above both *is* a wife with *her* husband.
24 Brethren and help *are* against time of trouble;
But alms deliver more than both.[7]
25 Gold and silver make the foot stand sure;
But counsel[8] is esteemed above *them* both.
26 Riches and strength lift up the heart;
But the fear of the Lord *is* above *them* both;
There is no want in the fear of the Lord,
And with it one needeth[9] not to seek help.
27 The fear of the Lord *is* a blessed[10] garden,
And it[11] covereth him above all glory.
28 *My* son, lead not a beggar's life;
Better[12] *it is* to die than to beg.
29 A man who looketh to another's table,
His life is not[13] to be counted for a life;
He[14] polluteth himself with forbidden food;[15]
But an intelligent and a well nurtured man[16] will beware *thereof.*
30 Begging is sweet in the mouth of the shameless;
But in his heart there burneth[17] a fire.

Vers. 18-23. — [1] A. V.: To labour, and (Fritzsche adopts, with Grotius, a *καί* before *ἐργάτου*) to be content with that a man hath, is a sweet life. [2] (*καί*, as in the following verses.) [3] The pipe and the psaltery. [4] desireth (probably for יַחְמֹד, *findeth pleasure in*) favour (*χάριν*, here *charm*, *attractiveness*, *grace*). [5] corn while it is green (*χλόην σπόρου*). [6] never meet amiss. [7] shall deliver (Fritzsche adopts *ῥυέται* from III. X. C. 23. 106. al.; *text. rec.* (with II.), the future) . . . . *them* both. [8] (*βουλή*. Others render by *prudence*, or *sagacity*, which were possible, if עֵצָה stood in the original.) [9] And it needeth (for *ἐν αὐτῷ* after *ἐπιζητῆσαι*, 248. Co. read *ζητῆσαι ἑαυτῷ*. It might also be rendered, "seek help with it"; its help would be given without seeking). [10] fruitful. [11] *omits* it (the reference might be to the Lord. Fritzsche reads *ἐκάλυψεν*, in place of the plur. of the same, with III. X. 55. 106. 157. al. Co.).

Vers. 28-30. — [12] A. V.: *For* better. [13] The life of him that dependeth on another man's table is not. [14] *For* he. [15] other men's meat (*ἐν ἐδέσμασιν ἀλλοτρίοις*, *with strange*, i. e., to the Jew, and so forbidden *food*). [16] a wise man well nurtured. [17] belly there shall (see *Com.*) burn.

Chapter XL.

Ver. 2. It is obvious that either the text of this verse is corrupt, or that we have another example of false rendering on the part of the Greek translator. The second view, first advanced by Bretschneider, has been adopted by Bunsen's *Bibelwerk* and Fritzsche; the latter conjecturing that the Hebrew of the second member was אֵת־מַחְשְׁבֹתֵיהֶם פַּחַד לֵב, "With their thought is fear of heart." The other clause seems to be but an intensification of the first: *Their anxious expectation, care* (*ἐπίνοια προσδοκίας*) — *ἡμέρα τελευτῆς*, *the day of death.* What especially recommends this view is that the parallelism of the verse is thereby preserved. De Wette renders: "*Their thoughts and the fear of their heart are the expectation of the future and the day of death.*" Gutmann: "*Their remembrance of that which stands before them and the day of death excite their thoughts and the fear of their hearts.*"

Ver. 5. *Ἀλλοιοῖ γνῶσιν αὐτοῦ*, **changeth his knowledge**, *i. e.*, brings him strange phantasies, so that his mind is too much occupied for him to fall asleep.

Ver. 14. *Ἐν τῷ ἀνοῖξαι αὐτὸν χεῖρας.* A. V.: *While he openeth* (*his*) *hand*, i. e., while the righteous openeth his hand in benefactions, and finds therein his happiness, *So shall transgressors* (who are not kind and generous to their fellow men) *come to nought.* Bunsen's *Bibelwerk*, believing the text to be corrupt, gives quite a different turn to the thought of the first clause: "If he emigrate, the world rejoices." De Wette: "So long as he opens his hand is he happy." Others: "They are happy as long as they receive presents." Bretschneider: "As the godly, if God

opens his hand to bestow greater benefits, is able to rejoice."

Ver. 15. Unclean roots. Wicked, corrupt ancestors are meant. They are as little productive as plants on a rock.

Ver. 16. Ἄχει. The אָחוּ, *sedge, bulrush*, is clearly referred to.

Ver. 18. The text is corrupt. Grotius' suggestion to emend by the insertion of *καί* between *αὐτάρκους* and *ἐργάτου* is accepted by the best recent critics. Bretschneider suspected that two lines had fallen out. In the A. V. the original order of the two words is reversed.

Ver. 27. Here, as above at verse 17, *παράδεισος* is not a vegetable or flower garden, but is to be taken rather in the sense of pleasure grounds, park.

Ver. 30. The meaning is, that the beggar uses sweet, moving words in order to induce persons to give to him; but his inward spirit is quite another one. His pleading voice and attitude are turned to angry gesticulations and complaints, if his wish is not gratified.

CHAPTER XLI.

1 O DEATH, how bitter is the remembrance of thee to a man that liveth peacefully [1] in his possessions,
Unto a man without distraction,[2] and that hath prosperity in all *things*,
And who [3] is yet strong [4] to receive food! [5]
2 O death, pleasant [6] is thy sentence unto the needy, and unto him whose strength faileth,
That is very old,[7] and is distracted about all things; [8]
And to him that despaireth,[9] and hath lost patience!
3 Fear not the sentence of death,
Remember them *that have been* before thee, and *that* come after;
This [10] *is* the sentence of the Lord over all flesh.
4 And what dost thou refuse in the good pleasure [11] of the Most High?
There is no inquisition in the grave,
Whether thou hast [12] lived ten, or an hundred, or a thousand years.
5 The children of sinners are abominable children,
And they [13] are conversant in the dwelling of the ungodly.
6 The inheritance of sinners' children shall perish,
And their posterity shall have a perpetual reproach.
7 Children [14] will complain of an ungodly father,
Because they will [15] be reproached for his sake.
8 Woe be unto you, ungodly men,
Who [16] have forsaken the law of the most high God! [17]
9 And if you be born, you shall be born to a curse;
And if you die, a curse shall be your portion.
10 All that is of earth shall return to earth: [18]
So the ungodly *shall go* from a curse to destruction.
11 The mourning of men *is* about their bodies; [19]
But the [20] ill name of sinners shall be blotted out.
12 Have regard to *thy* name,
For that shall continue with thee above a thousand great treasures of gold:
13 A good life hath *but* few days;
But [21] a good name endureth for ever.
14 *My* children, keep discipline [22] in peace;
But [23] wisdom that is hid, and a treasure *that is* not seen,
What profit *is* in *them* both?

Vers. 1-4. — [1] A. V.: liveth at rest (*εἰρηνεύοντι*). [2] the (no art. as in preceding) man that hath nothing to vex him (see *Com.*). [3] Yea, unto him that. [4] able (*ἰσχύοντι*). [5] meat. [6] acceptable (*καλόν*). [7] now in the last age (*ἐσχατογήρῳ*). [8] vexed with all *things* (see ver. 1). [9] (See *Com.*) [10] For (so H. 248. Co.) this. [11] why art thou against (*τί ἀπαναίνῃ ἐν*) the pleasure. [12] have.

Vers. 5-13. — [13] A. V.: they that (see *Com.*). [14] The children. [15] shall. [16] Which. [17] (An addition from 248. Co. appears here in the A. V.: For if you increase *it shall be* to *your* destruction.) [18] *are* of the . . . . turn (*ἀπελεύσεται*) . . . . *again*. [19] (See *Com.*) [20] an (the antithesis is more strongly marked by the def. article). [21] But (*καί*).

Ver. 14. — [22] Παιδείαν. The context might be thought to require here "instruction." See *Com.* [23] A. V.: For (*δέ*, omitted by H. 248. Co.).

15 A man that hideth his foolishness *is* better
Than a man that hideth his wisdom.
16 Therefore be ashamed over what I mention,[1]
For it is not good to be ashamed for everything;[2]
Neither is everything with truth approved by all.[3]
17 Be ashamed of whoredom before father and mother;
And of a lie before a prince and a mighty man;
18 Of an offense before a judge and ruler;
And of transgression[4] before a congregation and people;
Of unjust dealing before *thy* partner and friend;
19 And of theft before the people[5] where thou sojournest;
And in regard to[6] the truth of God and *his* covenant;
And to lean with *thine* elbow upon the food;[7]
Of being treated contemptuously respecting giving and receiving;[8]
20 And of silence before them that salute *thee;*
To[9] look upon a harlot;
21 And to turn away thy face from *thy* kinsman;
To[10] take away a portion and[11] a gift;
And[12] to gaze upon a married woman;[13]
22 To be overbusy with one's[14] maid,
And stand not near[15] her bed;
Of[16] upbraiding speeches before friends;
And after *thou* hast given, upbraid not;
23 Of repeating that which *thou* hast heard;[17]
And of revealing of secrets:
24 And so[18] shalt thou be truly shamefaced,[19]
And find favor with every man.[20]

Ver. 16. — [1] A. V.: shamefast according to my word (the context shows that he refers in *ἐπὶ τῷ ῥήματί μου* to what follows). [2] retain all shamefastness (lit., "to preserve every (kind of) shame"). [3] it altogether approved in every *thing* (*πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται*).

Vers. 18–24. — [4] A. V.: Of iniquity (*ἀνομίας*, transgression of the law). [5] in regard of the place (by meton., the place — *τόπου* — is mentioned for those who occupy it, as frequently now). [6] And (Fritzsche strikes out *καί*, with H. 248. Co.) in regard of (see *Com.*). [7] meat. [8] And (III. C. 55. 106. al. have *καί*) of scorning (*σκορακισμοῦ*) to give and take (*λήψεως καὶ δόσεως*). [9] And to (so III. C. 106. 155. 157. 296. 307.). [10] *Or* to. [11] or. [12] Or (*καί* is omitted by III. C. 254.). [13] another man's wife (*γυναικὸς ὑπάνδρου*). [14] *Or* to be over busy (the A. V. took the preposition in *περιεργείας* in an intensive sense. It might, perhaps, be better used as meaning *around, about*) with his (*σεαυτοῦ*. So Fritzsche, from conjecture; *text. rec.*, *αὐτοῦ*; 55. 157. 253. 296. 308., *αὐτῆς*). [15] come (*ἐπιστῇς*) not near. [16] *Or* of. [17] Or (248. Co. have *καί*) of iterating and speaking *again* that which *thou* hast heard (*ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς*. The construction is peculiar. Perhaps *καί* is for *τοῦ*. Fritzsche, however, claims that the former is genuine. In that case the sentence means: "Of repeating and [even] of repeating reports"). [18] So. [19] shamefast [20] before all men.

CHAPTER XLI.

Ver. 1. *'Απερισπάστῳ*. To this word, at 1 Cor. vii. 35, is given the meaning *without distraction*. Cf. Wisd. xvi. 11. — **Is yet strong to receive food.** He is still in a condition to enjoy all the good things of this life, as the sickly man is not.

Ver. 2. *'Απειθοῦντι*. Fritzsche, differing from most commentators, gives to this word here the meaning of *refractory, stubborn, intractable*, which certainly is etymologically correct, and is not out of harmony with the context.

Ver. 4. The pleasure, determination of God respecting the time of his death is meant. — *'Ελεγμὸς ζωῆς*. Lit., *refuting, reproving of life.* The idea seems to be that there will be no blame attached to a person with respect to the length of time he has lived, whether it be long or short.

Ver. 5. The second member of the verse gives the reason for what is said in the first. Gutmann renders as the A. V.

Ver. 11. **About their bodies**, namely, the death of the same. Others (Bunsen's *Bibelwerk*) render: "*for their relatives.*" Bretschneider, Gaab, and De Wette: "*The suffering of men is in their bodies*, i. e., is external, not deep.

Ver. 12. A good name is a more certain treasure than gold and silver. Cf. Prov. xxii. 1; Ec. vii. 1.

Ver. 13. **(But) few days.** Lit., *a* (*definite*) *number of days.*

Ver. 14. **Keep** [*observe, act upon*] **discipline** (*παιδείαν*). Probably, here, *instruction, indoctrination* in the principles of true wisdom, is meant. — **In peace.** In a calm, undisturbed course of life. The last half of this verse and the whole of the 15th is put in brackets by Bunsen's *Bibelwerk*, as a later addition. Luther also omits them. Still, they do not seem out of place, and are retained by Fritzsche on the ground that they bear the character of a current proverb; and the first part, at least, is in good harmony with the context.

Ver. 16. The last part of the verse is used illustratively. It is not fitting to be ashamed under all circumstances, just as it is not fitting to approve of everything.

Ver. 17. And what of God? A different spirit **ruled in the** 51st Psalm: "**Against thee, thee only, have I sinned, and done this evil in thy sight,**" etc. Cf. also the conduct of Joseph: **Gen. xxxix.** 7 ff.

Ver. 19. With what triviality and apparent **bluntness of** conscience this author associates **moral offenses** of the most heinous character with **mere transgressions** of the rules of social etiquette, as though they were of the same importance!—**And in regard to the truth of God.** This may be a later addition; or at this point the author happens to think that stealing is also a moral offense and expressly forbidden. Grotius and some others (Fritzsche) would read λήθης, "forgetfulness," for ἀληθείας.

Ver. 21. **Take away a portion and a gift.** This relates to what has just been said, — the treatment of relatives. — **Gaze upon.** Κατανοήσεως is used in a bad sense, of gazing lustfully.

Chapter XLII.

1 Of these *things* be not thou ashamed,
And accept not the [1] person to sin *thereby:*
2 Of the law of the Most High, and *his* covenant,
And of a verdict that justifieth [2] the ungodly;
3 Of conversation with a partner and with travelers,[3]
And of giving over [4] the heritage of friends;
4 Of exactness of balance and weights,
And [5] of getting much or little;
5 Of gains in barter and commerce,[6]
And [7] of much correction of children,
And to make the side of an evil servant to bleed.
6 A seal is [8] good, where an evil wife is,
And locking up,[9] where many hands *are.*
7 Let what thou deliverest up be by [10] number and weight,
And *put* all in writing that thou givest out, or receivest in.
8 *Be not ashamed* to correct [11] the unwise and foolish,
And the extremely [12] aged that contendeth with the young: [13]
And so [14] shalt thou be truly instructed,[15]
And approved of every one living.[16]
9 The father is wakeful [17] for a [18] daughter when no man knoweth,
And the care of her taketh away sleep:
When she is young, lest she pass away the flower of her age;
And being married, lest she should be hated;
10 In *her* virginity, lest she should be defiled,
And gotten with child in her father's house;
Living with a [19] husband, lest she should be untrue,[20]
And being [21] married, lest she should be barren.
11 Keep a sure watch over a headstrong [22] daughter,
Lest she make thee a laughing-stock to *thine* enemies,
A [23] byword in the city, and a reproach among the people,
And make thee ashamed among a great [24] multitude.
12 Look not at any one in fine clothes,[25]
And sit not in the midst of women;
13 For from garments cometh the [26] moth,
And from woman, woman's wickedness.[27]

Vers. 1–4. — [1] A. V.: no. [2] judgment to justify (see *Com.*). [3] reckoning with *thy* partners (X. C. H. Old Lat., plur.; marg., *Of* thy *partners' speech.* See *Com.*) and travellers. [4] Or of the gift of (see *Com.*). [5] Or.

Vers. 5–8. — [6] A. V.: And of merchants' indifferent selling (Fritzsche retains the reading ἀδιαφόρου, though III. X. C. 155. 157. 307. Co. have διαφόρου. The καί before ἐμπόρων is omitted by III. X. C. 23. 106. 155. al. Co. Cf. *Com.*). [7] *omits* And. [8] Sure keeping *is.* [9] shut up. [10] Deliver all *things* in (248. Co. omit ὃ before παραδιδῷς). [11] inform (marg., *rebuke.* Gr., παιδείας, in the sense of *set right, correct*). [12] extreme. [13] *those that are* young (marg., *that is accused of fornication.* Codd. 253. 307. read περὶ πορνείας for πρὸς νέους. See *Com.*). [14] Thus (καί). [15] learned (πεπαιδευμένος, in the sense of *instructed, well nurtured*). [16] all *men* living.

Vers. 9–11. — [17] A. V.: waketh. [18] the. [19] *And* having a (μετὰ ἀνδρὸς οὖσα. Codd. X. 55. 248. 253. 296. prefix καί). [20] misbehave herself (παραβῇ, *turn aside* to another man). [21] when she is (see ver. 5). [22] shameless (cf. xxvi. 10). [23] *And* a. [24] before the (ἐν πλήθει πολλῶν. Cod. 106. omits the first two words).

Vers. 12–14. — [25] A. V.: Behold not (μὴ ἔμβλεπε) every body's beauty (ἐν κάλλει. See *Com.*). [26] a. [27] from

14 Better is a man's churlishness than a woman's coquetry;[1]
Even a woman who[2] bringeth shame and reproach.[3]
15 I will now make mention of[4] the works of the Lord,
And speak fully of what[5] I have seen;
Through[6] the words of the Lord, *arose*[7] his works.
16 The sun that giveth light looketh down[8] upon all *things*,
And the work thereof *is* full of the glory of the Lord.
17 The Lord hath not given power[9] to the saints to set forth fully[10] all his marvellous works,
Which the Almighty Lord established,[11]
That whatsoever is might be established in[12] his glory.
18 He searcheth[13] out the deep, and the heart,
And considereth their subtile plans;[14]
For the Highest[15] knoweth all that is known,[16]
And he looketh into the signs of the times.[17]
19 He announceth[18] the *things* that are past, and to[19] come,
And revealeth the steps of hidden *things*.
20 No thought escapeth him,
And not one[20] word is hidden from him.
21 He[21] garnished the great[22] works of his wisdom,
And he is[23] from everlasting to everlasting;
He hath neither increased nor grown less,[24]
And he hath no need of any counsellor.
22 Oh how desirable *are* all his works!
And as flowers to look upon.[25]
23 All these *things* live and remain for ever for all uses,
And they are all obedient.
24 All things are in pairs, one over against[26] another;
And he made[27] nothing that passeth away.[28]
25 One *thing* establisheth the good of another;
And who can be sated[29] with beholding his glory?

women wickedness (Ald. omits γυναικός at the end). [1] *is* the churlishness (marg., *wickedness*. Gr., πονηρία, but clearly to be taken in a sense which shall make it antithetic to the following ἀγαθοποιός) .... than a courteous woman (see *Com.*). [2] A woman, *I say*, which. [3] Lit., *unto reproach*.

Vers. 15-17. — [4] A. V.: remember. [5] declare *the things* that. [6] In. [7] *are*. [8] looketh (ἐπέβλεψε, followed by κατά. But Fritzsche would join κατὰ πᾶν with the preceding φωτίζων). [9] given power (ἐνεποίησε: (1) *to make in, put into*; (2) *to produce, create, in*; (3) to *produce, cause*, which seems to be its use here). [10] declare. [11] firmly settled (same word as in following line). [12] for (ἐν).

Vers. 18-19. — [13] A. V.: seeketh. [14] crafty devices (πανουργήμασιν, *fine, nice, subtile plans*). [15] the Lord (marg., *the Highest*. Fritzsche receives ὕψιστος from III. X. C. 106. 155. al.; *text. rec.*, κύριος). [16] may be known (εἰδήσιν; X. (συνίδησιν) C. 55. 155. 254. 296. 307., συνείδησιν). [17] beholdeth (ἐνέβλεψεν) the signs of the world (αἰῶνος. See *Com.*). [18] declareth. [19] for to. [20] Neither any.

Vers. 21-25. — [21] A. V.: He hath (aor.). [22] excellent (μεγαλεῖα). [23] (The A. V. adopted the reading ὅς ἐστί, with III. C. 55. 106. 155. 157. 248. 254. 296. 307. Co. Old Lat.; X. 23. 253., ὡς; *text. rec.*, ἕως, which is adopted by Fritzsche. See *Com.*) [24] *Unto him* may nothing be added, neither can he be diminished. [25] *that a man* may see even to a spark (*text rec.*, ὡς σπινθῆρος; H., ὡς σπινθῆρας; X. C. 55. 248. 296. Co., ἕως σπινθῆρος. I adopt Fritzsche's emendation and read ὡς ἄνθη. See *Com.*). [26] *things are* double .... one against. [27] hath made. [28] unperfect (see *Com.*). [29] shall be filled.

CHAPTER XLII.

Ver. 2. **Verdict that justifieth the ungodly**, κρίματος δικαιῶσαι τὸν ἀσεβῆ. That is, when the ungodly has the right of a matter. Luther, whom Bunsen's *Bibelwerk* follows, renders the last word by *godly*, i. e., reads εὐσεβῆ. Fritzsche suggests that רָשָׁע may have stood in the original, and been meant in the sense of one not an Israelite, ἄνομος.

Ver. 3. Περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων. The sense is not very clear, and commentators differ greatly in their renderings. The meaning *reckoning*, which is given to λόγος in the A. V., however, can hardly be justified. It would seem to mean here, as usual, *word, speech, conversation*, and the whole member may be translated, "*Of conversation with a partner and (fellow) travelers*; or, perhaps, *Of conversation about a partner and travelers*. — Καὶ περὶ δόσεως κληρονομίας ἑταίρων. The A. V. appears to give the right sense: "*Of the gift* [*giving over*] *of the heritage of* [i. e., that belongs to] *friends*. Ἑταίρων might well have the more specific meaning here of *fellow-heir*. Or κληρονομία might be taken in a more general sense of *possession, property*, נַחֲלָה (cf. Ps. ii. 8; Prov. xx. 21); and the phrase would then read, *Of the pecuniary assistance of friends*.

Ver. 5. Περὶ ἀδιαφόρου πράσεως καὶ ἐμπόρων. Lit., *Of the want of difference of selling and of mer-*

chants. Wahl would drop καί, and render, "*Of equable selling by merchants.*" Retaining the present text, however, unimpaired, and taking ἀ in ἀδιαφόρου for ἀ intensive (cf. vii. 18; xxvii.) and ἐμπόρων in the sense of *commerce* (סְחַר), the abstract for the concrete, we could render: *Of gains in barter and commerce,* i. e., whether in a retail or a wholesale business.

Ver. 6. **A seal,** σφραγίς. See *Com.* at Bel and the Dragon, verse 11.

Ver. 8. Here the previous construction is taken up again, which was changed in verses 6 and 7, and *Be not ashamed* is to be supplied at the beginning, as is done in the A. V. — **That contendeth with the young.** Others (Bretschneider, Wahl, De Wette, Bunsen's *Bibelwerk*) render: *who are to be reckoned* [still] *among the young,* i. e., because they have still their baser passions and weaknesses. But cf. Fritzsche's *Com., ad loc.,* who maintains that we might have expected a different Greek text if this idea had been found in the original.

Ver. 9. **Pass away the flower of her age.** Lit., *lose her bloom* (παρακμάσῃ), namely, before she has made a suitable match.

Ver. 12. Ἐν κάλλει. Most suppose that physical beauty is referred to. But the context is decidedly against it. Cf. verse 13. The meaning is, Do not honor a person simply on account of his clothes. Cf. Jas. ii. 2, 3.

Ver. 14. By an ἀγαθοποιὸς γυνή is doubtless meant a woman who does well for the sake of show, one that would mislead; and I have therefore translated by "coquetry." The adjective means *practicing good, acting rightly* (1 Pet. ii. 15). It was also used by astrologers in speaking of favorable constellations. In the sense employed in the present passage it is only found in the later writers.

Ver. 15. **Through the words** [commands] **of the Lord (arose) his works.** Cf. Gen. i. 3 ff.; Ps. xxxiii. 9; Ecclus. xliii. 5, 10.

Ver. 18. **Looketh into the signs of the times** (εἰς σημεῖον αἰῶνος). Σημεῖον is to be taken in a collective sense, and is properly rendered in the A. V. by the plural. Αἰῶνος here, however, seems to have the meaning of *course of time, the future.* It is but another way of saying that he knows what is coming.

Ver. 21. The A. V. (as Bretschneider, De Wette, and Bunsen's *Bibelwerk*) properly makes God the subject throughout. Fritzsche, on the other hand, would make the works of God the subject of the second and third clauses. Such a change of subject would be unnatural, and is not at all required by the context. See *Text. Notes.*

Ver. 22. Σπινθήρ corresponds to the Hebrew נִיצוֹץ (Is. i. 31; cf. Ezek. i. 7), and the translator probably read it instead of נִצּוֹת (cf. Gen. xl. 10), plural of נִצָּה *flower.*

Ver. 24. Ἐκλεῖπον, *to die,* of the *text. rec.,* I read for ἐλλεῖπον (55. 106. 157. al. Co.; X. 23., ἐνλεῖπον, ἔλλιπον, III.), *to be left behind, to be imperfect, incomplete.*

Chapter XLIII.

1 The pride of the height, the clear firmament;
The arch [1] of heaven, a glorious sight! [2]
2 The sun when *it* appeareth proclaimeth *him;* [3]
At its rising a marvellous creation, a [4] work of the Most High!
3 At its noon [5] it dryeth up the land, [6]
And who can abide the heat [7] thereof?
4 One bloweth a furnace in [8] works of heat —
The [9] sun burneth the mountains three times *more;*
It breatheth out [10] fiery vapors,
And sending forth its [11] beams, it dazzleth [12] the eyes.
5 Great *is* the Lord who [13] made it;
And at his commandment it speedeth its course. [14]
6 And the moon, amidst all, *appeareth* [15] in her season
As an indication of [16] times, and a sign for [17] the world. [18]
7 From the moon *is* the sign of feasts,
A light that waneth from the full. [19]

Vers. 1-5.—[1] A. V.: beauty (εἶδος; lit., *form*). [2] *his* glorious shew (ὁράματι δόξης. I render freely). [3] declaring at *his* rising (the last three words are better joined to what follows). [4] instrument (see *Com.*), the. [5] At noon (αὐτοῦ is found after μεσημβρίᾳ). [6] parcheth the country (ἀναξηραίνει χώραν). [7] burning heat (simply καύματος. Cf. vers. 21, 22). [8] *A man* blowing (φυσῶν; φυλάσσων, II. C. Old Lat., and X. by the first hand. These are weighty authorities; but it is not natural to suppose that if this had been the original reading it would have been changed to φυσῶν, while the reverse might easily have been true. In Bunsen's *Bibelwerk,* κάμινον is made the subject: "Der Ofen erhitzet glühende Arbeiten") a furnace *is* in. [9] *But* the. [10] breathing out (Fritzsche adopts the reading ἐκφυσῶν from III. X. C. 106. 157. al. Co.; *text. rec.,* ἐμφυσῶν. See *Com.*). [11] bright. [12] dimmeth. [13] that. [14] runneth hastily (κατέσπευσε πορείαν. For the former, 23. 157. 248. Co. read κατέπαυσε).

Vers. 6, 7. — [15] A. V.: He made the moon also to serve (it followed 248. Co.: καὶ σελήνην ἐποίησεν εἰς στάσιν εἰς. Grabe also suggested that for ἐν πᾶσιν of the *text. rec.* there should be read ἐν στάσει, and for ἀνάδειξιν the nom. of the same. I have rendered on the supposition that by ἐν πᾶσιν the peculiar circumstances of the moon as moving about, waxing and waning amidst clouds and winds, and the other heavenly bodies are referred to). [16] *For* a declaration of. [17] of. [18] (See *Com.*) [19] decreaseth in *her* perfection (see *Com.*).

8 The month is *called* after her name,
She waxeth wonderfully in changing;[1]
A signal for the armies on high,[2]
Shining in the firmament of heaven.
9 The beauty of heaven is[3] the glory of the stars,
An ornament giving light in the heights[4] of the Lord.
10 At the commandment of the Holy One they stand as determined,[5]
And faint not[6] in their watches.
11 Look upon the rainbow,[7] and praise him that made it;
Very beautiful *it is* in the brightness thereof.
12 It compasseth the heaven about with a glorious circle —
The[8] hands of the Most High stretched it out.[9]
13 By his commandment the snow maketh haste,[10]
And the lightnings of his judgment go swiftly.[11]
14 Through this[12] the treasure chambers[13] are opened,
And clouds fly forth like birds.[14]
15 By his great power he maketh the clouds strong,[15]
And the hailstones are broken small.[16]
16 The voice of his thunder maketh the earth tremble,[17]
And[18] at his appearing[19] the mountains are shaken.
17 At[20] his will the south wind bloweth,
And the storm from the north,[21] and the whirlwind.
As birds flying down[22] he scattereth the snow,
And the falling down thereof *is* as the lighting of grasshoppers;
18 The eye marvelleth at the beauty of its whiteness,[23]
And the heart is astonished at its moisture.[24]
19 The hoar frost also as salt he poureth on the earth,
And being congealed, it becometh sharp points.[25]
20 The[26] cold north wind bloweth,
And the water is congealed into ice;[27]
It abideth upon every collection[28] of water,
And the water putteth on as it were[29] a breast-plate.
21 It consumeth mountains,[30] and burneth pastures,[31]
And destroyeth[32] the grass as fire.
22 A speedy restoration for all *is* a mist:[33]
A dew coming refresheth from the heat.[34]
23 According to his plan he brought to a rest the deep,[35]
And planted islands therein.[36]

Ver. 8. — [1] A. V.: increasing .... *her* changing. [2] *Being* an instrument of the armies above (see *Com.*). The word ἐκλάμπων, in the following line, would seem to support our rendering. Linde renders σκεύος by *Lagerzelt*, *camp tent;* Gaab by *crown*, Heb., כְּלִיל, which, as he thinks, might have such a figurative meaning. Cf. the verb כָּלַל. This view has much to recommend it, supposing that the translator overlooked for some reason the final ל.

Vers. 9–15. — [3] A. V.: *omits* is. [4] highest *places*. [5] will stand in *their* order (κατὰ κρίμα). [6] never faint. [7] *rain*bow (one of the meanings of τόξον is "rainbow"). [8] *And* the. [9] have bended (ἐτάνυσαν) it. [10] he maketh the snow to fall apace (see *Com.*). [11] sendeth swiftly .... of his judgment. [12] (διὰ τοῦτο, i. e., τὸ κρίμα. Others, "Therefore.") [13] treasures (the depositories of rain, hail, snow, etc., are meant). [14] as fowls (see ver. 17). [15] firm (ἴσχυσε νεφέλας, *makes the clouds strong*, namely, to do the work required of them. Bunsen's *Bibelwerk* renders by *makes thick*. Cf. *Com.*). [16] See *Com.*

Vers. 16–19. — [17] A. V.: The first member of ver. 16, as it appears in our text, is the first of ver. 17 in the A. V., which follows the *text. rec.* Fritzsche, with Bretschneider, adopts the former order from 23. 106. 157. 248. 253. Co.: "The voice of the thunder maketh the earth to tremble." For ὠδίνησε, C. 23. 106. 157. 307. 308. Ald. read ὠνείδισεν. [18] *omits* And. [19] sight. [20] And at (this disarrangement of the connectives was caused by the interchange of the members of vers. 16 and 17, as above noted). [21] So *doth* the northern storm. [22] *omits* down (καθιπτάμενα). [23] the whiteness thereof. [24] the raining of it (see *Com.*). [25] lieth on the top of sharp stakes (marg., *it is as the point of sharp stakes.* It might be *points of thorns*, i. e., as thorns. Cf. *Com.*).

Vers. 20–23. — [26] A. V.: When the. [27] (Lit., "ice is congealed from water.") [28] gathering together (συναγωγήν). [29] clotheth the water as with (τὸ ὕδωρ, more prop. the subject). [30] It devoureth the mountains (see *Com.*). [31] the wilderness (see *Com.*). [32] consumeth (lit., *quenches*, but used in the sense of *destroys utterly*). [33] present remedy of .... mist *coming speedily*. [34] coming after heat (καύσωνος, *i. e.*, the east wind) refresheth. [35] By his counsel (λογισμῷ) he appeaseth (ἐκόπασεν) the deep (ἄβυσσον. Codd. 55. 155., with Co., have the nom.). [36] planteth (ἐφύτευσεν) islands therein (ἐν αὐτῇ. After these words 55. 254. Old Lat. read ὁ κύριος before νήσους; III. C. read the last two words thus: αυτηνιησους, and II. X., αυτηνιῆ = αὐτὴν Ἰησοῦς! Codd. 106. 155. 157. 308. Old Lat. from Cod. S. Germ.

24 They that sail the[1] sea tell of the danger thereof,
And we marvel at what we hear with our ears;[2]
25 And there are the[3] strange and wondrous works,
Variety of every kind of living things; a creation of whales.[4]
26 By him it hath a successful issue,[5]
And by his word all *things* consist.
27 We may speak much, and reach *him* not;[6]
And to sum up,[7] he is all.[8]
28 How shall we be able to glorify[9] *him*?
For he *is* great above all his works.
29 The Lord *is* terrible and very great,
And marvellous *is* his power.
30 In glorifying[10] the Lord exalt *him* as much as you can;
For even yet higher will he be;[11]
And in exalting[12] him, put forth all your strength,
Tire not; for you cannot reach *him*.[13]
31 Who hath seen him, and can relate it?[14]
And who can magnify him as he is?
32 Many hidden things are greater[15] than these;
For we have seen *but* a few of his works.
33 For the Lord made[16] all *things*;
And to the godly he gave[17] wisdom.

15, *αὐτὴν κύριος*. The true reading is doubtless that first given, and the alternative one of the leading uncials was due to a failure in transcription, which once started was not easily corrected).

Vers. 24-26. — [1] A. V.: *on* the. [2] when we hear *it* . . . . we marvel *thereat*. [3] For therein *be*. [4] all *kinds of* beasts *and* whales created. [5] the end of them *hath* prosperous success (see *Com.*).

Vers. 27-30. — [6] A. V.: *yet* come short (*οὐ μὴ ἐφικώμεθα*). [7] Wherefore in sum (*συντέλεια λόγων*. Lit., "The end of words," *i. e.*, "All in one word," or, "In fine, to sum up"). [8] (Lit., "the all is he.") [9] magnify (see ver. 30). [10] When you glorify. [11] yet will he far exceed. [12] when you exalt. [13] *And* be not weary (the sense seems to be, that they were not to cease as though they had already done enough. They were to praise *untiringly*) for you can never go far enough.

Vers. 31-33. — [14] A. V.: that he might tell *us*. [15] There are yet hid greater *things* than these *be*. [16] hath made. [17] hath he given (*ἔδωκε*; *δέδωκεν*, III. 155. 296. 307. 308.).

Chapter XLIII.

Ver. 1. Fritzsche would place no comma after *ὕψους*, but make it with the preceding word the subject of "is" understood. "The pride of the light is the clear firmament." According to the usual construction, the verse is made dependent on the preceding *his glory*, namely, *The pride of the height*, etc.

Ver. 2. The construction of this verse depends upon that of the preceding. If construed according to Fritzsche's suggestion, which has much to recommend it, a comma must be placed after *διαγγέλλων*. *The sun, when it appeareth, proclaimeth*, i. e., Him, God. — **At its rising a marvellous creation, a work of the Most High.** — The word rendered *instrument* in the A. V., *σκεῦος* (cf. verse 8), is evidently the translation of כְּלִי, *anything prepared, made;* hence here, as best suiting the context, *work, creation*.

Ver. 4. *Κάμινον φυσῶν ἐν ἔργοις καύματος*. Lit., *A furnace, one bloweth it in works of* [requiring] *heat*. The meaning is, Consider the furnace whose heat is intensified by the bellows of him that works metals by means of fire. — **It breatheth out** (*ἐκφυσῶν*; or *kindles*, *ἐμφυσῶν*) **fiery vapors**, *i. e.*, whichever word is adopted, the meaning is, lights up the vapors, makes them fiery in appearance. The former reading, as will be observed, is better supported.

Ver. 6. The Jewish year was, and still is, based on the phases of the moon; so also their calendar of festivals. — *Σημεῖον αἰῶνος* (עוֹלָם). Fritzsche, with Gaab and others, would translate by *sign of the future*. Cf. xlii. 18. Bunsen's *Bibelwerk* and others, as the A. V. The Hebrew word given above, of which *αἰών* is made the usual representative in the LXX., is not wholly synonymous with it. The former meant *primarily* an unlimited time, past or future, and only *secondarily* a definite (future) time, whose limits must be ascertained from the context; the latter denotes either a definite space of time, or the (infinite) course of time, in general both future and past, according to the context. Cf. Cremer's *Lex.*, *s. v.*

Ver. 7. *Ἐπὶ συντελείας*. The common rendering is, *until it disappears*. So Bunsen's *Bibelwerk*, "*bis zum Verschwinden;*" and Bretschneider, "*usque non amplius appareat.*" But literally it is, *upon completion*, i. e., obviously, *after it has become full*.

Ver. 8. The word for *month* in Hebrew is יֶרַח, which comes from יָרֵחַ, *moon*. — *Σκεῦος παρεμβολῶν ἐν ὕψει*. The translation of the A. V. is scarcely intelligible. On *σκεῦος*, cf. verse 2, above. It must be allowed here some latitude of meaning. Fritzsche, with Grotius, employs it in the paraphrastic sense of *signal flame*, by means of which armies were guided. The starry hosts of heaven would be thus represented as taking the changes of

the moon as their signal, and to govern their movements by them. The idea harmonizes well with the context, as well as with the limited knowledge of astronomy at that time.

Ver. 9. A period should be placed at the close of verse 8. A new subject, the stars, is taken up in the following verse.

Ver. 13. **Κατέσπευσε χιόνα, καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ.** This difficult passage probably arose from a mistake of the Greek translator. The "Almighty" could hardly be made the subject of the first verb, as in the A. V., on account of the limiting words, *at his command.* Bretschneider would make *κατέσπευσε* intransitive, change *χιόνα* to *χεῖμα*, and regard the latter as subject of *ταχύνει*: "*tempestas accelerat et eadem crebra emittit fulgura pœnarum Dei.*" But a simpler and more natural explanation would seem to be, with Fritzsche, to suppose that the translator falsely gave to the verbs מָהַר and אָץ a transitive force.

Ver. 15. The idea is, seemingly, that the hail coming down from heaven in masses is made small by the mighty clouds which the Almighty has prepared for that end. The employment of *ἰσχύειν* in a transitive sense, here, stands perhaps alone.

Ver. 17. The point of comparison in the first clause is in the multitude of flakes; in the second, in the gradual manner in which they settle upon and cover the earth.

Ver. 18. **Ἐπὶ τοῦ ὑετοῦ αὐτῆς, at its moisture,** *i. e.*, the amount of moisture which it contains while looking so white and soft. The word for *rain* (*ὑετοῦ*) is used probably on account of its being the most significant term for moisture.

Ver. 19. **Σκολόπων ἄκρα, sharp points.** Most critics make this refer to *icicles* (Gaab, Wahl); but it is questionable whether this is the meaning, since *frost* (*πάχνη*), *hoar-frost*, *rime*, is the thing spoken of. The word *σκόλοψ* means anything pointed; and the plural of שֵׂךְ or סִיר, *a thorn*, may have stood in the original.

Ver. 21. There is a change of subject. The cold north-wind, with its fearful effects, suggested the still more terrible effects of the east-wind. That this is meant seems clear from the following verse. — **Wilderness** (A. V.) (*ἔρημον*), more properly here *pastures* (מִדְבָּה), *downs* (Ps. lxv. 13; Jer. ix. 10, xxiii. 10), which dry up readily in the heat.

Ver. 25. **Creation of whales,** *κτίσις κητῶν* (*κτῆσις κτηνῶν*, III. X. C., and the latter also 254. 307.). The latter word is derived from *χάω*, and in composition had the meaning of *abyss*, *deep*, which meaning would give here a more natural sense. תַּנִּין, which might mean any *sea-monster*, probably stood in the original, however. (Cf. Is. xliii. 20; Jer. xiv. 6; Lam. iv. 3; Ezek. xxix. 3.)

Ver. 26. **Εὐοδία τέλος αὐτοῦ.** The sea voyage seems still to be under consideration. It is successful with respect to the object sought in such a voyage. Or, on account of what follows, it might be thought that *αὐτοῦ* refers to the world in general, about which the author has been discoursing, and that he would now say: "By Him its end is successful," *i. e.*, it accomplishes the purpose for which it was made. Fritzsche renders: "Through Him cometh prosperity for all."

Ver. 33. Cf. Job xxvi. 14: "Lo, these *are* parts of his ways; but how little a portion is heard of Him? but the thunder of his power who can understand?"

Chapter XLIV.

1 Let us now praise famous men,
And our fathers by descent.[1]
2 The Lord wrought great glory,[2]
Showed his greatness[3] from the beginning.
3 There were those who bore[4] rule in their kingdoms,
And[5] men renowned for *their* power;
Who gave counsel in their discernment,[6]
And uttered[7] prophecies;
4 Leaders of the people in counsels and in discernment,[8]
Teachers of the people, wise in words in their instruction.[9]
5 There were those that[10] found out musical harmonies,[11]
And set forth poetic compositions[12] in writing;
6 Rich men furnished with ability,[13]
Living peacefully[14] in their habitations:

Vers. 1-4. — [1] A. V.: that begat *us* (*τῇ γενέσει*, *i. e.*, fathers of the Jewish race). [2] hath wrought (*ἔκτισεν*) great glory (*πολλὴν δόξαν*) by them (H. 55. 248. Co. add *ἐν αὐτοῖς*). [3] Through (there is no verb, but by zeugma this force may be given to the preceding one. In 55. 106. 155. 157. 248. 253. 296. Co. and X., by a corrector, instead of *μεγαλωσύνην*, the dat. is read, as in A. V.) his great power. [4] Such as did bear. [5] *omits* And. [6] Giving counsel (*βουλευταί*, Fritzsche, with 296. 308.; *βουλεύοντες*, 55. 106. 155. 157. 248. 254. Co.; *text. rec.*, *βουλεύσονται*) by their understanding (*ἐν συνέσει αὐτῶν*). [7] declaring. [8] by *their* counsels, And by *their* knowledge (I join *καὶ συνέσει* to what goes before) of learning (*γραμματεῖς*. This is Fritzsche's emendation; *text. rec.*, *γραμματείας*) meet for the people (*λαοῦ*. The common text is doubtless the result of a mistranslation, and I follow Fritzsche and Bunsen's *Bibelwerk* in the rendering given). [9] Wise and eloquent in their instructions (*σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν*. The second word should probably have been written as accusative. So 308.; III., *ἐν λόγοις*).

Vers. 5, 6. — [10] A. V.: Such as. [11] tunes. [12] recited (*διηγούμενοι*, but here in the sense of *made known*, *set forth*) verses (marg., *ditties*.) [13] (See *Com.*) [14] peaceably.

7 All these were honored in *their* generations,
And *were* the glory of their times.[1]
8 Some of them left[2] a name behind them,
So that their praises are much rehearsed.[3]
9 And some[4] have no memorial,
And perished,[5] as though they had never been,
And became[6] as though they had never been born;
And *so*[7] their children after them.
10 But these *were* merciful[8] men,
Whose righteous deeds were not[9] forgotten.
11 With their seed shall remain prosperity,[10]
An inheritance shall be to their descendants.[11]
12 Their seed standeth fast in the covenants,
And their children for their sakes.
13 Their seed shall remain for ever,
And their glory shall not be blotted out.
14 Their bodies were[12] buried in peace,
And[13] their name liveth for generations.[14]
15 The people will tell of their wisdom,
And the congregation will show forth their[15] praise.
16 Enoch pleased well[16] the Lord, and was translated,
An[17] example of repentance to the generations.[18]
17 Noah was found perfect *and* righteous;
In the time of wrath he became a propitiation;[19]
Therefore was he left *as* a remnant unto the earth,
When the[20] flood came.
18 Everlasting covenants were[21] made with him,
That all flesh should not perish *again* by a flood.[22]
19 Abraham *was* a great father of a multitude of nations,[23]
And[24] in glory was there found[25] none like unto him,
20 Who kept the law of the Most High,
And was in covenant with him;
He established the covenant in his flesh;
And when *he* was proved, he was found faithful.
21 Therefore he assured him[26] by an oath,
That *he* would bless the nations in his seed,
That *he* would multiply him as the dust of the earth,
And exalt his seed as the stars,
And cause them to inherit from sea to sea,
And from the river unto the utmost part of the land.
22 And[27] with Isaac did he confirm in like manner,[28] for Abraham, his father's sake,
The blessing of all men and the covenant,
23 And made *it* rest upon the head of Jacob.
He acknowledged[29] him in his blessings,[30]
And gave him an heritage,[31]
And divided his portions;
Among the twelve tribes did he part *them*.

Ver. 7.—[1] Lit., "a boasting in their days."

Vers. 8-15.—[2] A. V.: There be .... that have left. [3] That *their* praises might be reported. [4] *some* there be which. [5] Who are (καὶ ἀπώλοντο) perished. [6] are become. [7] omits *so*. [8] (See *Com.*) [9] righteousness (plur.) hath not been. [10] continually remain a good inheritance (διαμενεῖ ἀγαθή). [11] *And* their children *are* within the covenant (the common text joins κληρονομία to ἀγαθή. I adopt Fritzsche's emendations—connecting it with what follows, and transferring ἐν ταῖς διαθήκαις, which is usually joined to the next member, to the first line of ver. 12, and dividing that verse into two members instead of making one of it, as in the A. V.: "Their seed standeth fast, and their children for their sakes"). [12] bodies (Fritzsche reads σώματα, instead of sing., with III. X. 55. 106. 155. al. Co.) are. [13] But. [14] for evermore (εἰς γενεάς; 248. Co. Old Lat., εἰς γενεὰν καὶ γενεάν). [15] III. 106. 157. 248. 296. 308. Co. Old Lat. read αὐτῶν; *text rec.* is without it.

Vers. 16-18.—[16] A. V.: *omits* well. [17] *Being* an. [18] *all* generations (ταῖς γενεαῖς). [19] was taken in exchange *for the world* (see *Com.*). [20] (106. 155. 157. 248. Co. have the article.) [21] An everlasting covenant (διαθῆκαι αἰῶνος) was. [22] should perish no *more* by *the* flood.

Vers. 19-23.—[23] A. V.: many people (πλήθους ἐθνῶν). [24] *omits* And. [25] *omits* found (εὑρέθη). [26] assured him (ἔστησεν αὐτῷ, *made it sure unto him*. See ver. 22). [27] *omits* And (so 106). [28] establish (ἔστησεν), likewise (οὕτως). [29] (ἐπέγνω.) [30] blessing (plur.). [31] Lit., "in" or "by" heritage.

Chapter XLIV.

Ver. 2. This is a general thought, uttered with respect to the subject of these great men. The Lord had shown His greatness in making them great.

Ver. 6. Ἰσχύϊ (כּוֹחַ, or חַיִל) refers apparently to *wealth, property, possessions*. So Luther, Grotius, Bretschneider, Gaab, Bunsen's *Bibelwerk*, and Fritzsche; but Gutmann and De Wette agree with the A. V.

Ver. 10. **Ἄνδρες ἐλέους, merciful men,** *i. e.*, generally speaking, *pious men*, since that was the way in which piety showed itself.

Ver. 16. **Example of repentance.** It is not necessarily implied that Noah had been a great sinner at one time. He might be an example for sinners to lead them to repentance, without that. Cf. Geiger, *Urschrift*, p. 197; and Gfrörer, *Urchristenthum*, ii. 39, 40, 41.

Ver. 17. The meaning is that Noah was a "propitiation" (ἀντάλλαγμα, lit., *exchange* or *selling price*) in the sense that in him the Almighty was so far propitiated as not to destroy the whole race.

Ver. 21. **From sea to sea.** From the Red Sea to the Mediterranean, and from the Euphrates to the farthest point to which the Israelitish possessions reached toward the West.

Chapter XLV.

1 And he brought out of him a pious [1] man,
Who [2] found favor in the sight of all flesh,
Moses,[3] beloved of God and men,
Whose memory *is* blessed.[4]
2 He made him like to the glorious saints,[5]
And magnified him, so that *his* enemies stood in fear *of him*.[5]
3 By his words he caused the wonders to cease;
He [6] made him glorious in the sight of kings.
He [7] gave him commandments [8] for his people,
And showed him some [9] of his glory.
4 He sanctified him [10] in his faithfulness and meekness,
And chose him out of all men.
5 He made him to hear his voice,
And brought him into the dark *cloud*,[11]
And gave him commandments face to [12] face,
The [13] law of life and knowledge,
That *he* might teach Jacob *his* covenant,[14]
And Israel his ordinances.[15]
6 He exalted Aaron, a holy *man* [16] like unto him,
His [17] brother, of the tribe of Levi.
7 An everlasting covenant he made with him,
And gave him the priesthood of [18] the people;
He beautified [19] him with comely ornaments,
And clothed him with a robe [20] of glory.
8 He put upon him perfect glory,[21]
And strengthened him [21] with rich garments,
With breeches, and [22] a long robe, and the ephod,
9 And he compassed him with pomegranates,
And with many golden [23] bells round about,
That as he went there might be a sound,
And a noise made that might be heard in the temple,
As a reminder [24] to the children of his people;

Vers. 1–5.—[1] A. V.: merciful (see xliv. 10). [2] Which. [3] *Even* Moses (in II. Μωϋσῆν begins a new line). [4] memorial . . . . blessed (see *Com.*). [5] (See *Com.*) [6] And he (so 248. Co.). [7] *And.* [8] a commandment (ἐνετείλατο). [9] *part* (the gen. without a prep.). [10] ("sanctified" in the sense of "set apart." Fritzsche adopts αὐτόν from X. H. 55. 106. 157. 248. 253. 254. Co.; *text. rec.* omits.) [11] (See *Com.*) [12] before *his* (κατά). [13] *Even* the. [14] covenants (sing.). [15] judgments (κρίματα).

Vers. 6–9.—[16] Others, "as being holy" *i. e.*, like him in holiness. [17] A. V.: *Even* his. [18] among (gen. without a prep.). [19] (See *Com.*) [20] (Fritzsche adopts περιστολήν from X. 55. 106. 155. al. Co. for στολήν of the *text. rec.* It is also the reading of II.) [21] (See *Com.*) [22] With. [23] (Cod. II., in addition to III. X., joins χρυσοῖς with κώδωσι contrary to the Rom. ed. and Fritzsche's text.) [24] For a memorial (not clear).

10 With a holy garment, with gold, and blue *silk*,[1] and purple, a[2] work of the embroiderer;
11 With a breastplate of judgment *and* with Urim and Thummim,[3] with twisted scarlet, a[4] work of the weaver;[5]
With precious stones graven like seals,[6] in a setting of[7] gold, a[8] work of the jeweler;[9]
With a writing engraved for a memorial according to[10] the number of the tribes of Israel.
12 *He set* a crown of gold upon the mitre,
Whereon[11] was engraved Holiness,
An ornament of honor, a costly[12] work,
A desire[13] of the eyes was his adornment.[14]
13 Before him there were no such beautiful things;[15]
A stranger put them not on forever, only his sons,[16]
And his posterity[17] perpetually.
14 His burnt sacrifices were offered up,[18]
Day by day[19] twice continually.
15 Moses consecrated him,[20]
And anointed him with holy oil;
It became[21] unto him an[22] everlasting covenant,
And to his seed, so long as the heavens remain,[23]
That he[24] should minister unto him, and[25] execute the office of the priesthood,
And bless his[26] people in his[27] name.
16 He chose him out of all *men* living
To offer sacrifices to the Lord,
Incense, and a sweet savor, for a memorial[28]
To make reconciliation for thy[29] people.
17 He gave unto him in[30] his commandments
Authority[31] in the statutes of judgments,[32]
That *he* should teach Jacob the testimonies,
And inform[33] Israel in his law.
18 Strangers[34] conspired together against him,
And were envious of[35] him in the wilderness,
The[36] men that were of Dathan's and Abiron's side,
And the assembly[37] of Core, with fury and wrath.
19 *This* the Lord saw, and it displeased him,
And in *his* furious wrath[38] were they consumed;
He did wonders upon[39] them, to consume them with the fiery flame.[40]
20 And[41] he made Aaron still[42] more honorable,
And gave him an heritage;
He[43] divided unto him[44] the firstfruits of the increase;

Vers. 10, 11. — [1] Cf. vi. 29; xl. 4, "purple." Authorities differ as to the color meant by ὑακίνθος. Virgil, *Ec.* iv. 183, makes it not only *iron-colored*, but also *sky-blue* and *snow-white*. Cf. Liddell and Scott's *Lex.*, *s. v.* [2] A. V.: the. [3] (See *Com.*) [4] the. [5] the cunning workman (τεχνίτης = חֹשֵׁב. Cf. Ex. xxvi. 1, 31). [6] (See *Com.*) [7] *And* set in (ἐν δέσει). [8] the. [9] (λιθουργοῦ. It meant a *stone mason*, also a *sculptor*; but here doubtless used in the sense of *engraver in stone*.) [10] after.

Vers. 12-14. — [11] A. V.: Wherein. [12] (ἰσχύος, as at ver. 8, "rich." But Fritzsche thinks עֹז stood in the original in the sense of *glory*.) [13] The desires. [14] goodly *and* beautiful (κοσμούμενα ὡραῖα. Fritzsche, *holde Lieblichkeiten*, *tender delights*; Bunsen's *Bibelwerk*, *lieblich geschmückt*, *delightfully ornamented*. In the mean time, it is noticeable that Cod. II., with III. X. Old Lat., joins the latter word to the following line. The sense would then be as above given). [15] none such (see preceding note). [16] Neither did *ever any* stranger put *them* on (I join ἕως αἰῶνος to this line in harmony with II. III. X. contrary to the Rom. ed. and Fritzsche's text), But only his children. [17] children's children (ἔγκονα). [18] Their (so X. 23. 248. Co.) sacrifices shall be wholly consumed (I render according to the sense, though freely). [19] every day (καθ' ἡμέραν).

Vers. 15-18. — [20] See *Com.* [21] A. V.: *This* was appointed (ἐγενήθη). [22] by an. [23] should remain (lit., *in the days of heaven*). [24] *they* (cf. ver. 16). [25] (ἅμα καὶ = καί). [26] the (αὐτοῦ is omitted by 248. Co.). [27] (Codd. II. III. X. omit αὐτοῦ). [28] (See *Com.*) [29] his (so Old Lat.). [30] *omits* in (so X. 106. 157. 248. 253. 254. Co. Ald.). [31] *And* authority (see preceding note). [32] (ἐν διαθήκαις κριμάτων. See *Com.*) [33] inform (or *enlighten*, φωτίσαι; φωτίσαι, 23. 253. Ald.). [34] (See *Com.*) [35] maligned (ἐζήλωσαν). [36] *Even* the. [37] congregation.

Vers. 19-22. — [38] A. V.: wrathful indignation (ἐν θυμῷ ὀργῆς. Cf. ver. 18). [39] (ἐν is supplied before αὐτοῖς by 106. 157. 248. 253. Co.) [40] (ἐν πυρὶ φλογός. Only 55. 254., ἐν φλογὶ πυρός). [41] But. [42] *omits* still (προσέθηκεν .... δόξαν). [43] *And.* [44] (Fritzsche adopts αὐτῷ from III. X. 23. 55. 106. al. Co. Old Lat. for αὐτοῖς of the *text. rec.*).

Especially [1] he prepared bread in abundance;
21 For they eat [2] the sacrifices of the Lord,
Which he gave both [3] unto him and his seed.
22 Howbeit in the land of the people he had no inheritance,
Neither had he *any* portion among the people;
For *the Lord* himself *is* thy portion and [4] inheritance.
23 And [5] the third in glory *is* Phinees, son [6] of Eleazar,
Because he had zeal in the fear of the Lord,
And he stood firm in the good inclination of his heart [7] when the people turned [8] *back*,
And made reconciliation for Israel.
24 Therefore was there a covenant of peace made with him,
That *he* should be the chief of the sanctuary [9] and of his people,
And that he and his posterity
Should have the dignity of the priesthood for ever.
25 And as [10] the covenant *made* with David son of Jessæ,[11] of the tribe of Juda was,[12]
That the inheritance of the king *should be* from son to son [13] alone,
So the inheritance of Aaron *should* also *be* unto his seed.
26 *God* give you [14] wisdom in your heart
To judge his people in righteousness,
That their good *things* be not abolished,
And *that* their glory be to their generations.[15]

[1] (ἐν πρώτοις; πρωτοῖς, III. 155. 253. Ald. Others render, "from the first fruits." See *Com.*) [2] eat *of*. [3] omits both (τε καί. The former is omitted by X. H. 248. Co.). [4] his (248. Co.) . . . . and (καί is wanting in II. X. and Rom. ed.).

Vers. 23–26. — [5] A. V.: *omits* And. [6] the son. [7] stood *up* (στῆναι is adopted by Fritzsche from III. 106. 155. 157. 248. Co., instead of στῆσαι of *text. rec.* and II.) with good courage of heart (see *Com.*). [8] were turned. [9] (See *Com.*) [10] According to (it seems to have read κατὰ διαθήκην, with Grotius and others. The common text is καὶ διαθ. We may either supply εἶναι or ἔστησεν). [11] Jesse. [12] *omits* was. [13] to *his* posterity (υἱοῦ ἐξ υἱοῦ). [14] (*i. e.*, the high priest.) [15] *may endure* for ever (εἰς γενεὰς αὐτῶν).

Chapter XLV.

Ver. 1. **Blessed.** Lit., *in blessings* (ἐν εὐλογίαις). His memory is perpetuated by posterity along with blessings upon him.

Ver. 2. **Glorious saints,** δόξῃ ἁγίων. Lit., *glory of the holy ones.* Some (Luther, De Wette, Gutmann, Bunsen's *Bibelwerk*) suppose that the patriarchs are meant; others (Fritzsche, with Linde, Wahl, and the majority), the priests; and still others, the angels. Cf. Ex. xxxiv. 29 ff. — Ἐν φόβοις ἐχθρῶν. The meaning is either that he made him great, *so that his enemies were afraid of him* (A. V.), or, as Fritzsche supposes, *through the fear* of his enemies. The latter interpretation is to be preferred grammatically.

Ver. 3. **The wonders** = those of the magicians in Egypt. Cf. Ex. vii. 8–12; viii. 29 ff.; ix. 33; x. 19.

Ver. 5. Γνόφον is a later form for δνόφον, *darkness.* Here, as in the LXX. at Ex. xx. 21, it stands for עֲרָפֶל, *thick clouds.* Cf. ὀρφνός, *obscure, dark.*

Ver. 7. Ἐμακάρισεν = וַיְאַשֵּׁר. But it seems likely, as Fritzsche supposes, that it was read by mistake for וַיַּאְזֵר, *girded him.*

Ver. 8. Συντέλειαν καυχήματος. Wahl renders, with the A. V., *perfect glory, perfectio gloriationis;* Bretschneider, *summa splendoris et ornatus.* But for the latter Greek word there probably stood in the Hebrew text הַתִּפְאָרָה (cf. chap. xxi. ver. 11), that is *ornament, beauty,* with a reference to the high-priestly robes, which are afterwards mentioned. Cf. l. 11; Is. lii. 1; and the LXX. at 1 Chron. xxix. 11. — Ἐστερέωσεν. This Greek word has the sense of *confirm, settle,* in the LXX., but probably is given here as the translation of חִזֵּק, which at Is. xxii. 21, with a double accusative, has the meaning of *gird about, put on.* Cf., however, the A. V. at that place.

Ver. 9. **Pomegranates.** They were made of cotton of several colors, and golden threads were interwoven. Cf. *Text. Notes.* — **With many golden bells.** According to Jewish authorities, the bells were seventy-two in number; but by Clement of Alexandria they are said to have been three hundred and sixty. Cf. Ex. xxviii. 33–35, where a different reason is given for the bells.

Ver. 10. **A holy garment,** namely, the ephod, which is here further described. — Ποικιλτοῦ, embroiderer. The Hebrew was doubtless רֹקֵם, *plumarius, one who decks with colors,* i. e., *sews on colored strip.* The Spanish *recamare* and Italian *ricamar, to embroider with the needle,* are allied to this word. — **Breastplate** (λογείῳ, *oracle,* or *speaking-place*) **of judgment.** The breastplate of the high priest, suspended from his neck, was provided with twelve precious stones, and in some mysterious way the will of God was communicated through it. — Δήλοις ἀληθείας. What is known as the Urim and Thummim is meant, and we have so translated. Cf. art. in Smith's *Bib. Dict., sub voce,* and remarks in *Com.* at 1 Esd. v. 40.

Ver. 11. **Graven** (γλύμματος, 23. 248. Co., dative plural) **like seals.** Cf. Ex. xxviii. 11, "like the engravings of a signet;" also, Ecclus. xxxviii. 27.

Ver. 12. Στέφανον. The accusative is used as being the object of the verb in verse 9, here under-

stood. Cf., on the meaning of the verse, Ex. xxviii. 36, 37. — Ἐκτύπωμα σφραγῖδος ἁγιάσματος, Lit., *an engraving in relief of a seal of holiness*, i. e., the plate which the high priest wore on his brow had engraved upon it, like the letters of a seal ring, "Holiness" (to the Lord). Fritzsche would end verse 12 with ἔργον ἰσχύος, and connect what follows with the 13th verse, supplying *are they*, i. e., these garments: *A desire of the eyes are they*, etc. But cf. *Text. Notes*.

Ver. 13. Ἕως αἰῶνος. Here, in all *past* times, *never*. Others, connecting these words with the previous line, would supply *and shall not be*, thus making them refer to the future.

Ver. 15. **Consecrated him.** Lit., *filled the hands*. Cf. the LXX. at Judg. xvii. 5, 12, where πληροῦν is also used in the description of this ceremony. On the ceremony itself, see Smith's *Bib. Dict.*, art. "Priest."

Ver. 16. **For a memorial**, or *for a burnt offering*. That part of the meat-offering which was burnt seems to be meant. Cf. xxxviii. 11.

Ver. 17. Ἔδωκεν αὐτῷ ἐν ἐντολαῖς αὐτοῦ, ἐξουσίαν ἐν διαθήκαις κριμάτων. Gaab would strike out the comma after αὐτοῦ, and render: "*He gave him in His commandments Power* (or, *Along with His commandments gave He him Power*) *in the law according to which right is spoken.*" De Wette renders: "*He gave him, according to His commandments, Power over the ordinances of right.*" Bunsen's *Bibelwerk*, omitting the preposition: "*He intrusted to him His commandments, Power over the ordinances of right.*" Fritzsche thinks that the first half of the verse would correspond better with the second, if rendered: "He granted to him in His commandments, That he should have power over the covenants of the law."

Ver. 18. Cf. Numb. xvi. 3 ff.; xxvi. 9. The naming of the family of Korah, etc., "strangers," does not seem in place, and the conjecture of Fritzsche that the author read זָרִים instead of זֵדִים, *presumptuous*, is worthy of consideration.

Ver. 20. Ἐν πρώτοις, *before all*, *first of all*, *especially*. To bread as the most necessary thing is given this particular prominence.

Ver. 23. Lit., *in goodness of inclination* (προθυμίας), i. e., *in good inclination, disposition.*

Ver. 24. Προστάτην (προστατεῖν is adopted by Fritzsche from 106. 157. 254.) ἁγίων. The latter word, as the connection would lead us to suppose, probably refers to the priests, and not to the temple. So Drusius, Linde, De Wette, Fritzsche, and others.

CHAPTER XLVI.

1 JESUS son of Nave [1] *was* mighty [2] in war,[3]
And *was* the successor of Moses in prophecies;
Who was, according to his name,[4]
Great in saving His elect,[5]
To take vengeance on [6] enemies that rose up against *them*,
That he might set Israel in their inheritance.[7]
2 How was he glorified, when he lifted [8] up his hands,
And drew out [9] *his* sword against the cities!
3 Who before him so made a stand? [10]
For [11] the Lord himself brought *his* enemies unto *him*.[12]
4 Did not the sun go back by his means?
And did not one day become [13] two?
5 He called upon the most high Ruler,[14]
When the enemy [15] pressed upon him on every side,
And the great Lord heard him: [16]
6 Hailstones of mighty power
He hurled down upon the hostile nation,[17]
And in the descent [18] he destroyed them that resisted,
That the nations might know all his armament,[19]
That he fought [20] in the sight of the Lord;
For [21] he followed the Mighty One.

Vers. 1–4. — [1] A. V.: the (so X. 248. Co.) son of Naue. [2] valiant (κραταιός. In Homer, as epithet of Μοῖρα, *stern*, *resistless*). [3] the wars (*text rec.*, ἐν πολέμοις. Fritzsche receives the dat. sing. from III. X. C. 106. 155. 157. 248. Co. Old Lat.). [4] Who according to his name was made great (I connect μέγας with the following line, in harmony with Fritzsche's text). [5] For the (ἐπί) saving of the elect of God (αὐτοῦ, *i. e.*, God's). [6] *And* taking vengeance of the. [7] (Fritzsche adopts κατακληρονομήσῃ from III. X. 55. 155. 157. 248. 254. Co.; *text. rec.*, κληρονομήσῃ). [8] How great glory gat he, when *he* did lift. [9] stretched out (Fritzsche adopts ἐν τῷ ἐκτεῖναι, from III. X. 55. 106. 155. 157. 248. 253. Co.; *text. rec.*, τῷ ἐκκλῖναι). [10] stood *to it*. [11] For (probably for כִּי, and to be rendered here *when*). [12] (See *Com.*) [13] was *not* . . . . as long as (πρὸς δύο).

Vers. 5–8. — [14] A. V.: Lord (δυνάστην, with κύριος in the second line following). [15] enemies (see *Com.*). [16] (Fritzsche receives αὐτοῦ from III. X. 55. 106. al. Co. Old Lat.; *text. rec.*, αὐτῶν). [17] *And* with hailstones . . . . made the battle to fall violently (see *Com.*) upon the nations (ἐπ' ἔθνος; 248. Co., ἐπὶ ἔθνη). [18] the descent *of Bethoron* (ἐν καταβάσει. See *Com.*). [19] all their strength (πανοπλίαν αὐτοῦ. Fritzsche receives the latter from III. H. 55. 106. 155. 157. 253. 254. Old Lat.; *text. rec.*, with II., αὐτῶν. See *Com.*). [20] Because (ὅτι) he fought (lit., *his battle was*). [21] And (καὶ γάρ).

7 In the time of Moses also he acted piously,[1]
He and Caleb son of Jephonne,[2]
In that *they* withstood the enemy,[3]
Withheld [4] the people from sin,
And appeased the wicked murmuring.
8 And of six hundred thousand people on foot, they two were preserved,
To bring them into the heritage,
Into [5] the land that floweth with milk and honey.
9 The Lord gave strength also unto Caleb,
And it [6] remained with him unto old [7] age;
So that he went up against the hill country,[8]
And his seed maintained the possession,[9]
10 That all the children [10] of Israel might see
That *it is* good to follow the Lord.
11 And the [11] judges, every one by his name:[12]
As many hearts as [13] went not a whoring,
And as many as turned not away [14] from the Lord:
Let their memory be blessed.[15]
12 Let their bones revive again from their grave,[16]
And let their name renew itself in their honored sons![17]
13 Beloved of his Lord was Samuel,
A prophet of the Lord, he established a kingdom,[18]
And anointed princes over his people.
14 By the law of the Lord he judged the congregation,
And the Lord had respect unto Jacob.
15 By his faithfulness he was proved a [19] prophet,
And by his words [20] he was known as trustworthy seer.[21]
16 He called also [22] upon the mighty Lord,[23]
When his enemies pressed *upon him* on every side,[24]
When *he* offered a [25] sucking lamb.
17 And the Lord thundered from heaven,
And with a great reverberation [26] made his voice to be heard.
18 And he destroyed the rulers of the Tyrians,[27]
And all the princes of the Philistines.
19 And before the time of his eternal [28] sleep he made protestations in the sight of the Lord and his [29] anointed,
I have not taken any man's goods, so much as a shoe;[30]
And no man did accuse him.
20 And after he fell asleep [31] he prophesied,[32]
And showed the king his end,
And lifted [33] up his voice from the earth in prophecy,
To blot out the transgression [34] of the people.

Vers. 7, 8. — [1] A. V.: did a *work of* mercy. [2] the son of Jephunne. [3] congregation (ἔναντι ἐχθροῦ; ἐναντίον (23., ἔναντι) ἐκκλησίας, 23. 248. 253. Co. Cf. Numb. xiii. 30; xiv. 6–10). [4] *And* withheld. [5] *Even* unto (εἰς as in preceding line).

Vers. 9, 10. — [6] A. V.: Which. [7] his (not in the Greek) old. [8] entered upon (ἐπιβῆναι. I render, with Bretschneider, De Wette, Fritzsche, and Bunsen's *Bibelwerk*) the high places (τὸ — so III. X. C. H. 55. al. Co. — ὕψος τῆς γῆς). [9] obtained *it* (κατέσχε) *for* an heritage. [10] Lit., *sons*.

Vers. 11, 12. — [11] A. V.: *concerning* the. [12] (II. agrees with X. Ald. in reading ἑκάστῳ τῷ) by name. [13] whose heart went. [14] Nor departed (καὶ ὅσοι οὐκ ἀπεστράφησαν). [15] (Lit., *in blessings*.) [16] flourish (ἀναθάλοι) out of their place (τόπου, in the sense of *burial place*. Cf. Matt. xxviii. 6; Mark xvi. 6). [17] the name of them that were honoured *be* (I connect δεδοξασμένων with ἐφ' υἱοῖς, with Fritzsche, Bunsen's *Bibelwerk*, and others. But the sentence is awkwardly constructed, and it seems likely that the original is not correctly rendered) continued (ἀντικαταλλασσόμενον) upon their children.

Vers. 13–15. — [18] A. V.: Samuel, the prophet of the Lord, beloved of his Lord, Established a kingdom. [19] found a true (ἠκριβάσθη = *was exactly known*; here *authenticated as, proved* a). [20] word (so 23. 55. 248. 253. 296. Co.) [21] *to be* faithful in vision (πιστὸς ὁράσεως).

Vers. 16–20. — [22] A. V.: *omits* also (καί). [23] Lord (see viii. 1). [24] (Cf. ver. 5, is the same Greek except that here stands ἐχθροὺς αὐτοῦ; there, αὐτὸν ἐχθρούς.) [25] the. [26] noise (ἤχῳ; βροντῆς, H. 248. Co.). [27] (See *Com.* and Introduction to present book, pp. 276, 277.) [28] *his* long (πρὸ καιροῦ κοιμήσεως αἰῶνος. Cf. John xi. 11 f.). [29] (not in the Greek of *text. rec.*, but added by 248. Co.) [30] (Lit., Goods, even to shoes, I have not taken from any flesh.) [31] his death (ὑπνῶσαι. It is an interesting fact that death is at this period represented as a sleep. Cf. the second previous note). [32] (Fritzsche receives, from III. X. C. 55. al., ἐπροφήτευσεν; *text. rec.*, προεφήτευσε.) [33] lift. [34] wickedness (ἀνομίαν = *transgression* of the law).

Chapter XLVI.

Ver. 2. **Lifted up his hands.** Not in prayer, but hostilely. — Ἐκτεῖναι is doubtless the correct reading, here in the sense of *draw out;* Old Latin, *jactando.*

Ver. 3. *Τοὺς γὰρ πολεμίους κύριος αὐτὸς ἐπήγαγεν.* This text is apparently correct. The meaning, however, is not so clear. Taking the words in their natural signification, the rendering would be: "*The Lord himself led up the enemy;*" i. e., He led them up to battle, not as their defender, but for their overthrow. Bunsen's *Bibelwerk* renders: "*For the Lord himself defeated the enemy.*" Others: "*When* (ὅτε for כִּי) *he waged the wars of the Lord*" (πολέμους Κυρίου, H. 248. Co.).

Ver. 4. The matter is not correctly represented. It is not said in Joshua x. 12, 13, that the sun *went back*, but only that it stood still.

Ver. 5. **When the enemy pressed upon him.** Grammatically and historically, it would be more natural to make αὐτόν the subject (*When he pressed upon the enemy*, etc. Cf. Josh. x. 11), although the other rendering is not positively incorrect.

Ver. 6. Fritzsche and others would read, with the Old Latin, πολέμιον for πόλεμον, and thereby is able to give to the verb which precedes the meaning which, in other cases, it always has in the LXX. — Ἐν καταβάσει. Not *in their falling* or *descending*, but *in the descent*, i. e., of Beth-horon, or *in the* (narrow) *pass.* Cf. Herod., i. 186, vii. 223; and, for the historical fact, Josh. x. 11. — **All his armament.** The reason given for this display of divine power was that the nations might know all Joshua's armament, namely, his means for carrying on war against them. If the reading αὐτῶν is retained, it would refer to the Israelites.

Ver. 7. Ἐποίησεν ἔλεος, *manifested piety, acted piously.* The latter Greek word in the LXX. is the usual translation of חָסֵד. Cf. also xlv. 1.

Ver. 12. **Revive again from their grave.** Be held in remembrance on their own account; or, let them revive in their descendants. Herzfeld discovers here a reference to the resurrection. "Sirach's belief in the resurrection is proved also from xlvi. 12, xlix. 11, where he in a figure, supposedly borrowed from Ezek. xxxvii., says first of the Judges, then of the Prophets, 'Let their bones revive again from their grave.' The fact that this expression is twice used goes to show that it was then a common formula." *Geschichte*, ii. 35. But cf. our *Introd.*, under "Doctrinal Teaching."

Ver. 18. **Rulers of the Tyrians** (Τυρίων). Inasmuch as history knows nothing of hostilities between the Jews and Tyrians, it is thought by Fritzsche and others that the Greek translator had in his text צרים, and read צֹרִים, *Tyrians*, when he should have read צָרִים, *enemies.*

Chapter XLVII.

1 And after him [1] rose up Nathan to prophesy [2] in the time of David.
2 As the fat is separated [3] from the peace offering,
So David from the sons [4] of Israel.
3 He played [5] with lions as with kids,
And with bears as with lambs.[6]
4 Slew he not a giant, when he was young,[7]
And did he *not* take away reproach from the people,
When *he* lifted up *his* hand with the stone in the sling,
And struck down [8] the boasting of Goliath?
5 For he called upon the Lord Most High,[9]
6 And he gave strength to [10] his right hand
To slay *that* mighty warrior,
To exalt [11] the horn of his people.
6 So *the people* honored him for [12] ten thousands,
And praised him because of [13] the blessings of the Lord,
In that *he* [14] gave him a crown of glory.
7 For he utterly destroyed [15] the enemy [16] on every side,
And brought to nought [17] the Philistines *his* adversaries,
Broke their horn in pieces [18] unto this day.

Vers. 1–4. — [1] μετὰ τοῦτον, II. III. X. 23. 68. 106. al. Ald. Syr. Ar.; *text rec.*, μετὰ τοῦτο. [2] προφητεύειν; 248. Co. Old Lat. Syr. Ar., ὁ προφήτης. [3] A. V.: *is* the fat taken away. [4] *was* D. *chosen* out of the children. [5] (ἔπαιξεν is received by Fritzsche from X. 23. 55. al. It is also the reading of II., by a second hand; *text rec.*, ἔπαισεν; 248. 254. Co., ἐπεξένωσεν.) [6] (Lit., *lambs of sheep.*) [7] *yet but* young. [8] beat down (καταβαλεῖν. Codd. X. C. 155., κατέβαλεν).

Vers. 5–8. — [9] A. V.: the most high Lord. [10] *him* strength in. [11] *And* set up (see ver. 11). [12] with. [13] in (lit., but not clear). [14] (See *Com.*) [15] *omits* utterly (the verb is ἐξέτριψε = *rubbed out*). [16] enemies. [17] (See *Com.*) [18] *And* brake . . . . in sunder.

8 In all his works he thanked [1] the Holy One;
To the Most High he sang with all his heart in words of glory,[2]
And loved him that made him.
9 He set singers also before the altar,
And [3] their voices make sweet melodies,[4]
And daily they [5] sing praises in their songs.[6]
10 He beautified *their* feasts,
And set in order perfectly [7] the solemn times,[8]
In that they praise [9] his holy name,
And make [10] the temple resound from morning on.[11]
11 The Lord [12] took away his sins,
And exalted his horn for ever;
He gave him a covenant respecting kings,[13]
And a throne of glory in Israel.
12 After him rose up a wise [14] son,
And through him [15] he dwelt at large.
13 Solomon [16] reigned in a peaceful time;[17]
For whom [18] God made it quiet round about,[19]
That he might build a house in his name,
And prepare *his* sanctuary for ever.
14 How wise wast thou in thy youth,
And, as a river,[20] filled with understanding!
15 Thy soul covered the earth,[21]
And thou filledst *it* with enigmatical proverbs.[22]
16 Thy name went far unto the islands;
And for [23] thy peace thou wast beloved.
17 The countries marvelled at thee for *thy* songs,
And proverbs, and parables, and interpretations.[24]
18 In [25] the name of the Lord God,
Who [26] is called God [27] of Israel,
Thou didst gather gold as tin,
And didst multiply silver as lead.[28]
19 Thou didst bow thy loins unto women,
And by thy body thou wast brought into subjection.[29]
20 Thou didst stain thy honor,
And pollute thy seed,
So that *thou* broughtest wrath upon thy children.
And I am grieved [30] for thy folly:
21 That [31] the kingdom was divided,[32]
And out of Ephraim came the ruler of a [33] rebellious kingdom.
22 But the Lord will not cease from [34] his mercy,

Ver. 8.—[1] A. V.: praised. [2] Holy (A. V. separates the lines falsely. Ὑψίστῳ is the beginning of a new line) One most high with words (ῥήματι; C. H., ῥήματα) of glory; With his whole heart he sung songs.

Vers. 9–11.—[3] A. V.: That by. [4] *they* might make sweet melody (καὶ ἐξ ἠχοῦς—so II. III. X. C. 23.; *text. rec.*, ἤχου—αὐτῶν γλυκαίνειν μέλη. Fritzsche adopts γλυκαίνειν from III. X. C. 106. 157. al. Co It is also the reading of II. *Text. rec.*, γλυκαίνει. Fritzsche makes David the subject, and renders "makes . . . . resound"). [5] *omits* they. [6] (Fritzsche and others adopt this line from 248. Co. on the ground that the construction of sentences, *i. e.*, the usual number of members in the parallelism, demands it.) [7] *omits* perfectly (see *Com.* The marg. of the A. V. also suggests our rendering). [8] *adds* until the end. [9] That they might praise. [10] that. [11] might sound from morning (ἀπὸ πρωΐας). [12] (Cod. II., by a second hand, "Christ!") [13] of kings (βασιλέων; 248. Co., βασιλείας, which the A. V. notices in the margin).

Vers. 12–19.—[14] ἐπιστήμων. [15] A. V.: for his sake (δι' αὐτόν). [16] (In the Greek, "Salomon," except III. X. H.) [17] peaceable time, and was honoured (the addition appears in H. 248. Co.). [18] For (for ᾧ X. H. 248. Co. Ald. have ὡς). [19] God made all . . . . about him (248. Co. add αὐτοῦ). [20] flood (ποταμός. See *Com.*). [21] whole earth (H. 248. Co. add πᾶσαν). [22] dark parables. [23] (ἐν. In the peace which he desired and produced.) [24] (Following the order of the Greek: For songs, and proverbs, and parables, And for interpretations the countries marvelled at thee. Cod. II. reads, by the first hand, ἑρμηνία for ἑρμηνεία.) [25] By. [26] Which. [27] the *Lord* God. [28] (Fritzsche receives μόλιβον from III. X. 23. 55. al. It is also the reading of II.; *text. rec.*, μόλιβδον; μόλυβον, 157. 248. Co.) [29] (Others: "Gavest power over thy body." So Fritzsche, who thinks that the Hebrew would have been properly rendered by ἐξουσίαν ἔδωκας.)

Vers. 20–22.—[30] A. V.: wast grieved (κατενύγην; 106. 248. Co., κατανυγῆναι; Old Lat., *incitari*. Cf. *Com.*). [31] So [32] (Lit., *became twofold.*) [33] ruled a (ἄρξαι, with βασιλείαν ἀπειθῆ as subject; but better rendered as above. The translator probably mistook the original word). [34] never leave off.

And will not blot out any of his works;[1]
Neither will he destroy[2] the posterity of his elect,[3]
And the seed of him that loveth him he will not take away.
And[4] he gave a remnant unto Jacob,
And out of him a root unto David.

23 And Solomon rested[5] with his fathers,[6]
And of his seed he left behind him Roboam, the foolishness of the people,[7] and one that had no understanding,
Who turned away the people through his counsel;
Also Jeroboam son[8] of Nabat,
Who caused Israel to sin,
And allowed to[9] Ephraim the way of sin.

24 And their sins were multiplied exceedingly,
So that[10] they were removed[11] out of their[12] land.

25 And[13] they sought out all wickedness,
Till punishment[14] came upon them.

Ver. 22. — [1] A. V.: Neither shall *any* .... perish (Fritzsche receives διαφθείρῃ from III. 23. 55. 106. al. Old Lat.; *text. rec.*, διαφθαρῇ). [2] abolish. [3] (Fritzsche receives αὐτοῦ after ἐκλεκτοῦ from X. 55. 68. 106. 155. al. It is also found in II.; *text. rec.* omits.) [4] Wherefore.

Vers. 23-25. — [5] A. V.: Thus rested Solomon (Cod. X., Co., Σολομών; see ver. 13). [6] (Fritzsche receives αὐτοῦ after πατέρων from III. X. 55. 106. al. It is also found in II.) [7] R. *Even* the foolishness of the people (see *Com.*). [8] *There was* also J. the son (to be construed as accus. after κατέλιπε). [9] shewed (ἔδωκε). [10] That. [11] driven (ἀποστῆσαι). [12] the (αὐτῶν is omitted in II. 248. Co.). [13] For. [14] the vengeance.

CHAPTER XLVII.

Ver. 1. It is surprising that nothing either good or bad is said of Nathan, further than to introduce him as one of the line of prophets. It may have been from fear lest some shadow might fall on the splendor of David, whose career is next noticed.

Ver. 2. **Σωτηρίου.** This was the so-called "thank offering," or "peace offering." Its ceremonial is described in Leviticus, chap. iii. Of the flesh, the breast and right shoulder were given to the priest; the rest, excepting the fat (which was burned), belonged to the person making the sacrifice.

Ver. 6. **Ten thousands.** This has reference to the words: "Saul hath slain his thousands, and David his ten thousands. See 1 Sam. xviii. 7. — **Ἐν τῷ φέρεσθαι,** in that He [the Lord] gave. The verb might also be construed in the middle voice, with the people as subject.

Ver. 7. **Ἐξουδένωσε** means *he lightly esteemed, despised*. But, as the context requires a stronger expression, it is likely that the translator falsely read בזה for כלם; or that the latter word had in some instances the same meaning as the former. Cf. Prov. xxvii. 7; where, in fact, it has this figurative meaning. See also Judith xvi. 17, where, as Fritzsche thinks, the same failure in translation is made.

Ver. 10. **Ἐκόσμησε** might also mean *adorn*, which would bring it into harmony with the first clause. — The words **μέχρι συντελείας** are better rendered *unto completeness, completely, perfectly,* — a rendering which the margin of the A. V. also indicates.

Ver. 11. **Covenant respecting kings,** *i. e.*, the covenant promise that the royal line should continue in his descendants. Cf. 2 Sam. vii. 16.

Ver. 12. **Ἐν πλατυσμῷ.** Lit., *in a wide place*. He was no more full of care for this and that. He gave up all to the management of his wise son.

Ver. 14. **Ὡς ποταμός.** There probably stood in the original כַּיְאֹר, which in that case should have been rendered by ὡς ὁ ποταμός, since the overflowings of the Nile are probably meant. Cf. xxiv. 25, xxxix. 22; Amos viii. 8 (וְעָלְתָה כָאֹר).

Ver. 18. **As tin, κασσίτερον.** Some falsely suppose that by this word not *tin* is meant, but *pewter;* Latin, *stannum*. It is spoken of frequently in the *Iliad* as an ornament of armor and chariots. It was simply melted and cast upon them. The Sanskrit name is *kastira*, and it is probable that the Phœnicians first got the name with the metal from the islands on the coasts of India.

Ver. 20. **Καὶ κατενύγην.** It seems best, with Fritzsche, to place a period before the above words, and to regard them as a direct address of the author. This gives three members to the twenty-first, as to the twentieth, verse.

Ver. 22. **A remnant unto Jacob** (namely, to the people of Israel). This remnant was the kingdom of Judah. — **Out of him** [Solomon] **a root** [Rehoboam] **unto David.**

Ver. 23. **And of his seed,** etc. The Greek text at this point makes no intelligible sense. Hence, Bretschneider, Fritzsche, and others are naturally of the opinion, as well from this fact as from the arrangement of clauses, that the Greek translator did not render the original correctly. Fritzsche supposes that there stood in the Hebrew: מִזֶּרַע עַמּוֹן נָבָל (*And he left behind him*) *from the seed of Ammon A fool* (*and one that had no understanding, R.*). Possibly, however, the Hebrew may have contained the name of Rehoboam's mother: *And he left behind him of the seed of Naamah* (נַעֲמָה), etc. — "Israel" and "Ephraim" are designations of the ten tribes, in distinction from the tribe of Judah.

CHAPTER XLVIII.

1 AND Elias rose up a prophet like [1] fire,
And his word burnt like a torch; [2]
2 Who [3] brought a famine [4] upon them,
And by his zeal he diminished their number.
3 By the word of the Lord he shut up heaven,[5]
And so [6] three times brought down fire.
4 O Elias, how wast thou made glorious [7] in thy wondrous deeds!
And who is like thee that he may glory! [8]
5 Who didst raise up a dead *man* from death,
And from Hades,[9] by the word of the Most High;
6 Who broughtest kings down [10] to destruction,
And honorable *men* from their bed;
7 Who heardest the rebuke on [11] Sinai,
And on Horeb the sentence of punishment; [12]
8 Who anointedst kings for retribution,[13]
And prophets as his successors; [14]
9 Who wast taken up in a whirlwind of fire,
In a chariot with [15] fiery horses;
10 Who wast written of in reproofs for special times,[16]
To pacify wrath before its outbreak,[17]
To turn the heart of the father to the son,[18]
And to restore the tribes of Jacob.
11 Blessed *are* they that see [19] thee, and are adorned with [20] love;
For we also shall surely be alive.[21]
12 Elias *it was*, who disappeared in [22] a whirlwind;
And Elisæe [23] was filled with his spirit.
And [24] whilst he lived, he wavered before no [25] prince,
Neither could any bring him into subjection.
13 No matter was too great for him; [26]
And in [27] death his body prophesied.
14 He did also [28] wonders in his life,
And in [29] death *were* his works marvelous.
15 For all this the people repented not,
Neither departed they from their sins,
Till they were carried as spoil out [30] of their land,
And were scattered in [31] all the earth.
And [32] there remained a small people,
And a ruler in the house of David;
16 Of whom some did what was pleasing,[33]
And some multiplied sins.

Vers. 1–3.—[1] A. V.: Then stood up (καὶ ἀνέστη) Elias the prophet as. [2] lamp (λαμπάς = לַפִּיד. Cf. Gen. xv. 17) [3] He (ὅς). [4] sore (248. Co. have ἰσχυρόν) famine. [5] the heaven (marg., *made heaven to hold up*. According to present usage, it should be "heaven" or "the heavens"). [6] And (Fritzsche receives καί from H. 55. 248. 253. Co. Old Lat. and 106. by a second hand; *text. rec.* omits) also (οὕτως. It is dotted in X., and omitted in H. 248. 253. Co. Old Lat. Cf. *Com.*).

Vers. 4–7.—[7] A. V.: honoured (hardly strong enough for ἐδοξάσθης here). [8] who may glory like unto thee (τίς ὅμοιός σοι καυχᾶσθαι). [9] *his* soul (H. 248. 253. Co. add ψυχήν) from the place of the dead (marg., *grave*). [10] *omits* down (the force of κατά in the verb). [11] rebuke of the Lord (H. 248. 253. Co. add κυρίου) in. [12] in Horeb (Χωρήβ) the judgment of vengeance (κρίματα ἐκδικήσεως).

Vers. 8–11.—[13] A. V.: to take revenge (εἰς ἀνταπόδομα). [14] to succeed after him (marg., *thee*. See *Com.*). [15] *And* in. . . . . of. [16] ordained for (I adopt the marginal rendering. See *Com.*) . . . . in *their* times. [17] the wrath of the Lord's judgment (H. 248. Co. add κρίσεως κυρίου after ὀργήν. See *Com.*) before *it break forth into* fury. [18] And (Fritzsche strikes out καί, with III. X. 106. 155. 157. 248. 296. Co.) to turn the heart of the father unto the son. [19] saw (see *Com.*). [20] slept in (I adopt marginal rendering. See *Com.*). [21] we shall surely live (see *Com.*).

Vers. 12–16.—[22] A. V.: was covered with (ἐσκεπάσθη, but in the sense of was *enshrouded*, *disappeared*). [23] Eliseus. [24] *omits* And. [25] was not moved *with the presence* of *any* (sing.; 248. Co., ἀπὸ ἀρχόντων). [26] No word could overcome him. [27] after *his* (see *Com.*). [28] *omits* also. [29] at his (248. Co. add αὐτοῦ). [30] their (Fritzsche receives αὐτῶν from X. H. 55. 106. 155. al. Co. Old Lat.) . . . . spoiled and carried out (ἐπρονομεύθησαν, *were ravaged*, *plundered*; 248. Co., προενομεύθησαν. The Greek presupposes that כִּשְׁסוֹ stood in the original; but probably it was כִּשְׁבוֹ The A. V. has included both ideas, and perhaps it is best so translated, as above). [31] scattered through (III. X. 106. 157. 248. 253. Co. read διεσκορπίσθησαν; *text. rec.*, ἐσκορπίσθησαν). [32] Yet. [33] *that which was* pleasing (τὸ ἀρεστόν) *to God*.

17 Ezekias fortified his city,
And brought the Gihon into their midst;[1]
He digged through[2] the hard rock with iron,
And built wells for water.[3]
18 In his time Sennacherim[4] came up;
And he dispatched Rapsaces;[5] and he departed,[6]
And lifted[7] up his hand against Sion,
And boasted proudly in his insolence.[8]
19 Then trembled their hearts and hands,
And they were in pain, as those[9] in travail.
20 And[10] they called upon the Lord who is[11] merciful,
Stretching out[12] their hands towards him;
And quickly[13] the Holy One heard them out of heaven,
And delivered them by the hand of Esaias.[14]
21 He smote the host of the Assyrians,
And his angel destroyed them.
22 For Ezekias did[15] the *thing* that pleased the Lord,
And was strong in[16] the ways of David his father,
As Esaias[17] the prophet,
Who was great and trustworthy[18] in his visions,[19] had commanded *him*.
23 In his time the sun went backward,
And he lengthened the king's life.
24 He saw by an excellent spirit[20] the last things,[21]
And he comforted them that mourned in Sion.
He showed what should be[22] for ever,
And the secret *things* before they took place.[23]

Vers. 17–20. — [1] A. V.: in water (αὐτῶν τὸν Γώγ; III. 55. 106. 155. al. Co. Old Lat. Syr. Ar., αὐτῆς ὕδωρ. See *Com.*) into the midst thereof. [2] *omits* through (the verb ὀρύσσω has also this meaning, *to dig through*, i. e., *make a canal through*). [3] made wells (κρήνας) for waters. [4] Sennacherib. [5] And sent (καὶ ἀπέστειλε) Rabsaces. [6] *omits* and he departed (καὶ ἀπῆρεν; 248. Co. connect these words with χεῖρα αὐτοῦ, omitting καὶ ἐπῆρε, but probably by mistake. Fritzsche adopts χεῖρα from III. 55. 106. 155. 248. 254. Co. Old Lat.; *text. rec.*, with II. X., ἡ χείρ). [7] lift. [8] *omits* in his insolence (ἐν — Fritzsche adopts it from H. 106. 155. 157. Co. — ὑπερηφανίᾳ, which are found after the verb ἐμεγαλαύχησεν). [9] *women* (αἱ). [10] But. [11] *which is.* [12] And stretched out (ἐκπετάσαντες). [13] immediately (ταχύ; ταχὺς, H.; 248. Co. omit). [14] ministry (χειρί) of Esay.

Vers. 21–24. — [15] A. V.: had done. [16] (ἐνίσχυσεν, in the sense of *held firmly to.*) [17] As (lit., *which*) Esay. [18] faithful. [19] vision (to be understood, however, collectively). [20] (Lit., *a great spirit*, i. e., the divine Spirit, and it might be rendered, *in high inspiration.*) [21] *what should come to pass at* the last (see *Com.*). [22] come to pass (τὰ ἐσόμενα). [23] And secret *things* or ever they came (πρὶν ἢ παραγενέσθαι αὐτά).

Chapter XLVIII.

Ver. 3. **And so.** In the same manner as he had closed (lit., *held back*, ἀνέσχεν) heaven, namely, *by the word of the Lord.* Οὕτως is omitted in some of the MSS., apparently because its force was not understood.

Ver. 5. See, at 1 Kings xvii. 17–24, the account of the raising of the lad at Sarepta.

Ver. 6. **Honorable (men) from their bed.** He brought them from their bed into destruction. The case of Ahaziah is probably meant. See 2 Kings i. 4, 16.

Ver. 7. See 1 Kings xix. 7–19.

Ver. 8. The kings referred to are Hazael and Jehu. — **And prophets.** There was but one prophet meant, Elisha, and the plural is used in order to keep the thought somewhat vague and general. See Winer, p. 175. — **His successors.** The author, inadvertently as it would seem, leaves the second person for the third.

Ver. 10. The verses 10–12 and the first part of the 13th were regarded by Bretschneider, whom Bunsen's *Bibelwerk* here follows, as an addition by a later hand, founded on Mal. iv. 5, 6. Cf. also Is. xlix. 6; Matt. xvii. 10, 11; Mark ix. 11, 12; Luke i. 17. That the verses are founded on the passage in Malachi may, however, be granted, without our being compelled to accept, at the same time, the theory that they are a later addition. Much depends on the way in which they are interpreted. — Ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιρούς, *Who wast written of* (or *enrolled, registered*) *in reproofs for special times.* The prophetical utterances of Malachi concerning Elijah are evidently intended. — Κοπάσαι ὀργὴν πρὸ θυμοῦ, **To pacify wrath before its outbreak,** *i. e.*, before it becomes θυμός, the active principle of anger.

Ver. 11. *Blessed (are) they that see thee* (οἱ ἰδόντες σε). The Hebrew was probably רֹאֶיךָ, and should obviously have been rendered by οἱ ὁρῶντες σε, *who see thee*, or *shall see thee*, namely, when he thus came. — Καὶ οἱ ἐν ἀγαπήσει κεκοσμημένοι, **and are adorned with love.** The reading κεκοιμημένοι found in 155. 248. 253. 254. 296. Co., and adopted by the A. V., is an evident correction based on the doctrine of the resurrection, which it was supposed the author ought to teach. — Καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, **For we,**

also, shall surely be alive. This passage has caused great difficulty; but the author seems in it simply to express the confident hope that they should live to see the happy day spoken of.

Ver. 13. **His body prophesied.** Bunsen's *Bibelwerk* and others think, if the common text is followed, the author made a mistake, imputing the incident related of Elijah (2 Chron. xxi. 12 f.) to Elisha. But it is far more probable that what is said of Elisha at 2 Kings xiii. 21, is meant, where the body of a dead man placed in the prophet's grave revived. Still, the phraseology is peculiar. Some (Grotius) would take ἐπροφήτευσε in the sense of *showed prophetic* (i. e., *miraculous*) *power*. Fritzsche conjectures that here, too, the Greek translator is in error, having read הִנַּבֵּא, which the author had written as though it were הִנִּבָּא. The latter said, according to this view, that in death the body of Elisha *was touched*, leaving to be supplied by the memory what the result was. The former theory, however, appears to us to be quite as worthy of acceptance. It is simply meant that Elisha, even after death, continued to exercise prophetic (*i. e.*, supernatural) power, in that a miracle was performed by his dead body. The following verse supports this view.

Ver. 17. **Αὐτῶν τὸν Γώγ.** The pronoun refers to the inhabitants of Jerusalem. The A. V. adopted the reading αὐτῆς ὕδωρ, which is supported by the authorities above given. The MSS. 55. and 254. have αὐτῶν ὕδωρ; and H., αὐτῆς τὸν γηωρ. Fritzsche's conjecture that אֶת־גִּחוֹן, *the Gihon*, stood in the original (cf. 1 Kings i. 33), which the translator put in the form found in the text, seems probable. In 2 Chron. xxxii. 30 (cf. 2 Kings xx. 20) it is said that Hezekiah also stopped the upper source or issue of the "water-course of Gihon." From this river, then, the water was taken for Jerusalem, and it was done in the early part of this king's reign, and so is properly mentioned by our author at the beginning of his account of the acts of Hezekiah.

Ver. 24. **Ἔσχατα = אַחֲרִית**, which means properly *the last* or *extreme part*; hence, here, *the end of time, the last things*. Cf. Gen. xlix. 1; 2 Kings xx. 17, 18.

Chapter XLIX.

1 The remembrance of Josias *is* like the composition of the perfume,[1]
Prepared by the labor of the apothecary;[2]
It is sweet as honey in every mouth,[3]
And as music at a banquet of wine.
2 He was prospered[4] in the conversion of the people,
And took away the abominations of transgression.[5]
3 He directed his heart unto the Lord;
In[6] the time of transgressors he maintained godliness.[7]
4 All, except David and Ezekias and Josias, went widely astray,[8]
For they forsook the law of the Most High;
The[9] kings of Judah disappeared;[10]
5 For they delivered up[11] their power unto others,
And their glory to a foreign[12] nation.
6 They burnt the chosen city of the sanctuary,
And made her[13] streets desolate, according to the prophecy of Jeremias;
7 For they treated him ill,[14]
And he was sanctified as a prophet in the[15] womb:
That *he* might root out, and afflict, and destroy;
That in like manner *he* might build[16] and plant.
8 Ezekiel[17] saw the glorious vision,
Which he showed[18] him upon the chariot of the cherubim;[19]
9 For he made mention of the enemy in[20] rain,

Vers. 1–8. — [1] Or *excellent, perfumed, incense.* See *Com.* [2] A. V.: That is made (*text. rec.*, ἐσκευασμένον. Fritzsche adopts the gen. from X.; 248. Co., the dat.) by the art (ἔργῳ; III. 155. ἔργον) of the apothecary (see *Com.*). [3] all mouths. [4] behaved himself uprightly (I adopt the marginal reading. The Greek is κατευθύνθη, but probably as rendering for הִצְלִיחַ in an intransitive sense). [5] iniquity (ἀνομίας). [6] *And* in. [7] the ungodly (ἀνόμων) he established the worship of God (κατίσχυσε τὴν εὐσέβειαν. See *Com.*).

Vers. 4–7. — [8] A. V.: were defective (see *Com.*). [9] *Even* the. [10] failed (ἐξέλιπον. I render with Luther, Dereser, Fritzsche, Bunsen's *Bibelwerk*, and others. If failure in keeping the law was meant, we should have expected κατέλιπον, as just before. Cf. also following, which is falsely rendered in the A. V.). [11] Therefore he gave (ἔδωκαν γάρ; 155. and Co., by a corrector, ἔδωκε: 248. Co. omit γάρ). [12] strange. [13] the (see *Com.*). [14] entreated him evil (in II. ἐν χειρὶ 'I. is joined to this member). [15] Who nevertheless was a prophet sanctified in *his mother's*. [16] *And* that *he* .... build *up* also.

Vers. 8–10. — [17] A. V.: *It was* Ezekiel who (this rendering is based on the traditional reading Ἰεζεκιὴλ ὃς, instead of Ἰεζεκιῆλος. The latter form of the word is found in Josephus, and though not to have been expected here, is to be adopted in preference to the other abnormal construction). [18] was shewed (ὑπέδειξεν, namely, God). [19] cherubims. [20] enemies under the figure of the (see *Com.*).

And did good unto [1] them that went aright.[2]
He comforted also Jacob,[3]
And delivered them by an [4] assured hope.
10 And the twelve prophets,
Let *their* bones revive again from their grave.[5]
11 How shall we magnify Zorobabel?
He also [6] *was* as a signet on the right hand;
12 So *was* Jesus son [7] of Josedec,
Who in their time builded the house,
And set up the [8] holy temple to the Lord,
Which was prepared for everlasting glory.
13 And great is the memory of Neemias,[9]
Who raised up for us the walls that were fallen,
And set up gates with bolts,[10]
And raised up our dwellings.[11]
14 Upon [12] the earth was not one [13] created like Enoch;
For he was taken up [14] from the earth.
15 Neither was there a man born like unto Joseph,
A governor of his [15] brethren, a stay of the people;
And they cared for his bones.[16]
16 Sem and Seth were in great honor [17] among men;
And Adam was [18] above every living thing in the creation.

Vers. 9, 10. — [1] A. V.: directed (marg., *did good* (*unto*). Gr., ἀγαθῶσαι; H. 106. 157. 248. 253. Co., κατώρθωσε; Grotius suggests ἠγάθωσε, suspecting a mistranslation). [2] right. [3] For they comforted J. (the plur. is found in III. H. 55. 155. 253. 254. Old Lat. and in all but 253., together with 106. 157., γάρ instead of δέ). [4] *omits* an (see *Com.*). [5] And of the twelve prophets let the memorial be blessed (so 248. Co.), *And* let . . . . flourish again out of their place (see xlvi. 12).

Vers. 11–13. — [6] A. V.: Even he. [7] the son. [8] a (see following line, "The house." The well-known temple at Jerusalem is meant; *text. rec.* has λαόν; Fritzsche receives ναόν from III. 55. 106. al. Co. Old Lat.). [9] among the elect (so H. 248. Co.) was N. (Cod. II. agrees with X. Ald. in reading νέμουσιν), Whose renown *is* great. [10] set up the gates and the bars. [11] ruins *again* (τὰ οἰκόπεδα ἡμῶν. Lit., *the sites of our houses*. A secondary meaning was *houses*).

Vers. 14–16. — [12] A. V.: *But* upon. [13] no *man*. [14] *omits* up. [15] (Not in the Greek.) [16] Whose bones were regarded of the Lord (ἐπεσκέπησαν; H. 248. Co., ἐπεσκέπη ὑπὸ κυρίου). [17] (ἐδοξάσθησαν.) [18] *so was* Adam

Chapter XLIX.

Ver. 1. **Σύνθεσιν θυμιάματος.** The first word, *compound*, is to be understood in the sense of *good, excellent*. In the original probably stood לִקְטֹרֶת הַסַּמִּים, *perfumed incense*. Cf. Ex. xxv. 6, xxxi. 11, in the Hebrew and Greek. — **Apothecary** (μυρεψοῦ). Cf. xxxviii. 8.

Ver. 2. **Was prospered,** κατευθύνθη. This Greek word is probably given as the rendering of הִצְלִיחַ, with the meaning given. Cf. Dan. vi. 28, and Ez. v. 8, in the Hebrew and Greek. — **In the conversion of the people,** ἐν ἐπιστροφῇ λαοῦ. This word occurs only once in the New Testament in the present sense, namely, at Acts xv. 3. Cf., however, Ecclus. xviii. 21.

Ver. 3. **Κατίσχυσε τὴν εὐσέβειαν,** *held fast*, or *remained firm in, maintained piety*. Others would render, *he made piety strong*, i. e., caused it to win influence and power. The Hebrew was doubtless אִמֵּץ or חִזֵּק.

Ver. 4. **Πλημμέλειαν ἐπλημμέλησαν. Were defective** (A. V.) is not strong enough; better, *greatly erred, went widely astray*. Lit., *erred an error*. The verb means, first, *to make a false note* in music. Bretschneider justly calls attention to the fact that there were other relatively good kings: "*Omisisse auctor videtur Josaphatum et Joasum.*" Cf. 1 Kings xxii. 41–44; 2 Kings xii. 2, 3.

Ver. 6. **Ἐν χειρὶ Ἱερεμίου.** The rendering of the A. V., *according to the prophecy of Jeremiah*, is the common one. Fritzsche, however, would translate, in closer harmony with verse 7, *on account of Jeremiah*, i. e., so far as he was misused. This was the ground of the punishment visited upon the city of Jerusalem.

Ver. 9. **Made mention of,** ἐμνήσθη. The Hebrew was doubtless זָכַר, which is also rendered in the LXX. by ἐπιμιμνήσκομαι, at Jer. xx. 9.— Ἐν ὄμβρῳ. Among the many attempts to explain this difficult passage, that of Fritzsche — who thinks that the translator made a mistake in the original word, taking בְּזַעַם for בְּזָרֶם, *in anger* — seems the most deserving of credit. The passage would then read: *Ezekiel thought of* (or *made mention of*) *his enemy in anger*, i. e., predicted in indignation their overthrow. Still, the A. V. may not, after all, be incorrect in sense. At Ezekiel xxxviii. 22, we read: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone." The LXX., however, unexpectedly uses here ὑετός (Latin, *pluvia*), the word for common rain, instead of ὄμβρος (Latin, *imber*) as in our passage." The last two members of the 10th verse, as it would seem from the context, properly belong here at the close of the 9th. So Bretschneider and Fritzsche. They were probably at first misplaced by a copyist.

Chapter L.

1 Simon the high priest, son[1] of Onias it was,[2]
Who in his life repaired[3] the house,[4]
And in his days fortified[5] the temple.
2 And by him was built from the foundation to double the height,
The high supporting wall[6] about the temple;
3 In his days a water receiver was molten
From copper, in compass like the laver.[7]
4 He took care[8] of his people that they[9] should not fall,
And fortified the city against besieging.
5 How glorious he was[10] in the midst of[11] the people,
When he came out from behind the vail![12]
6 As[13] the morning star in the midst[14] of a cloud;[15]
As[16] the moon at the full;[17]
7 As the sun shining upon the temple of the Most High;
And as the rainbow[18] giving light in the bright clouds;[19]
8 As[20] the flower of roses in spring;[21]
As lilies by a fountain of water;[22]
As a shoot[23] of the frankincense tree in the days[24] of summer;
9 As fire and incense in the censer;
As[25] a vessel of beaten gold
Set[26] with all kinds of[27] precious stones;
10 As an[28] olive tree putting[29] forth fruit;
And as a cypress tree lifting itself into[30] the clouds.
11 When he took[31] the robe of honor,
And was clothed with the perfection of glory,[32]
When *he* went up to the holy altar,
He made the fore court of the temple glorious.[33]
12 But[34] when *he* took the portions out of the priests' hands,
And he[35] stood by the hearth[36] of the altar,
A garland of brethren round about him,[37]
He was[38] as a young cedar on[39] Libanus;
And as palm trees[40] compassed they him round about.
13 And[41] all the sons of Aaron were[42] in their glory,
And offerings for[43] the Lord were[44] in their hands, before all the congregation of Israel.

Vers. 1-3. — [1] A. V.: The (as 248. Co.) son. [2] *omits* it was. [3] (Lit., *stitched underneath, patched up*.) [4] house *again*. [5] (See *Com.*) [6] foundation the double height, The high fortress of the wall (see *Com.*). [7] cistern to receive water (ἀποδοχεῖον — III. X. al., the plur. I follow Fritzsche — ὑδάτων), being in compass as the sea (θαλάσσης, but obviously the *laver* of the temple is referred to), was covered with plates of brass (ἐλατομήθη . . . . χαλκός. The former, a conjecture of Fritzsche; MSS., ἠλαττώθη. On the latter, see *Com.* Some MSS. have λάκκος).

Vers. 4-7. — [8] See *Com.* [9] A. V.: the temple that *it*. [10] was he honoured (ἐδοξάσθη. Some MSS. have the second person). [11] (More probably "as he turned towards" See *Com.*) [12] In *his* coming out of the sanctuary (marg., Gr., *the house of the veil.* The Holiest of All was meant). [13] *He was* as. [14] (ἐν μέσῳ, *in a rift?* Cf., however, Is. xiv. 14.) [15] (plur. X. 23. 106. 157. 248. Co.) [16] *And* as. [17] (Lit., *full of days;* H. 248. Co. Old Lat., *full of her days.*) [18] *rain*bow (cf. xliii. 11). [19] Lit., *clouds of glory*.

Vers. 8-11. — [20] A. V.: And as. [21] the spring of the year (lit., *in the days of the new, fruits* being understood). [22] the rivers of waters (ἐπ' ἐξόδων. Codd. III. X. 23., and many others, have for the latter the dat. sing., which Fritzsche adopts. Cf. Is. xli. 18). [23] *And* as the branches (βλαστός. See *Com.*). [24] time (the literal rendering is better). [25] *And* as. [26] set (κεκοσμημένον. So Fritzsche renders. Others, *adorned*). [27] *manner of* (this idea is contained in παντί). [28] *And* as a fair (εὐπρεπής is added in H. 248. Co. Cf. xxiv. 14). [29] budding (the verb is ἀναθάλλω, *to shoot up again;* and trans., *to cause to flourish, bloom again*). [30] which groweth up to (ὑψουμένη). [31] put on (ἀναλαμβάνειν). [32] (It refers to the splendor of his official robes. Cf. xlv. 8, "perfect glory.") [33] garment of holiness honourable (περιβολὴν ἁγιάσματος. The A. V. is clearly incorrect in its rendering).

Vers. 12, 13. — [34] A. V.: *omits* But (δέ). [35] He himself. [36] (This Greek word is sometimes used to render גַּב, *the upper surface* (of an altar), and כַּרְכֹּב, *rim, border* of the same). [37] Compassed with *his* (στέφανος ἀδελφῶν after κυκλόθεν αὐτοῦ. But II. X. Ald., "He was the crown of his brethren . . . . about") . . . . about. [38] *omits* He was. [39] in. [40] (Lit., *trunks of palms*, which are noted for their straightness and beauty.) [41] So *were*. [42] *omits* were [43] the oblations (προσφορά. Cf. ver. 14, where the A. V. renders by "offering") of. [44] *omits* were.

14 And having finished [1] the service at the altars,[2]
That *he* might adorn the offering of the Most High, Almighty,
15 He stretched out his hand to the cup,
And poured out [3] of the blood of the grape:
He poured it [4] out at the foot of the altar,
A sweetsmelling savor unto the Most High, King of all.
16 Then shouted the sons of Aaron;
They sounded with trumpets of beaten metal,[5]
They [6] made a great noise to be heard,
For a remembrance before the Most High.
17 Then all the people together hasted,
And fell *down* to the earth upon *their* faces
To worship their Lord,
The Almighty God, Most High.[7]
18 The singers also sang praises with their voices,
In the spacious temple was [8] made sweet melody.
19 And the people besought the Lord Most [9] High,
By prayer before *him that is* merciful,
Till the glorious worship [10] of the Lord was ended,
And they had finished his service.
20 Then he went down, and lifted up his hands
Over the whole congregation of the sons [11] of Israel,
To give the blessing of the Lord with his lips,
And to rejoice in his name.
21 And they bowed themselves down to worship the second time,
That *they* might receive the [12] blessing from the Most High.
22 And now [13] bless ye the God of all,[14]
Who [15] doeth wondrous *things* every where,
Who prospereth [16] our days from the womb,
And dealeth with us according to his mercy.
23 May [17] he grant us [18] joyfulness of heart,
And that peace may be in our days in Israel as in time past.[19]
24 May his mercy be continually [20] with us,
And may he redeem us in [21] his time.
25 Two nations my soul [22] abhorreth,
And the third is no nation:
26 They that sit upon the mountain of Sier, the Philistines,[23]
And the [24] foolish people that dwell in Sichem.[25]
27 I,[26] Jesus, son of Sirach [27] of Jerusalem
Have [28] written in this book sagacious and intelligent doctrine,[29]
Who out of his heart poured forth wisdom.
28 Blessed is he who shall employ himself with [30] these *things*,
And he that layeth them up in his heart shall become wise;

Vers. 14, 15. — [1] A. V.: finishing the service (συντέλειαν λειτουργιῶν. The former word may be construed adverbially, as in the A. V.; but Fritzsche supposes that it represented the direct object in the original). [2] altar (III. H. 68. 248. Ald. Co. Old Lat. have the sing.). [3] poured (ἔσπεισεν, *i. e.*, *made a libation*, *poured a drink offering*). [4] *omits* it.

Vers. 16-20. — [5] A. V.: *And* sounded the silver trumpets (marg., *trumpets beaten forth with the hammer*). [6] *And*. [7] The Lord God Almighty, the most High. [8] with great variety of sounds was there (ἐν πλείστῳ οἴκῳ; 106. 157. 248. Co. have ἤχῳ). [9] the most. [10] solemnity (κόσμος. The art. is prefixed in X. 55. 248. 254. Co. The word is generally rendered by "worship." But this is an extraordinary rendering for κόσμος, and it is likely that something stood in the original meaning *glory*, *honor*, which the Greek word might well represent). [11] children.

Vers. 21-24. — [12] A. V.: a. [13] Now therefore. [14] (Fritzsche receives πάντων from III. X. al. for πάντες of *text. rec.*) [15] Which only (248. Co. add μόνον). [16] Which exalteth (τὸν ὑψοῦντα, but in the sense given. The A. V. is not clear). [17] *omits* May. [18] (Cod. II., with III., 155. Ald. read ὑμῖν; but cf. context.) [19] for ever (see *Com*. The rendering of the A. V. does not agree with the context, "in our days for ever," and is not grammatically exact). [20] That *he* would confirm (ἐμπιστεῦσαι. Cf. *Com.*) his mercy. [21] deliver (λυτρωσάσθω) us at.

Vers. 25-29. — [22] A. V.: *There be* two *manner of* nations *which* my heart. [23] Samaria (see *Com.*), And they that dwell among the Philistines (so H. 248. Co.). [24] *that* (Fritzsche receives the article from III. X. 55. al.). [25] (Gr., Σικίμοις, from Σικίμα.) [26] *omits* I. [27] the son of S. (Cod. II. agrees with III. 55. 106. 155. 157. al. in adding Ἐλεάζαρ). [28] hath (Co. Old Lat., third per. sing.). [29] the instruction of understanding and knowledge. [30] *is he*

29 For if he do them, he shall be strong to all *things;*
For the light of the Lord leadeth him.[1]

that shall be exercised in. [1] **Lit., "his trace is the light of the Lord." A. V. *adds*, Who giveth wisdom to the godly. Blessed *be* the Lord for ever. Amen, Amen. So H. 55. 248. 254. Co.**

Chapter L.

Ver. 1. For remarks on the high priest Simon, see Introduction, pp. 278, 279.— **Son of Onias.** The name "Onias" does not occur until a late period in Jewish history. Its origin is doubtful. Five high priests, at different times, bore the title. Cf. article "Onias" in Smith's *Bib. Dict.* — **Fortified,** ἐστερέωσε; Heb., חִזֵּק; which might be used also in the sense of *renewed, restored.*

Ver. 2. Ἀνάλημμα. It means, first, *any elevated structure;* then, *that which is used for repairing;* and in the plural, *walls for underpropping.* It is used in the LXX., at 2 Chron. xxxii. 5, for the fortification "Millo" on one side of the temple mountain. Here it might perhaps be best translated *foundation,* or *supporting wall.* De Wette, followed by Bunsen's *Bibelwerk,* renders the last member (in the first most are agreed): "The high, supporting wall of the temple circuit." Linde and Dereser: "The high citadel which surrounded the temple." Gutmann: "To the wall which surrounded the sanctuary." Herzfeld: "In a high supporting structure of the circle about the temple." Fritzsche, both members: "And by him was carried up, to double the height of the surrounding wall, The height of the wall of the sanctuary."

Ver. 3. We read with Fritzsche for ἠλαττώθη, which makes no sense, ἐλατομήθη, Heb., חָצַב, *hewn, hammered out,* or freely *molten.* — **From copper, in compass like the laver.** Some would connect χαλκός with the preceding member. *In his days was molten a water receiver from copper, in compass like the laver,* i. e., the so-called "brazen sea." On χαλκός, cf. remarks at 1 Esd. viii. 57.

Ver. 4. Φροντίζειν, according to Graetz, corresponds, not as Fritzsche supposes to the Hebrew חָשַׁב, but to דָּרַשׁ. Cf. *Geschichte d. Volkes Is.*, ii., 2 Theil, p. 237. It might then mean: *He sought for his people,* etc.; or, also, the meaning above given.

Ver. 5. Ἐν περιστροφῇ. The people were accustomed on festival occasions to march around the temple; and that, as it seems probable, is what is here referred to. So Ewald, Fritzsche, and Bunsen's *Bibelwerk.* Gaab and Wahl: "*when he turned towards the people.*" The rendering of the A. V. is the common one; but it gives an unusual meaning to περιστροφή.

Ver. 8. **Frankincense tree,** λιβάνου. Some commentators translate by *Lebanon,* and understand the reference in "shoot of Lebanon" to the young cedars. But this view does not harmonize so well with the context. The frankincense tree (*arbor thuris*) was not indeed a native of Palestine. The Hebrews imported the product from Arabia. — **In summer,** *i. e.*, when incisions were made in the bark, and the aroma was consequently most observable.

Ver. 14. **Altars.** The altar of burnt offering and the altar of incense are meant.

Ver. 15. Παμβασιλεῖ, **King of all.** This word is found nowhere else in the LXX.

Ver. 16. Ἐλαταῖς. Lit., *hammered, beaten out.* It is possibly used here in the sense of *finely made, of skilled workmanship.* So Fritzsche. — **For a remembrance,** *i. e.*, that the Most High might be mindful of the people.

Ver. 23. Κατὰ τὰς ἡμέρας τοῦ αἰῶνος. Lit., *according to the days of the Æon.* It might be rendered, *as in time past,* i. e., in the whole previous period of Jewish history; or, *in the far past.*

Ver. 24. Ἐμπιστεῦσαι. The Hebrew was probably נֶאֱמָן, one of whose meanings is *abide, be enduring, permanent,* which seems to be more appropriate here. It is used of a covenant at Ps. lxxxix. 28. The rendering would then be as above. — Λυτρώσασθαι. The verb signifies, literally, *to bring forward a ransom,* the active being used of the person who receives it. Hence the derived sense is, *to release on receipt of a ransom;* and in the middle voice, *to release by the payment of a ransom.* Cf. Cremer, *Lex.*, *s. v.* Here, apparently, a political, and not a spiritual, redemption is meant.

Ver. 26. The Old Latin, against the testimony of all the Greek MSS., gives for "mountain of Samaria" "mount Seir," "*in Monte Seir,*" which is clearly the correct reading, since the third clause — "the foolish people that dwell at Sichem" — refers to the Samaritans. The Syriac and Arabic versions support the Old Latin. Their rendering corresponds to גְּבָל, *mountain country,* which was used as a designation of a district in the Edomite mountains. Cf. Jos., *Antiq.*, ii. 1, § 2; iii. 2, § 1. Accordingly, the three peoples meant are the Edomites, Philistines, and Samaritans. The reason why the Samaritans are called "no people" is perhaps because they were of mixed origin, and "foolish" because of their idolatry and wickedness in general; or, possibly, in allusion to the old name of Sichem, "Moreh." — **Sichem.** The later Neapolis and the present Nabulus. It was here that our Saviour had the interesting conversation with the Samaritan woman at the well. See John iv. 3 ff. The form given to the Greek word here (see *Text. Notes*) is occasionally found in the LXX. elsewhere.

Chapter LI.

1 I will thank thee, O Lord *and* King,
And praise thee, O God my Saviour;

I do give thanks[1] unto thy name;
2 For thou wast[2] my defender and helper,
And didst deliver[3] my body from destruction,
And from the snare of a[4] slanderous tongue,
From lips that practice deception;[5]
And wast[6] my helper against *mine* adversaries;[7]
3 And didst deliver[8] me, according to the multitude of *thy* mercies and thy[9] name,
From the teeth of those[10] ready to devour *me*,[11]
Out[12] of the hand[13] of such as sought after my life,
From[14] the many[15] afflictions which I had:
4 From suffocating fire[16] on every side,
And from the midst of the fire which I kindled not;
5 From the depth of the pit of Hades,[17]
And[18] from an unclean tongue,
And from lying words to the king,
From the slander of an unrighteous tongue.[19]
6 My soul drew near unto[20] death,
And[21] my life was near to Hades[22] beneath.
7 They compassed me on every side,
And there was none to help;[23]
I looked for succor from men,
And[24] there was none.
8 And I thought of[25] thy mercy, O Lord,
And of thy acts from of old,[26]
That thou deliveredst[27] such as waited[28] for thee,
And savedst[29] them out of the hand[30] of the enemy.[31]
9 And I lifted[32] up my supplication from[33] the earth,
And prayed for deliverance from death.
10 I called upon the Lord, my Father and[34] Lord,
That *he* would not leave me in the days of affliction,[35]
In[36] the time of the proud, when there was no help.
11 I will praise thy name continually,
And will sing praise with thanksgiving:
Yea[37] my prayer was heard;
12 For thou savedst me from destruction,
And deliveredst me from the evil time;
Therefore will I give thanks to thee,[38] and praise thee,
And bless the name of the[39] Lord.
13 When I was yet young, before[40] I went abroad,[41]
I sought[42] wisdom openly in my prayer.
14 I prayed for her before the temple,
And will seek her out even to the end.
15 In her bloom my heart delighted as in the ripening grape;[43]
Through her[44] my foot went the right way,

Vers. 1, 2.—[1] A. V.: praise (cf. first line). [2] art (ἐγένου. Some past danger is referred to). [3] hast preserved (ἐλυτρώσω. Cf. ver. 3). [4] the. [5] *And* from the lips that forge lies (see *Com.*). [6] hast been. [7] Lit., *those who stood by me*, but to be taken in a hostile sense; 248. Co. have ἀνθεστηκότων for παρεστηκότων. Fritzsche strikes out the μοι before βοηθός, as wanting in III. X. 55. al.

Vers. 3–5.—[8] A. V.: hast delivered. [9] *greatness* of thy. [10] teeth (marg., *the gnashing*, which is literal. Probably ἐκ βρυχόντων would have better rendered the original. Cf. Matt. viii. 12) of *them that were*. [11] (Lit., *ready for prey*.) [12] *And* out. [13] hands. [14] *And* from. [15] manifold (πλειόνων). [16] the choking of fire (for πυρός of the *text. rec.*, Fritzsche adopts πυρᾶς from III. X. 106. 155. 157. Ald. It is found in the LXX. only in the Apoc.). [17] belly of Hell. [18] *omits* And. [19] words, *By* an accusation (Fritzsche adopts the gen. from III. X. 23. 55. al.; *text. rec.*, διαβολῇ) to the king from an unrighteous tongue.

Vers. 6–10.—[20] A. V.: *even* unto. [21] *omits* And (so 254.). [22] the Hell. [23] no *man* to help me. [24] the succour of men, but. [25] Then thought I upon. [26] *upon* thy acts of old (τῆς ἀπ' αἰῶνος). [27] How thou deliverest. [28] wait. [29] savest. [30] hands. [31] enemies (*text. rec.*, ἐθνῶν; III. X. 55. 106. 155. 157. 248. al. Co., ἐχθρῶν, which Fritzsche adopts). [32] Then (καί) lifted I. [33] (Fritzsche adopts ἀπό from III. X. 55. 106. 155. al.; *text. rec.*, ἐπί.) [34] the Father of my (see *Com.*). [35] *my* trouble (θλίψεως. Cf. ver. 3). [36] *And* in.

Vers. 11, 12.—[37] A. V.: And *so* (marg., *Because*; καί). [38] *omits* to thee (adopted from III. X. 23. 55. 106. 155. 157. 253. 254.). [39] thy name, O (so 55. 248. 254. Co.).

Vers. 13–18.—[40] A. V.: or ever. [41] (See *Com.*) [42] desired (cf. ver. 14). [43] *Even* from the flower till the grape was ripe Hath my heart delighted in her (see *Com.*). [44] *omits* Through her, *i. e.*, joined ἐν αὐτῇ to the preceding

From my youth up sought I after [1] her.
16 I bowed down mine ear a little while,[2] and received *her*,
And found for myself much instruction.[3]
17 I had prosperity by her:[4]
I will [5] ascribe the glory unto him that gave [6] me wisdom.
18 For I purposed to act according to [7] her,
And earnestly I followed the [8] good;
And so I shall not be ashamed.[9]
19 My soul wrestled for [10] her,
And into the practice of the law I inquired closely; [11]
I stretched forth my hands to the *heaven* above,
And bewailed the errors caused by ignorance [12] of her.
20 I directed my soul unto her,
And I found her in pureness;
I got understanding [13] with her from the beginning,
Therefore shall I not be forsaken.
21 And my heart was moved to seek her out; [14]
Therefore I got [15] a good possession.
22 The Lord gave me a tongue as [16] my reward,
And I will praise him therewith.
23 Draw near unto me, *you* uninstructed,[17]
And dwell in the house of instruction,[18]
24 Since you are in want in these things,[19]
And [20] your souls are very thirsty.
25 I open my mouth, and say,[21]
Buy *her* for yourselves without money;
26 Put your neck under the yoke,
And let your soul receive instruction.
She is hard at hand to find.
27 Behold with your eyes, that I labored a little while,[22]
And found for myself [23] much rest.
28 Get instruction [24] with a great sum of silver,[25]
And you shall [26] get much gold in [27] her.
29 Let your soul rejoice in his mercy,
And be not ashamed in [28] his praise.
30 Work your work before the time,[29]
And in his time he will give *you* your reward.

member). [1] (Lit., traced.) [2] *omits* while (ὀλίγον). [3] gat much learning. [4] profited therein (προκοπὴ ἐγένετό μοι ἐν αὐτῇ. The first word means *progress*, *improvement*, but the rendering given better suits the context. Bunsen's *Bibelwerk*, with Fritzsche, *Gedeihen*). [5] *Therefore* will I. [6] giveth. [7] do *after* (better as rendered, or *practice her*, τοῦ ποιῆσαι αὐτήν). [8] *that which is*. [9] So shall I not be confounded (αἰσχυνθῶ).

Vers. 19-22. — [10] A. V.: hath wrestled with (בְּ נִלְחַם). [11] my doings I was exact (Fritzsche writes νόμου after ποιήσει, from conjecture, and it is adopted by Bunsen's *Bibelwerk*; *text. rec.*, supported by II. and X., λιμοῦ; III. 106. 155. 157. 254. offer μου. The word διηκριβωσάμην means, *I inquired closely into*, and so, further, *to have an accurate knowledge of* a thing). [12] *my* ignorances (better either as given, or *transgressions against*). [13] have had *my* heart joined (I adopt marg. rendering. See *Com.*). [14] My heart was troubled in seeking her. [15] have I gotten. [16] hath given . . . . *for*.

Vers. 23-30. — [17] A. V.: unlearned (cf. ver. 26). [18] learning. [19] Wherefore are you slow, and what say you of these *things* (the addition is found in 248. Co. Old Lat.). [20] Seeing. [21] I opened . . . . said. [22] how that I have had *but* little labour. [23] have gotten unto me. [24] Get (μετάσχετε, lit., *have part in*) learning. [25] money (cf. following: ἀργυρίου — χρυσόν). [26] *omits* you shall (it is often the force of the second of two imperatives connected by καί). [27] by. [28] of (ἐν, i. e., *in praising*, *to praise*). [29] betimes (πρὸ καιροῦ).

Chapter LI.

The heading of this chapter in the MSS., — *Prayer of Jesus Son of Sirach*, like all the other headings of sections in the present book, is doubtless a later addition. Still, it would appear from the contents that the chapter itself was originally written in Hebrew by the author of the present book, and translated into Greek by the same person who translated the remainder of the work. It is, however, out of place in its present position; and Fritzsche, Bunsen's *Bibelwerk*, and others think it must have originally stood before verses 27-29 of chapter l., which bring the book to a proper conclusion. It is not now possible to decide whether this wrong position arose from an error of later times, or was occasioned by the fact that the author really composed it last, and it

was not known where he intended it should be placed.

Ver. 2. **'Εργαζομένων ψεῦδος, practice deception** (עֹשֵׂה שֶׁקֶר). Cf. Jer. vi. 13; viii. 10: "dealeth falsely" (A. V.).

Ver. 5. **An unclean tongue** is the tongue of the calumniator. — Βασιλεῖ is to be connected with ψευδοῦς, and this and the following phrase joined to verse 5th, *from lying words to the king.* He seems to have been misrepresented before the king of Egypt, and so to have been brought into great danger.

Ver. 10. **The father of my Lord** (A. V.), πατέρα Κυρίου μου. The latter words were in ancient times generally referred to Jesus Christ, and by some critics in modern times (Hengstenberg, Stier). It is hardly possible, however, that this could have been meant. Grotius and Linde regarded Κυρίου as an addition by a Christian hand. Still, the MSS. authorities are unanimous in supporting the passage. And it is likely that Bretschneider, Fritzsche, Bunsen's *Bibelwerk*, and others, are right in conjecturing that an error lies in the Greek translation. It is likely the original had אבי ואדני, *my father and Lord.* The translator may have considered that the first word was in the construct state, and translated the second as *my Lord;* or if אב ואדני stood in the original, he may have connected the ו of the second word with the first, reading it as *jodh.*

Ver. 13. Grammatically speaking, it would be correct to translate πρὶν ἢ πλανηθῆναί με *before I wandered,* i. e., wandered in a moral sense. This thought does not, however, so well harmonize with the context as the one given in the A. V. Cf. also xxxiv. 9.

Ver. 15. This verse has given a great deal of trouble to commentators. Much depends upon the punctuation. The semicolon, it appears, should be stricken out after σταφυλῆς, and a new line begin with ἐν αὐτῇ. After ἐξ ἄνθους, αὐτῆς is to be supplied. It was probably omitted by the translator through oversight. The word περκάζω means *to turn dark,* and was usually employed to indicate the ripening of grapes and olives.

Ver. 19. **Wrestled for her.** The difficulties in the way of obtaining wisdom are here figuratively represented.

Ver. 20. For μετ' αὐτῶν, I read with Fritzsche (following III. 23. 55. 248. al. Co. Old Lat.) μετ' αὐτῆς. Καρδίαν is to be taken in the sense of *understanding:* "*With her* [in her company] *from the beginning got I understanding.*" — **Not be forsaken**, namely, by wisdom.

Ver. 21. **'Εταράχθη, was moved, was in unrest.** Cf. xxx. 7.

Ver. 24. The A. V. follows the Old Latin (with 248. Co.): "*Quid adhuc retardatis? et quid dicitis in his?*" Ὑστερεῖτε is here used in the sense of *to be behindhand, have want.* — 'Εν τούτοις, in these things, things that relate to culture.

Ver. 25. **Without money.** It was then customary among the Jews to give instruction as a gratuity. — The Syriac, which the Arabic essentially follows, gives as a conclusion of the book: "*Benedictus Deus in seculum et laudabile nomen ejus in generationem generationum.*" And in the Syriac follows the words: "*Finis Sapientiæ filii Asiro viginti capita continentis. Deo vero gloria in secula.*"

THE BOOK OF BARUCH.

INTRODUCTION.

THE more important questions demanding consideration in an introduction to the Book of Baruch are the following: its extant text; its standing in the church; its unity; whether Baruch, the companion and amanuensis of the prophet Jeremiah, or any contemporary of his, was the probable author of any part of it; if not, by whom it was written, in what language, and in what time and place; its general characteristics, and value theological and critical.

The Extant Texts.

Many have supposed that the Book of Baruch was originally written, either as a whole or in part, in the Hebrew language. The oldest texts in which it at present exists, however, are the Greek, Latin, Syriac, Arabic, Ethiopic, Coptic, and Armenian, of which the last six are doubtless translations from the first. The most important modern contribution to the critical study and establishment of the Greek text was its publication in the Holmes and Parsons' edition of the LXX. together with the readings of the three uncial and twenty-two cursive manuscripts. To these are to be added the readings of the Vatican codex in the form in which it lies before us in the Roman edition of the LXX., which was made the basis of that of Holmes and Parsons. The other uncials used in the critical apparatus of the Oxford edition were Codex Alexandrinus (III.), Marchalianus (XII.), Venetus (23.). The readings of III., however, are more fully and accurately given in Tischendorf's edition of the LXX. (5th ed., 1875). Fritzsche, also, has furnished valuable additional critical matter in his work already referred to.

In the opinion of this scholar, the above mentioned manuscripts may be divided into two distinct classes. To the first belong the cursives, 22. 48. 51. 231. 62. 96. These generally agree together, and sometimes with no support from any of the others. Of the remaining nineteen, those which as a rule agree more often with the first class than the second, are, 26. 36. 49. 198. 229. The second class, having Cod. III. at its head, includes the cursives, 33. 70. 86. 87. 88. 90. 91. 228. 233. 239. They are not as fully in unison as the manuscripts of the first class, while III. not infrequently has peculiarities shared by none of its associates. These two classes of codices are probably but two different recensions of the same original, and when they harmonize furnish the best evidence at present available of what the book was, in its earliest Greek form. The uncials Marchalianus (XII.), and Venetus (23.), with the cursive 106. contain a mixed text, and are of inferior value. In general, it may be said that the received Greek text is a good one. The readings from the manuscripts, and citations from the fathers which seriously affect the sense are not numerous.

Kneucker remarks, on the basis of a comparison of variations (p. 97), that "although the original text of the Greek translation lies before us in a perfectly pure state in no single manuscript, yet it can in all cases — perhaps four places excepted — be safely recognized and restored from the Codex Vaticanus, with the help of other MSS., of which five are quite enough, III. XII. 22. 233. 239."

The Latin, Syriac, and Arabic translations of the Book of Baruch are, for critical purposes, of minor importance, being apparently based on a later composite text. The Latin exists in two recensions, neither of which is from the hand of Jerome. He distinctly states,

(*Prol. in Jer., ad Euseb.*): *Libellum autem Baruch . . . . et ψευδεπίγραφον epistolam Jeremiæ nequaquam censui disserendum.* And again (*Præf. in Jer.*): *Librum autem Baruch . . . . prætermisimus.* The relative value of these two Latin versions cannot with certainty be determined. The one received into the Vulgate agrees more closely with the Greek. The other, which Sabatier, who edited its second issue (*Bibliorum Sacrorum Latinæ Versiones Antiquæ*, vol. ii.), thinks represents the Itala in its earliest form, Fritzsche supposes to be only a free Latinized revision of the former, some Greek text having been also consulted.[1]

Besides the Syriac translation of Baruch, published in the Paris and in Walton's Polyglot, also by Paul de Lagarde, *Libri V. T. Apocryphi Syriace*, Lipsiæ, 1861), there is a second, based on Origen's Hexapla, to be found among the manuscripts of the Ambrosian library at Milan, which professes to have been made by Paul of Tela, a monophysite bishop of the seventh century. The first part of the MS., containing Baruch, Lamentations, and the Epistle of Jeremiah, was published with notes in 1861, by Dr. Antonio Maria Ceriani (Tom. I., Fascic. i. of the *Monumenta Sacra et Profana*). Other parts have since appeared. In Eichhorn's *Repertorium für Biblische u. Morgenländ. Literatur*" (Part III., pp. 166–212), may be found a full description, from Bruns and from De Rossi, of this valuable codex. The Arabic version of Baruch follows the Greek quite literally, and in some places exhibits a remarkable similarity to Codex Alexandrinus. Kneucker notes (p. 178) seventy-two places where it goes with this rather than the Vatican Codex.[2]

Canonical Standing.

As might be inferred from the well-known thoughtless habits of most of the earlier Christian writers in the matter of indiscriminate quotations from the books alike of the Hebrew and so-called Alexandrian canon, as well as from the supposed close connection of the work before us by virtue of its position in the Septuagint, its form, and its author, with the prophecy of Jeremiah, the Book of Baruch received no little attention from the early church. In both Cod. II. and III. it is found between the Prophecy and the Lamentations of Jeremiah as a *quasi* appendix of the former. Indeed, Irenæus, Clement of Alexandria, Tertullian, and even Athanasius, cite passages from it which they impute to Jeremiah himself, showing at once the ground of the estimation in which it was held, and how utterly without critical research and accuracy such citations were in those times ordinarily made. One writer, Didymus of Alexandria († c. A. D. 395), distinctly states that the prophecy of Jeremiah and Baruch form but one book (βίβλος γὰρ μία ἀμφοτέρων ἐστίν), and quotes the latter as the work of Jeremiah, "or Baruch." What added to the confusion, moreover, was the fact that Baruch was then, as now, regarded as the actual author of the historical appendix to the Book of Jeremiah (chap. lii.). We are not on this account, however, to infer with Cosin (*Scholast. Hist. of the Canon*, pp. 72, 312), that the early fathers meant to include in their numerous references to Baruch *only* what he had done in connection with the prophecy of Jeremiah.

A misunderstanding is indeed evident. And it was doubtless for this reason that some of the earlier lists of the Old Testament Scriptures, which otherwise discriminated somewhat carefully between canonical and uncanonical books, reckoned Baruch among the former. It is not given this place, however, in the important catalogues of Melito of Sardis, Gregory of Nazianzus, Epiphanius, nor in that of Origen, although it is asserted by some that the last meant to include it in the Book of Jeremiah (cf. *versus*, Oehler, Herzog's *Real-Encyk.*, vii. 258); nor was it recognized as canonical by Jerome, nor apparently by Augustine. Eusebius, while reverently quoting it after the manner of his time, still adhered theoretically to the distinction between the Hebrew canon and the books of the LXX. with its accretions. It is an interesting and suggestive fact that by far the greater number of the early citations from the Book of Baruch are of the single passage, iii. 36–38, which, especially after the rise of Arianism, on account of the false meaning that was commonly given to it, was regarded as a proof text of great importance. A similar example of what a single striking passage, once put in circulation, may do towards giving currency and credit to a book in other respects quite unremarkable, may be found in the Greek Ezra, whose description of Truth (iv. 38–40)

[1] Cf., for a fuller characterization of the Latin text, Kneucker, pp. 141–163.
[2] On the characteristics of the Ethiopic, Coptic, and Armenian versions, cf. *idem*, pp. 180–189.

went the rounds of the early Christian writers with apparently no anxious balancing of the question whether it were the production of an inspired or uninspired pen.

At the councils of Hippo (A. D. 393) and of Carthage (A. D. 397), where decrees were made determining the list of canonical Scriptures, and in both of which councils the influence of Augustine was predominant, nothing whatever is said of the Book of Baruch, whether from design or because it was tacitly considered as a constituent part of the prophecy of Jeremiah, it is now impossible to say. In the religious discussions of the Middle Ages, when the question of the canon was treated with comparative indifference, we find John of Damascus († 754), with the inconsistency of not a few other writers, quoting Baruch as "divine Scripture," while transcribing, almost literally, a list of the canonical writings according to Epiphanius, who, as we have said, acknowledged the books of the Hebrew Scriptures alone as of primary rank. In a list of "the Sixty Books," the name sometimes given to the Bible in the Eastern church, the Book of Baruch does not appear. But in the Stichometry of Nicephorus († A. D. 599), in which the Biblical writings are arranged in three classes, it is placed in the first class, among those which, with this exception, belong to the Hebrew canon alone.

In the first edition of Wyclif's version the entire Apocrypha of the Old Testament was included. It was prefaced, however, by the clearly expressed judgment of Jerome that in this part of the Bible, *i. e.*, in the Old Testament, the Hebrew canon is alone of Divine authority. In the subsequent recension of this work by Purvey, a special prologue is given, in which it is said: "Also the book of *Baruc* and the *pistle of Jeremye* ben not of the autorite of the bible *anentis Ebreyes.*" In the sixteenth century two great leaders of thought in the matter before us, Cardinal Ximenes of the Romish church, seconded by Cajetan, and Erasmus were virtually agreed in drawing a distinct line of demarcation between the books usually regarded as canonical and the apocryphal. Luther wrote: "Of very little worth is the Book of Baruch, whoever the worthy Baruch may be." Œcolampadius, perhaps on the whole the best representative of the Swiss reformers, says: "We do not despise Judith, Tobit, Baruch . . . . but we do not allow them divine authority." Subsequent to the Council of Trent, (1546 +) which, as is well known, dogmatically and peremptorily — though not without opposition — decided the matter before us for one branch of the church, and, as it may be said, opened the eyes of others to the real question at issue, opinions here have almost universally followed the line of ecclesiastical division as Romish, or non-Romish. Among Protestant writers, besides Conrad Pellicanus (*Com.*, vol. v., p. 196) the learned but eccentric William Whiston (*A Dissertation to Prove the Apocryphal Book of Baruch Canonical*), and Moulinié (*Notice sur les Livres de l' A. T.*), are mentioned as the only important exceptions to this rule.

In the interesting history of the English translations of the Bible from Wyclif through the several versions of Tyndale, the Bishop's Bible, down to that of King James, there has been really but one judgment touching the Old Testament Apocrypha. Miles Coverdale did indeed, in the first edition of his version, avowedly made from the Vulgate, include Baruch among the prophets, with the remark: "Unto these also belongeth Baruc, whom we haue set amōge the prophetes next vnto Jeremy, because he was his scrybe and in his tyme." (Westcott, *Bib. in Ch.*, p. 283.) But in the second edition, issued a few years later, he seems to have taken a second thought, and we find the book placed after Tobit, among the Apocrypha proper.

Unity of the Book.

It would be obvious, even from a casual inspection, that the book before us has not, at least in its external form, a logical unity. We have first, after a brief introduction (i. 1–15), what purports to be a letter of Baruch sent from Babylon to the Israelites still remaining in Palestine (i. 15–ii. 35), closing with a prayer (iii. 1–8), which is put into the mouths of the Jews scattered in different lands. Then follows (iii. 9–iv. 7) a panegyric on Wisdom, together with a closely connected lament of Jerusalem (iv. 8–29) over her banished children. And finally (iv. 30–v. 9) an address to this bereaved city, in which she is assured of the joyous return of her exiled ones. The question we next have to consider then is, were these separate parts of the book the work of a single author. A supposition to the contrary will surprise no one who reflects that it was no uncommon thing among the later Jewish writers, especially in Alexandria, to look upon works of all kinds in circulation among them

as still open to alterations, corrections, contractions, and enlargements, according to the individual judgment of the person into whose hands they might fall. Grotius (*Annotat.*, p. 237) while unwilling to concede the authorship of Baruch, was one of the first to suggest such an explanation for the historical difficulties of the book so named. Bertholdt (*Einleit.*, p. 1762–1766), entering into the discussion more fully, was of the opinion that the prayer (iii. 1–8) could not have the same author as the part known as the "letter of Baruch" (i. 15–ii. 35), and that the closing portion (iii. 9–v. 9), judging from its contents, had a different origin from either of the other two.

Among later writers by whom this view of Bertholdt is in substance, and for different reasons accepted, save in the matter of dividing the short prayer (iii. 1–8) from the foregoing portion, are Ewald (*Proph. d. Alten B.*, p. 255), Fritzsche, Ruetschi (Herzog's *Real-Encyk.*, *sub voce*), Schürer (in the second edition of the same work), and Westcott (Smith's *Bible Dict.*, art. "Baruch"), though not Keil (*Einleit.*, p. 750), nor with confidence, De Wette (*Einleit.*, p. 601). The reasons given by Bertholdt in support of his opinion taken in connection with other facts touching the book, hereafter to be considered, seem to us reasonably conclusive. They are, (1) the greater purity and gracefulness of language and style in the second part. (2) It has more originality, and shows less dependence on the canonical books of Scripture. (3) It contains marked evidences of Alexandrian culture which do not appear in the former, namely, in making wisdom (ἡ σοφία), its principal theme; in its acquaintance with the Theogonies and Geogonies of the Grecian mythical philosophy (οἱ μυθολόγοι, iii. 23, 26); in seeming not to regard Jerusalem as the middle point of the national unity; in calling, like Philo, the universe "the house of God," which is never done by the canonical writers of the Bible; in applying to God the epithet, ὁ αἰώνιος; in the manner that Chaanan and Theman are spoken of (cf. *versus*, Dähne, *Geschicht. Darstell.*, ii. 150 ff., and Kneucker, p. 23 f.). To these reasons of Bertholdt, which collectively cannot but be allowed great weight, whatever may be thought of the force of certain of them individually, may be added the author's conception of demons (iv. 7), which is peculiarly Alexandrian, and the fact that the introduction (i. 1–15) cannot properly be made to apply to both the first and second sections of the book. Of the effort of Kneucker to show that the whole book was written in Hebrew, Schürer says (*Theologische Literaturzeitung*, 1879, No. 14, col. 327): "I can, however, after careful examination, hold none of the instances [of a mistranslation] cited as sufficient to prove the matter; must rather now, as before, with Fritzsche, regard the more flowing Greek diction of the section iii. 9–v. 9 as proof that here Greek was the original. Let one compare simply such an arrangement of words as occurs at iv. 9, τὴν ἐπελθοῦσαν ὑμῖν ὀργὴν παρὰ τοῦ θεοῦ (similarly, iv. 25). A single sentence of this sort more than outweighs all those of Kneucker, and I scarcely believe that anything of the sort could be shown in the LXX. A principal reason against his opinion Kneucker himself has especially emphasized, namely, the great difference in style in the two parts of the book (cf. Kneucker, p. 76 ff.). On that account Kneucker supposes that the second half comes from another translator than the first. But is not that highly improbable? If, in fact, the whole was already at hand in Hebrew, then would the translation of the little book have doubtless also come from one hand."

Under these circumstances, it is not surprising that the efforts of Welte (*Einleit.*, p. 140 ff.), to prove that the contents of the Book of Baruch reveal throughout a natural inward connection have not been successful even in convincing all of his own ecclesiastical associates. Reusch (*Einleit.*, p. 53) feels obliged, although as he would have it understood without prejudice to the authorship of Baruch, to regard the work as made up of distinct compositions, written at different periods, and finally collected and united together as one whole. And this theory will be accepted by the majority of unprejudiced minds, in the absence of more definite proofs, as having by far the greater weight of probability on its side. See for further remarks in the same direction, Kneucker (pp. 8–20), who finds the original part of the work, to which the others were afterwards added, in i. 1, 2a [8], 3, iii. 9–v. 9.

Author, Time, and Place of Composition.

Was Baruch, the companion and amanuensis of Jeremiah, or any contemporary of his, the probable author of any part of the book before us? If due weight be allowed to the conclusions already reached, then it is evident without further discussion, that neither Baruch nor any writer of his time could have composed *the second of the two parts* into which the book

bearing his name is commonly divided. Whether there is ground for predicating the same of the first part also, is the question now before us. According to Jahn (*Einleit.*, iv. 859) and Ackerman (editor of the later editions of Jahn's *Introduction*), it is to be doubted whether the Baruch spoken of in the opening verses of the first chapter meant to identify himself with the well-known companion of Jeremiah, since he nowhere definitely calls himself such. But this doubt is entertained by no other Biblical critics of note. That such a claim, however, is without foundation in fact, can be made clear, we think, from considerations furnished by the composition itself.

It is said, for instance (i. 1), that the book was written by Baruch at Babylon. But we know from the prophecy of Jeremiah (xliii. 3, 6 f.), that after the destruction of Jerusalem Baruch was forced to go with the prophet to Egypt, and the theory that he remained there, at least, until after the death of Jeremiah, seems not only on its face most probable, but has the support of general tradition (cf. Winer, *Realwörterb.*, under "Jeremia"). As it regards the question of his going subsequently to Babylon, it is represented by some traditions that he did so, and that he died there in the twelfth year after the destruction of Jerusalem. But according to others, equally credible, he spent the remainder of his days in Egypt. We have therefore, no positive information to set over against the admitted facts recorded in the Book of Jeremiah. The theory that Baruch went to Babylon after the death of Jeremiah is contrary to the representations of both the *Apocalypse of Baruch* (x. 21) according to which he remained in Jerusalem, and of the Ethiopic work entitled, *The Rest of the Words of Baruch*. See *Stud. u. Kritik.*, 1877, ii. p. 318 ff. Moreover, the tradition that Baruch ever went to Babylon probably arose from a misunderstanding. In its favor are quoted a passage from the Talmud and from a work of the rabbi Abraham Zaccuth (יוחסין, fol. vi.). The latter, however, simply says that in the twelfth year after the destruction of Jerusalem "Baruch had received the tradition from Jeremiah." But as this work, as well as the Talmud, states that this same Baruch was prophesying along with Daniel, Haggai, and Zechariah in the second year of Darius, and that he died in the seventh year of that king's reign, *i. e.*, seventy-five years after the destruction of Jerusalem by Nebuchadnezzar (!), its value as a witness cannot be regarded as very high (see Gutmann, *Einleit.*, p. 124). It is true that a brother of Baruch, one Seraiah (Jer. li. 59), was despatched by Jeremiah with a message to Babylon at about the time our book purports to have been written, and this might easily have given rise to the tradition that Baruch himself was there.

But further, if Baruch was himself at Babylon, how is it possible that he could have been there at the time stated, whether we understand it to be in the fifth year of Zedekiah, or in the fifth year after Jerusalem's overthrow? In either case Jeremiah must have been still alive, and no doubt continued to enjoy to the end the companionship of his faithful scribe. It is said too, that the book was read in the presence of Jechonias, of the king's sons, the nobles, the elders, and of all the people who dwelt by the river Sud (i. 3, 4). Now, in addition to the insuperable difficulties in the way of the supposition that any such gathering of the persons mentioned would, at this time, have been permitted — for that it is represented as a gathering is obvious, notwithstanding the efforts of Welte and Reusch to disprove it — there is the acknowledged fact that Jechonias was held at this time as a prisoner, and we are nowhere informed of any alleviation of the rigors of his imprisonment until the accession of Evil-Merodach to the throne (2 Kings xxv. 27), more than twenty years after the destruction of Jerusalem.

Again, if the date of the composition is fixed at a period just after the carrying away of Jechonias to Babylon, then it is not true that Jerusalem had already been burnt as the author implies; if after the destruction of the city by Nebuchadnezzar, then it is not true that the *cultus* of the temple was still kept up, as is equally implied. It is moreover stated (ver. 8), that silver vessels for religious uses were sent from Babylon to Jerusalem at the same time with the Book of Baruch, and that they were the same which Zedekiah had prepared (as is supposed after the golden vessels of the temple had been removed with Jechonias to Babylon. Cf. 2 Kings xxiv. 13). That Zedekiah caused such vessels to be prepared (see 2 Chron. xii. 9, 10), is indeed possible, although the circumstance, important as it might be considered, is recorded in no canonical book of the Bible. But why should they be required in Jerusalem if the temple was no longer standing? Or once deported to Babylon is it credible that during the lifetime of Nebuchadnezzar it was allowed to carry them back? Besides it had been expressly represented in the prophecy of Jeremiah that it was both vain and wicked to hope

that the furniture of the temple would be so soon restored: "Hearken not to the words of your prophets that prophecy unto you, saying, Behold the vessels of the Lord's House shall now shortly be brought again from Babylon; for they prophesy a lie unto you" (xxvii. 16; Cf. xxviii. 3; xxix. 4 f). In fact, this statement as well as what is said of the "priest Joacim" (ver. 7), whose name in such a connection does not elsewhere occur until the time of Ezra (Joseph., *Antiq.*. xi. 5, § 1), force us to think of a much later period than the one assumed as the date of the present book.

The insufficiency of the common explanations of this series of difficulties to satisfy even Roman Catholic writers is shown in the entirely original theory contributed by an Italian scholar, Vincenzi (*Sessio quarta Conc. Trid. vindicata*, Third Part). He thinks that the fifty-second chapter of Jeremiah, which more properly belongs to the Books of the Kings, was placed in the former position simply as a historical introduction to the following Book of Baruch; that it was not until Jechonias had been released by Evil-Merodach that Baruch read his book before him, and this occurred, according to Vincenzi, not after the death of Nebuchadnezzar, but during the interval of his mysterious malady (Dan. iv.), Evil-Merodach then holding the reins of government. That Baltazar is spoken of as the successor [?] of Nebuchadnezzar (i. 12), he thinks to be a confirmation of this view. And he supposes further that the book referred to (i. 1) as having been read before Jechonias was not our Book of Baruch, but the preceding prophecies of Jeremiah which the former had *transcribed* in the fifth year after the destruction of Jerusalem, but not till long afterwards read to the captive king. While this theory is in some respects ingenious, it fails to cover the entire ground of the difficulties, and is itself open to fatal objections.

The words οὗτοι οἱ λόγοι, etc., for instance, would hardly have been selected as an opening for our book if the preceding Book of Jeremiah had been referred to. By this theory, too, the period between the composition of the book and its being read before Jechonias would be quite too long. And, worst of all, while seeking to explain historical difficulties impossible historical *data* are relied on. It is incredible that the reign of Evil-Merodach fell at the time supposed, for the following reasons: (1) There is no evidence that Nebuchadnezzar ceased to be regarded as virtual sovereign during the continuance of his malady, but the reverse (Dan. iv. 36. Cf. *Com.* of Keil, and Hitzig, *ad loc.*) From the dream itself, through which the coming of this affliction was made known to the king before its occurrence (Dan. iv. 20–26), it was also intimated that it would be of a temporary character. It is very unlikely, therefore, that the Babylonians took steps touching a successor, which would have involved them in serious difficulties subsequently. The queen could well enough have continued to carry on the government in the name of her consort. Again, from 2 Kings xxv. 27, we learn that Jechonias was not released from imprisonment until after thirty-seven years, and that it took place in the year that Evil-Merodach began to reign. But as he was taken prisoner in the seventh year of Nebuchadnezzar's reign (2 Kings xxiv.), and that king, according to Biblical as well as profane history (Berosus, cited by Joseph., *Contra Apion*, i. 20) reigned forty-three years, it is evident that the beginning of Evil-Merodach's sovereignty could not have been before the close of the former's life. And further, from all that history informs us of Evil-Merodach, we learn that he reigned but two years, and was then killed in a conspiracy. But, if Nebuchadnezzar alludes to his madness in the inscription which he made (it is indeed generally doubted), the interval of its continuance must have been longer than the time allotted to Evil-Merodach's reign. He there says: "For four years (?) . . . . the seat of my kingdom . . . . did not rejoice my heart." (See Rawlinson, *Ancient Mon.*, iii. 79; but cf. Rodwell's rendering in *Records of the Past*, vol. v.) The "seven times" spoken of in Dan. iv. 16 do not necessarily mean years.

And now if, in addition to these unexplained historical inconsistencies and contradictions of the opening verses of our book, which it would be as uncritical as unjust to ascribe to the pen that was employed on the prophecies of Jeremiah, or to that of any contemporary of his, the general contents of the work are noted, nothing would seem to be wanting to prove that the so-called Book of Baruch has absolutely no claim to be considered genuine. We observe everywhere unmistakable signs of the absence of the true spirit of prophecy, which is nevertheless obviously striven for and counterfeited. The favorable opinion expressed by Herzfeld (i. 317 f.), to the effect that in all its parts the book is worthy to be placed by the side of the best productions of the period of the Exile, is as astounding as some of his explanations of its discrepancies (see Fritzsche, p. 170). From beginning to end, the part now

under consideration (i.–iii. 8) with the exception of the unfortunate introduction just noticed, has scarcely an original thought. It is substantially made up of reminiscences more or less clear, or quotations more or less direct from the various books of the canonical Scriptures, especially Jeremiah and Daniel, Nehemiah, Isaiah, and Deuteronomy. This is not the manner of a genuine prophet. Cf. i. 3–14 with Jer. xxvi. 32; i. 15–ii. 29, with Dan. ix. 7–19; ii. 21 with Jer. xxvii. 11, 12; ii. 29 with Deut. xxviii. 62 ff. For numerous other instances, see Kneucker (p. 30), who freely concedes the dependence of this portion of the book on the older canonical Scriptures, while maintaining the comparative independence of the remainder.

If then, on these grounds, we cannot ascribe the work to Baruch, by whom was it written, in what language, and in what time and place? We have already given reasons for the opinion that the book, as an original work, was not the production of a single author. But can the time and occasion of its assuming its present form be even approximately fixed? If so, we may then approach the remaining questions before us with more hope of reaching satisfactory conclusions. The fact that the extant text, not only in general, but in certain very marked particulars, closely corresponds with the Alexandrian version of the prophecy of Jeremiah, has been noticed by all the leading critics, although they are by no means agreed in their methods of accounting for it. In fact, there are found words and constructions in Baruch some of which are nowhere else met with, and others very seldom, except in the translation of Jeremiah by the LXX. (Cf., *e. g.*, i. 9, ii. 25, with Jer. xxxii. 36, xxiv. 1; and the use of such words as *βαδίζω*, *μάννα* for *μαναά*, *ἀποστολή*, *χαρμοσύνη*, *γαυρίαμα*, *δεσμώτης*.) From this remarkable similarity, it is but reasonable to infer a close connection between the works themselves in their origin, as it respects *their present Greek form*. Some scholars, arguing from insufficient premises, hold that this resemblance is due simply to the fact that the translator of Baruch used the Alexandrian recension of the Hebrew text (Movers, "*De utriusque recensionis vaticiniorum Jeremiæ*," etc., p. 6). But by far the greater number of critics maintain that either the translator of Baruch — supposing for the time being that it is, at least in part, a translation — was well acquainted with the Alexandrian version of Jeremiah, or that both books were translated by the same person. Amongst others who support the latter of these two alternatives are Ewald, Hitzig (*Die Psalmen*, ii. p. 119),[1] Dillmann, Ruetschi, and Fritzsche, and on the whole it seems to be the more tenable. Moreover, judging from the character of the Greek in all parts of the book, the entire work, and not simply the first section, passed through this translator's hands. To suppose, however, with Fritzsche, that he was the *author* of the second portion (iii. 9 ff.), seems to us to be taking a step too far. The similarity of style might be accounted for on the supposition of a common revision. That it is a Hellenistic production of Alexandrian origin, we have, indeed, already shown to be probable. And we are now called upon to consider whether this is also true of the remaining portion (i.–iii. 8).

The arguments adduced in favor of a Hebrew original are, for the most part, those which are common in similar cases; namely, that obvious Hebraisms occur throughout the work, and that, here and there, the translator betrays his character by failing with his Greek to render the supposed Hebrew correctly. It is thought, moreover, that the fact that in the Syriac Hexaplar text of the codex at Milan the translation of Theodotion is cited, bears in the same direction. Among the decided Hebraisms of the book are mentioned the *καί* at the beginning; such expressions as *λαλεῖν ἐν ὠσί τινος* (i. 3), *περὶ ἁμαρτίας* (i. 10), *φωτίσαι τοὺς ὀφθαλμούς* (i. 12), and *λαλεῖν ἐν χειρί τινος* (ii. 20); the employment of *ἐργάσθαι*, supposably for עָבַד; the purely Semitic use of the demonstrative to complement the relative (*οὗ . . . . ἐκεῖ*, ii. 4, 13, 29; iii. 8); such a phrase as *ὡς ἡ ἡμέρα αὕτη* (i. 15, 20), which it is thought can be easily explained only when regarded as a translation of the Hebrew כַּיּוֹם הַזֶּה.[2] Among the difficult passages ascribed to an unskillful translation (for example, *δεσμώτας* for מְסַגֵּר, i. 9; *ἄνθρωπος* for אִישׁ, *every one*, ii. 3; *βόμβησις* for הָמוֹן, *multitude*, ii. 29; *ὅτι* for אֲשֶׁר, *which*, iv. 15; *ἀποστολή* = דָּבָר, instead of דֶּבֶר, ii. 25, etc.), undoubtedly some might be better explained on other grounds. The use of Theodotion's translation of Baruch by the Milan Codex, if it can be shown to be a fact, has little bearing on the question before us; since that

[1] Later he adopted the former of these two views, having come to the opinion that the work was written after A. D. 70.

[2] Cf., for many similar examples, Kneucker, p. 25.

translation can only be regarded, in general, as a free working over of the LXX. But it should seem that this supposed dependence on Theodotion shows itself largely in the passages taken from the book of Daniel, which, as is well known, circulated in the Christian church in his translation, rather than in that of the LXX. But even in this book it is affirmed that the Milan Codex sometimes follows the latter instead of the former, while elsewhere the deviations are still more marked (cf. Keil, *Einleit.*, p. 753; Eichhorn, *Einleit.*, p. 389). And further, admitting the strong Hebraistic coloring which this part of the book has received, a theory which explained it by supposing that it was written in the Greek language by a Hellenist thoroughly versed in the literature of the Old Testament, could be regarded neither as absurd or extravagant. In fact, Grotius, Buddeus, Bertholdt, Eichhorn, Hävernick, Nöldeke, and Keil hold this opinion respecting the entire book.

Still, this cannot be regarded as a satisfactory settlement of the question. It is not simply a matter of Hebraisms, which are very largely found in works confessedly of Greek origin, but of how they are handled. Do those Hebraisms, in some instances, so far affect the character of the Greek as to render it less Greek than Hebrew, notwithstanding evident efforts to conform to the grammatical rules of the former? Do words and expressions occur in the first section of our book which it seems impossible to reconcile with the spirit and genius of the Greek language, or to impute to the influence of the Septuagint? Then, the balance of probability must be in favor of a Hebrew original; since in a work first written in Greek, although by a Hellenist versed in the Old Testament Scriptures and abounding in Hebraisms, the decided stamp and character of the work as Greek would never be likely to sink wholly out of sight. The web would still remain the same, whatever the woof might be (cf. Fritzsche, *Einleit.*, p. 171). Now, among the examples of Hebraisms in our work which are cited above, there are some — like the frequent use of the demonstrative with the relative, the phrase "as at this day," and the employment of the words ἀποστολή (ii. 25) and βόμβησις (ii. 29) — that are of such a decided stamp that it is difficult to explain them in harmony with the theory of a Greek original. To refer any part of them to the use of the Alexandrian version of the prophecy of Jeremiah would, of course, be allowable only in case one does not hold that both books had the same translator. And, in addition to these reasons, there is another which has attracted less attention among critics than it seems to deserve. It was professedly written for use in public religious assemblies (in the temple?) at Jerusalem. "And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days" (i. 14). With such a purpose, could any writer as early as the latest date which can be reasonably assigned to our work have ventured to employ any other language than the Hebrew? Judas Maccabæus in the hour of battle prays and sings psalms in Hebrew (τῇ πατρίῳ φωνῇ), and not in Greek (2 Macc. xii. 37; cf. Hävernick, *Einleit.*, i. 248). And we know from many other sources that long after the Hebrew ceased to be the spoken language of the masses of the people, it continued to be employed by the learned, and, in connection with the use of the original Scriptures, could never have wholly ceased to be the medium of worship in the temple and synagogues.

If then we accept, as on the whole most probable, the conclusion that the entire work passed through the same hands that were employed on the Alexandrian version of Jeremiah, and that this translator found the former portion (i.–iii. 8) already existing in Hebrew, are there any grounds on which a decision can be reached respecting the time and place of composition? With regard to time, it is evident that since it cannot be ascribed to Baruch or any contemporary of his, it must have had its origin in a comparatively late period, after the spirit of true prophecy had already departed from Israel, and yet when the condition of the people was such as to call for admonitions and consolations similar to those needed in the sad days of the Babylonian captivity. Ewald, therefore, with apparently good reasons (*Geschichte d. Volk. Is.*, iv. 266, and *Prophet. d. Alt. Bund.*, iii. 252 ff.), places the first part of the book in the Persian period, when, on the occasion of revolt against their oppressors, the Babylonian Jews did not share in the struggles or the hopes of their brethren at Jerusalem. The contents of the composition certainly agree well with this theory (see ii. 21, ff. *et passim*). The second portion is undoubtedly the product of a later age; but there is nothing save its evident connection with the Alexandrian version of Jeremiah, and its Alexandrian coloring throughout, to enable us to fix more definitely its authorship or date.

The present volume was already in press before the learned and valuable work of Kneucker on Baruch came into our hands. After a careful examination of the same, we find no sufficient reason for modifying essentially the positions here taken. This author, following the lead of Hitzig, to whom his work is dedicated (see also Schürer in Herzog's *Real-Encyk.*, 2te Aufl., *s. v.*) maintains that the entire work, though not from one author, originated after the destruction of Rome by Titus; further, that the authors of both parts were Pharisees, and belonged to the Jewish community in Rome. Without attempting to reproduce here the historical combinations and reasoning of Kneucker's book, by which he arrives at the conclusions given, we must content ourselves with a few remarks in opposition to those conclusions. And, first, admitting the fragmentary character of the book, and at the same time insisting that it cannot all have appeared originally in Hebrew, it seems to us very unlikely that it would have been put into its present form at the time stated. This kind of literary activity was especially characteristic of the first two or three centuries before Christ, not to say peculiar to it. Again, the fact of the very early or wide-spread knowledge of the Book of Baruch among Christian writers, its reception into the LXX. version, and the high rank which it took as compared with other books of its class, are decidedly against the supposition that it originated at the time stated, with a Jew in Rome, where a flourishing Christian church was early organized. As elsewhere noticed, Irenæus, Clement of Alexandria, and Tertullian all cite it as a work of Jeremiah, and in Codd. II. and III. it is found between the Prophecy and Lamentations as a sort of appendix to the former. Still further, it is not so easy on this theory to explain why any part of the work should have appeared in the Hebrew language, or to account for the point of view of the writer throughout in the panegyric on Wisdom (iii. 9; iv. 7), and especially in the lament of Jerusalem (iv. 8–29). It is not the spirit one might expect in a Jew at this time in the great metropolis of the world, nor the lauguage of one looking toward Jerusalem from Rome. See especially iv. 13, 36; v. 5. How easily one may be misled into extravagant theories by laying too much stress upon simple historical coincidences and analogies Kneucker himself well illustrates (p. 48) when he refers Bar. iii. 16, 17, — "Where are the princes of the heathen, And such as ruled the beasts upon the earth; They that had their pastime with the fowls of the air," etc., — to the dedication of the Colosseum by Titus, where "abgerichtete Vögel kämpften." Another instance of the same sort (noted by Schürer, as above, col. 326) occurs at p. 53, where he professes to find in Bar. iv. 34, 35 a prophetic reflex of the three great calamities in the time of Titus: the eruption of Vesuvius, the fire in the city of Rome, and the pestilence. Schürer adds: "He who reads the passages will be astounded at the ingenuity here practiced. And these are only examples of the method followed also by the author in other places. Protest, however, cannot be made too often or too loud against this viciousness of our modern criticism, which is inclined to discover in the most general phrases the most special relations, and to give quite exact information about matters of which one knows nothing."

Characteristics, and Value Theological and Critical.

Of the fact that the Book of Baruch is almost entirely wanting in originality, as well as that it furnishes no evidence of genuine prophetic inspiration, we have already spoken. Its best thoughts are those which have been culled from the canonical writings of the Old Testament. Quotations or reminiscences from the Pentateuch are made to serve side by side with those from works like Daniel and Nehemiah, that did not originate till after the time when our book purports to have been written. The unskillful combinations and unexplainable anachronisms of the original portions, however, show that the writer acted wisely in confining himself in the main to compilation.

On account of its lack of originality, too, the work has fewer of the peculiarities of form and doctrine which distinguish other apocryphal works. Its theory of morals is that of the Proverbs of Solomon (iii. 9; iv. 23). The virtues which it inculcates relate to the life that now is (ii. 17, 18). Its teaching concerning demonology (iv. 6, 35) is the same which gives so strong a coloring to the Alexandrian version, and noticeably shows itself far too fully developed for the earlier part of the Exile (cf. Bretschneider, *Systemat. Darstell.*, Einleit., p. 36). In its allusion to the prayers of the dead Israelites (iii. 4), explain it as we will, one cannot but see the adumbration of the unbiblical teachings of Tobit (iv. 10) and of the Second Book of Maccabees (xii. 39–46).

With respect to its Greek, the book has scarcely any peculiarities which it does not share with the Alexandrian version of Jeremiah. The words *μυθολόγος* (iii. 23), and *ὄφλησις* (iii. 8), do not occur elsewhere in the LXX. Difficulties in grammatical construction are generally referable to a corrupt text, or unsuccessful efforts to accommodate the Greek to the Hebrew thought.

BARUCH.

CHAPTER I.

1 AND these *are* the words of the book, which Baruch son [1] of Nerias, son [1] of
2 Maasæas,[2] son [1] of Sedecias, son of Asadias, son [1] of Chelcias, wrote in Babylon, in the fifth year, on [3] the seventh *day* of the month, at the time when [4] the Chaldæans
3 took Jerusalem and burnt it with fire. And Baruch read [5] the words of this book in the hearing of Jechonias, son of Joacim [6] king of Juda, and in the hearing [7] of
4 all the people that came to *hear* the book, and in the hearing of the mighty men,[8] and of the kings' sons, and in the hearing of the elders, and in the hearing [9] of all the people, from the lowest unto the highest,[10] *even* of all them that dwelt at Babylon,
5 by the river Sud.[11] And [12] they wept, and [13] fasted, and prayed [14] before the Lord.
6, 7 They made also a collection of money, according to every man's power; and they sent *it* [15] to Jerusalem unto Joacim [16] the *high* priest, son [17] of Chelcias, son of Salom, and to the priests, and to all the people who [18] were found with him at Jerusalem,
8 at the time [19] when he received the vessels of the house of the Lord, that were carried out of the temple, to return *them* into the land of Juda, the tenth *day* of *the month* Sivan,[20] *namely*, silver vessels, which Sedecias son [21] of Josias king of Juda
9 *had* made, after that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty *men*, and the people of the land,
10 from Jerusalem, and brought them [22] unto Babylon. And they said, Behold, we have sent you money: and so buy [23] for money burnt offerings, and sin offerings, and incense; and prepare ye meat offerings,[24] and offer upon the altar of the Lord our
11 God; and pray for the life of Nabuchodonosor king of Babylon, and for the life of
12 Baltasar [25] his son, that their days may be upon earth as the days of heaven. And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Baltasar [25]
13 his son, and we shall serve them many days, and find favor in their sight. Pray for us also unto the Lord our God, for we have sinned against the Lord our God;

Vers. 1-2. — [1] A. V.: the son. [2] Maasias. [3] *and* in (Fritzsche drops the ἐν before ἑβδόμῃ, with III. 22. 36., and adds, in order to bring the verse into harmony with ver. 8, Σιουάν after μηνός) [4] what time as (ἐν τῷ καιρῷ ᾧ).

Vers. 3-7. — [5] A. V.: did read. [6] J., the son of Joachim. [7] ears (ἐν ὠσί, but so also in the following cases, and I render as above, for the sake of uniformity). [8] nobles (δυνατῶν. Cf. ver. 9). [9] *omits* in the hearing. [10] (αὐτῶν is supplied by III. 33. 49. al. The phrase would be literally, "from little unto great.") [11] (Ewald would read with the Syr., *in Babylon and on the river Sud*, "for where Babylon lay did not need to be more particularly described.") [12] Whereupon (καί). [13] *omits* and. [14] (ηὔχοντο. Marg., *vowed vows*. Codd. III. XII. 33. 70. 87. 91. 198. 228. Co. Ald. add εὐχάς; al., εὐχαῖς. It was probably due to what follows.) [15] (Ewald would supply αὐτόν after ἀπέστειλαν.) [16] Joachim (cf. ver. 3). [17] the son. [18] which.

Vers. 8-12. — [19] A. V.: same time. [20] (The reading adopted by Fritzsche from "most of the MSS," Σιουάν, is also the reading of II.; *text. rec.*, Σειουάλ.) [21] the son. [22] (For αὐτόν, III. XII. 33. 70. 87. 88. 90. 91. 198. 239. Co. read αὐτούς.) [23] to buy you. [24] manna (Fritzsche adopts μαναά from 22. 33. 36. al. Cod. II. supports the *text. rec.*, μάννα. Cf. Jer. xvii. 26, xli. 5, in Tischendorf's text of the LXX. where the latter form is found. The marg. of the A. V. has, "Gr. corruptly for *mincha*, that is *a meat offering*," which is doubtless correct. There is the same mistake made in the passages cited from Jer. In the Pentateuch, on the other hand, the Heb., מִנְחָה, is rendered in the LXX. by θυσία). [25] Balthasar.

14 and unto this day the fury of the Lord and his wrath[1] is not turned from us. And ye shall read this book which we have sent unto you in order[2] to make it known[3]
15 in the house of the Lord, upon the feasts[4] and solemn days. And ye shall say,
To the Lord our God *belongeth* righteousness, but unto us confusion[5] of faces, as
16 at[6] this day: unto the men[7] of Juda, and to the inhabitants of Jerusalem, and to our kings, and to our princes, and to our priests, and to our prophets, and to our
17, 18 fathers; who[8] have sinned before the Lord, and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments of the
19 Lord[9] that he gave before our eyes.[10] Since the day that the Lord brought our fathers[11] out of the land of Egypt, even[12] unto this day,[13] we have been disobedient unto the Lord our God, and we have been negligent that we have not heard[14] his
20 voice. And so[15] the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt,
21 to give us a land that floweth with milk and honey, as at[16] this day. And we hearkened not[17] unto the voice of the Lord our God, according unto[18] all the words
22 of the prophets, whom he sent unto us; and we walked, every man, according to the thought of his[19] wicked heart, to serve other[20] gods, *and* to do evil in the sight of the Lord our God.

Vers. 14-18. —[1] Cf. Ecclus. xlviii. 10 for the distinction between θυμός and ὀργή. [2] A. V.: *omits* in order. [3] confession (with Fritzsche, I connect ἐξαγορεῦσαι with ἀπεστείλαμεν, and not with ἀναγνώσεσθε). [4] (ἐν ἡμέρᾳ ἑορτῆς; for the second word III. XII. 26. al. have the plur.; see *Com.* on the following.) [5] the confusion. [6] *it is come to pass.* [7] them (ἀνθρώπῳ, which is to be understood distributively, "every man"). [8] for we (ὧν. Fritzsche thinks ἀνθ᾽ may have fallen out before it. See *Com.*). [9] *omits* of the Lord (XII. 23. 26. 33. 49. 70. 86. 87. 90. 91. 228. 233. 239. Co. Ald. write αὐτοῦ for κυρίου). [10] us openly (κατὰ πρόσωπον ἡμῶν. Cf. Add. to Esth. i. 18, and the present book at ii. 14. 19).

Vers. 19-22. —[11] A. V.: forefathers [12] *omits* even (καί is omitted in 22. 26. 106.). [13] present day. [14] in not hearing. [15] Wherefore (καί). [16] *like as it is to see* (ὡς). [17] Nevertheless we have not hearkened. [18] (*i. e.*, in sense, *notwithstanding*). [19] but every man followed the imaginations (ἐν διανοίᾳ) of his own. [20] strange.

Chapter I.

Ver. 1. In Cod. II. the Book of Baruch is divided into nine chapters or sections, which are severally distinguished by letters of the Greek alphabet. The first division is at i. 14, and the others as follows: ii. 11; iii. 1; iii. 9; iii. 24; iv. 5; v. 19; v. 30. — Ewald thinks it is evident, even from the manner in which the book opens, that it was intended to be attached to the Prophecy of Jeremiah, "since no independent writing could thus begin." See *Proph. d. Alt. Bundes*, iii., p. 252. — The genealogy of Baruch is nowhere else so fully given. Cf. Jer. xxxii. 12; xxxvii. 3. — There is difference of opinion on the question how much *words of the book* should be made to include. Reusch says, the whole work before us to chap. v. 9: Fritzsche, only the prayer, verse 15 ff.; above all, not iii. 9 ff.

Vers. 2, 3. The Chaldæans took Jerusalem on the ninth day of the fourth month, and burnt it on the tenth day of the fifth month. See Jer. xxxix. 2; lii. 6, 12, 13. How, then, is the verse before us to be explained? Ewald translates: "*before* the time the Chaldeans," etc., reading πρὸ τοῦ καιροῦ. Jahn and Bertholdt, on the other hand, translate: "*after* the time the Chaldeans," etc. Both theories are simple conjectures. De Wette would change ἔτει into μηνί. The passage is probably either corrupted (as might also be inferred from the fact that the name of the month is not given), or the writer has made a mistake. It is an interesting coincidence, however, that the *Romans* did actually take and burn Rome in the fifth year of the war and on the seventh day of the month. But there are other difficulties than the matter of dates to be accounted for. According to 2 Kings xxv. 27, Jechonias *remained in imprisonment* until Evil Merodach ascended the throne; and from Jer. xliii. 3, 6, ff., we learn that Baruch, after the destruction of Jerusalem, accompanied Jeremiah to Egypt. That he went to Babylon after the death of Jeremiah, as some traditions affirm, is indeed possible; but, according to other traditions equally worthy of belief, he died in Egypt. The theory, moreover, that Baruch afterwards returned to Babylon is contrary to the representation of the *Apocalypse of Baruch* (x. 21), as well as of the Ethiopic work, *The Rest of the Words of Baruch*. See Introd.

Ver. 3. Lit., *who came to the book*. Cf. Add. to Esth. iv. 5: "I heard my fathers' book;" and the Book of Enoch xiv. 24: "Come . . . . to my holy words."

Ver. 4. **The river Sud.** This river cannot with certainty be identified. Some have thought it another name for the Euphrates (Calmet); others, that it is a branch stream between the Euphrates and the Tigris, where a certain city, Σόειτα, stood (Grotius). Probably it was a local name for some canal or arm of the Euphrates

Ver. 6. Καθὰ (Cod. II. agrees with III. XII. 23. al. in this form, rather than καθό) ἑκάστου ἠδύνατο ἡ χείρ. The LXX. has at Deut. xvi. 17, ἕκαστος κατὰ δύναμιν τῶν χειρῶν ὑμῶν. Cf. also Lev. v. 7.

Ver. 7. Joacim is distinguished from the other priests as though he were high priest. But no high priest of this name appears until a later period. Cf. Judith iv. 6, xv. 8; Jos., *Antiq.*, xi. 5, § 1. When the Chaldæans took Jerusalem, Seraiah was high priest. Jer. lii. 24. Reusch thinks Joacim simply *represented* the high priest in Jerusalem after the latter had been carried away to Babylon.

Ver. 8. The person referred to is Baruch. It

might be inferred from this verse that the temple still stood. See also, below, verses 10, 14; ii. 16. We find nowhere any confirmation of the extraordinary statements here made; and, indeed, that any part of the furniture of the temple was carried back to Jerusalem during the lifetime of Nabuchodonosor is well-nigh incredible. It was Solomon who had vessels made for the temple. Cf. 1 Kings xiv. 26; 2 Kings xxiv. 13. The passage, moreover, seems to conflict with Jer. xxvii. 16 f.; xxviii. 3; xxix. 4 f. Kneucker (p. 212 f.) reads for "Sedecias" "Joacim" (cf. Jer. xxii. 18; xxvi. 1; xxvii. 1; xxxvi. 9), while holding that, "historically considered, the entire saga of this 8th verse amounts to nothing."

Ver. 9. **And the captives.** The writer is supposed by some to have been guilty at this point of a failure in translation, and to have been led into it by the rendering of the Septuagint at Jer. xxiv. 1, which the present passage closely follows. But the Hebrew word מַסְגֵּר, rendered by the LXX. in Jeremiah δεσμώτης, has a kindred signification in Ps. cxlii. 7 (*prison*); Is. xxiv. 22 (*fortress*); xlii. 7 (*fetters*). The captives may have been hostages of high rank, in which case the word would not be out of place in the connection.

Ver. 10. **Καὶ περὶ ἁμαρτίας, *i. e.*, for sin offerings.** Cf. 2 Macc. ii. 11.

Ver. 11. **Pray for the life of Nabuchodonosor.** See 1 Esd. vi. 31, where in a similar way prayer is desired for Darius and his children. Cf. also Jer. xxix. 7; 1 Macc. vii. 33; Jos., *Antiq.*, xii. 2, § 6. — Baltasar, or as elsewhere spelled "Belshazzar," is here called the son of Nabuchodonosor, as in Dan. v. 2. It may in Biblical language mean no more than that he was a grandson, or descendant. Rawlinson has made it tolerably clear that Nabuchodonosor was the grandfather of Baltazar on the mother's side. See Smith's *Bib. Dict.*, art. "Belshazzar." But it is an evident anachronism to associate him with Nabuchodonosor in this way, as he was put to death by Cyrus near the end of the seventy years of exile. Cf. Rawlinson, *Ancient Mon.*, iii. 70 f.

Ver. 14. **Ἐξαγορεῦσαι.** The meaning given this word by the A. V. would be allowable as a derived one. Cf. the LXX. at Ez. x. 1, Neh. ix. 3, where it is similarly used in the sense of *making confession*. Kneucker also renders by *als bekenntniss, as a confession*. — **Ἐν ἡμέραις καιροῦ.** Fritzsche would make καιροῦ synonymous with ἑορτῆς of the preceding clause. But it is more likely that the word was intentionally used for the sabbaths, and to distinguish them from the other days mentioned. This view is confirmed by another apocryphal work, the so-called *First Letter of the Writer Baruch*, which was undoubtedly based on the present book, and which in the Latin translation reads: "*Et fœderis majorum vestrorum, solennitatum atque sabbathorum ne obliviscamini.*" Cf. Fabricius, *Cod. Pseudep. Vet.*, etc., ii. 153; also, Ewald, *Proph. d. Alt. Bundes*, iii. 203.

Vers. 15–18. Cf. Dan. ix. 7–10, of which this passage is nearly a literal reproduction. — **Been disobedient unto, ἠπειθήσαμεν,** with the dative. A peculiar construction (this verb being usually followed by πρός in this sense), and, according to Fritzsche, found only here. See verse 19. In verse 18, πορεύεσθαι is also followed by the dative, without a preposition (cf. LXX. at 2 Kings xvii. 8), where we should have expected ἐν. — **Ἡμῶν, ὧν.** Some take ὧν for ἀνθ' ὧν, *because*. So the A. V. But it is more likely that it was put unskillfully in the genitive by attraction with ἡμῶν.

Ver. 19. **Ἤμεθα** (ἦμεν, 22. 36. 48. 51. 62. 88. 96. 198. 231.). In two passages in the New Testament this form is supported by good MSS., — Matt. xxiii. 30; Acts xxvii. 37. Winer (p. 80) remarks, however, that it does not appear in any good writer. Tregelles and Tischendorf adopt it also at Eph. ii. 3. Cf. Buttmann, p. 50. — **Ἐσχεδιάζομεν.** This word occurs nowhere else in the LXX. In a transitive sense it means, *to do a thing offhand;* intransitive, *to be negligent.* Kneucker renders by *getrotzt, defied.*

Ver. 20. The phrase, *as at this day*, is to be connected with the first part of the verse: "Evils cleaved unto us," etc., "as at this day." Kneucker suspects here (as at iii. 4) a mistranslation, and renders the verb by *ergoss sich über, was poured out over.*

Chapter II.

1 And so [1] the Lord made [2] good his word, which he pronounced against [3] us, and against our judges that judged Israel, and against our kings, and against our princes,
2 and against the men [4] of Israel and Juda, in that he has brought [5] upon us great evils, so that it was not done *elsewhere* under the whole heaven, as it was done [6] in
3 Jerusalem, according to the things that were written in the law of Moses: that we should eat, every one [7] the flesh of his son,[8] and every one [9] the flesh of his daughter.[10]
4 And he [11] delivered them *to be* in subjection to all the kingdoms that are round about us, a [12] reproach and a [13] desolation among all the peoples that are round

Vers. 1–3. — [1] A. V.: Therefore (*καὶ consecutivum;* cf. i. 20). [2] hath made. [3] (ἐπί. Heb., עַל; cf. Jer. xvi. 10.) [4] (ἄνθρωπον = "every man"; cf. i. 15.) [5] to bring (infin. with τοῦ; lit., *so that*, but in sense, *in that;* cf. Winer, p. 324 f. The A. V. makes it dependent on ἐλάλησεν; but it is to be connected with ἔστησε). [6] plagues, such as never happened under the whole heaven, as it came to pass in J. (κακὰ μεγάλα, ἃ οὐκ ἐποιήθη — Codd. II. III. XII. 33. 49., and many others have this reading instead of ἐποίησεν of the *text. rec.* — ὑποκάτω παντὸς τοῦ οὐρανοῦ καθὰ ἐποιήθη ἐν Ἰ. Cf. Heb. at Dan. ix. 12, of which it is a nearly literal translation). [7] a man should eat (τοῦ φαγεῖν ἡμᾶς ἄνθρωπον). [8] own son. [9] *omits* every one. [10] own daughter.

Vers. 4–6. — [11] A. V.: Moreover he hath. [12] to be *as* a. [13] *omits* a (Fritzsche adopts εἰς before ἄβατον from III.

5 about us, where the Lord scattered them.[1] And they[2] were cast down, and not exalted,[3] because we sinned[4] against the Lord our God, in that we hearkened not[5] unto his voice.

6 To the Lord our God *appertaineth* righteousness; but unto us and to our fathers 7 confusion of faces, as at[6] this day. All[7] these evils came[8] upon us, which the 8 Lord pronounced[9] against us. And we prayed not[10] before the Lord, that *we* 9 might turn[11] every one from the purposes[12] of his wicked heart. And so[13] the Lord watched *over us* for evils,[14] and the Lord brought them[15] upon us; for the 10 Lord *is* righteous in[16] all his works which he commanded[17] us. And we hearkened not[18] unto his voice, to walk in the commandments of the Lord, that he gave be- 11 fore our eyes.[19] And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and with signs, and with wonders, and with great power, and with a high arm,[20] and hast gotten[21] thyself a name, as it is[22] 12 this day, O Lord our God, we have sinned, we have done ungodly, we have dealt 13 unrighteously[23] in all thine ordinances. Let now[24] thy wrath turn from us; for we 14 are a[25] few left among the heathen, where thou hast scattered us. Hear our prayer,[26] O Lord, and our petition,[27] and deliver us for thine own sake, and give us 15 favor in the sight of them who carried us away:[28] that all the earth may know that thou *art* the Lord our God, because[29] Israel and his race is called[30] by thy name. 16 O Lord, look down from thy holy house, and consider us; incline[31] thine ear, O 17 Lord, and hear.[32] Open O Lord[33] thine eyes, and behold; for the dead in their[34] graves, whose spirit has been[35] taken from their bodies, will not give unto the Lord 18 glory and righteousness;[36] but the soul that is greatly vexed, that[37] goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee glory[38] and 19 righteousness, O Lord. For[39] we do not make our humble supplication[40] before 20 thee, O Lord our God, for the righteousness of our fathers, and of our kings. For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy 21 servants the prophets, saying,[41] Thus saith the Lord, Bow down your shoulder[42] to serve the king of Babylon; so[43] shall ye remain in the land that I gave unto 22 your fathers. And[44] if ye will not hear the voice of the Lord, to serve the king of 23 Babylon, I will cause to cease from[45] the cities of Juda, and from[46] Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of 24 the bride; and the whole land shall be desolate of inhabitants. And we hearkened not unto thy voice, to serve the king of Babylon; and thou hast[47] made good the

XII. 26. *multisque l.*) [1] people round about, where (Fritzsche receives ἡμῶν after κύκλῳ from III. 26. and "many MSS."; it is omitted by II. with the *text. rec.*) the Lord hath scattered them (lit., *them there*. A common Hebraism). [2] Thus we (καὶ ἐγενήθησαν; 22. 36. 48. 62. 96. 198. 229. 231., the 1st per. plur.). [3] (Marg., "Gr., *were beneath and not above*." Cf. Deut. xxviii. 13.) [4] have sinned. [5] and have not been obedient (πρὸς τὸ μὴ ἀκούειν). [6] open shame as *appeareth* (cf. i. 15, where the Greek is the same).

Vers. 7-10. — [7] A. V.: *For* all. [8] plagues are come (ἦλθεν). [9] hath pronounced (see *Com.*). [10] Yet (καί) have we not prayed. [11] (Meaning either, "prayed not to the Lord *for deliverance, because* we turned"; or, "we prayed not to the Lord and *made no promise* to turn." Fritzsche, on the contrary, would give the verb a transitive sense: "that he — God — turn every one. Cf. i. 13.) [12] imaginations (not clear. It means *thoughts*, *purposes*). [13] Wherefore (καί; cf. ver. 1). [14] evil (lit., "watched over evils" *i. e.*, "to execute them. Cf. Jer. i. 12, where it is said that he will watch over (A. V., *hasten*) his word "to perform it." The A. V. renders at Jer. xliv. 27, as here). [15] hath brought *it*. [16] (*i. e.*, with respect to.) [17] hath commanded. [18] Yet we have not hearkened. [19] hath set before us (cf. i. 18, and below, ver. 28).

Vers. 11-15. — [20] A. V.: hand, and high arm (I have followed the order of the Greek in placing this phrase after the word "power"). [21] (Lit., *made*.) [22] *appeareth*. [23] (Cf. Kings viii. 47, which our author seems to follow.) [24] *omits* now (δή. It is received by Fritzsche from III. 23. 26. 33. al.; *text. rec.* omits). [25] *but* a. [26] prayers. [27] petitions. [28] which have led us away (ἀποικισάντων). [29] (Others — De Wette, Bunsen's *Bibelwerk*, and some MSS., 22. 36. 48. 51. 62. 96. 231., which place a καί before ὅτι — would make this ὅτι coördinate with the preceding. This would make a smoother sentence without detracting from the strength of the idea.) [30] posterity (γένος) is called (for ἐπεκλήθη of the *text. rec.* III. XII. 33. 49. 70. 90. 91. 106. Ald. read ἐπικέκληται).

Vers. 16-20. — [31] A. V.: bow down (κλῖνον. Fritzsche rejects the καί before it, with III. XII. 23. 26. 33. al. It is not in II.). [32] to hear *us*. [33] *omits* O Lord (Fritzsche adopts κύριε from III. XII. 26. 33. al. It is supported also by II.). [34] *that are* in the. [35] souls (marg., "Gr., *spirit* or *life*") are. [36] will give . . . . neither praise (δόξαν) nor righteousness (δικαίωμα. Grotius, *justification*, i. e., approbation of his decrees; Schleusner, *due praise;* De Wette, *what belongs to him*, *his right;* Fritzsche, *proper recognition;* Reusch, as A. V. The meaning seems to be that they will not ascribe to him, in praise, the glory and righteousness that belong to his nature and characterize all his dealings). [37] greatly vexed (see *Com.*); which. [38] praise. [39] Therefore. [40] See *Com.* [41] Fritzsche receives λέγων from III. XII. 22. 26. 33. and many others.

Vers. 21-24. — [42] A. V.: shoulders. [43] (καί connecting an imperative with a preceding imperative.) [44] But. [45] out of. [46] from without (ἔξωθεν. Probably the idea is taken from Jer. vii. 34, where the Heb. is properly rendered in the LXX. by "from the streets of Jerusalem; but at xliv. 6, 9, 17, as here, by ἔξωθεν 'I.). [47] But we would not hearken . . . . therefore hast thou.

words that thou spakest by thy servants the prophets, that[1] the bones of our kings,
25 and the bones of our fathers, should be taken out of their graves.[2] And lo, they have been cast out[3] to the heat of the day, and to the frost[4] of the night, and
26 they died by bitter trials[5] by famine, and by sword, and by pestilence.[6] And the house which is called by thy name[7] hast thou laid *waste*, as at[8] this day, for the
27 wickedness of the house of Israel and the house of Juda. And[9] O Lord our God, thou hast dealt with us according to[10] all thy goodness,[11] and according to all *that*
28 great mercy of thine, as thou spakest by thy servant Moses in the day when thou
29 didst command him to write thy law before the children[12] of Israel, saying, If ye do not[13] hear my voice, surely this very great multitude[14] shall be turned into a
30 small *number* among the nations, where I will scatter them. For I know[15] that they will[16] not hear me, because it is a stiffnecked people; and[17] in the land of
31 their captivities they shall come to[18] themselves, and shall know that I *am* the Lord
32 their God; and[19] I will give them a heart, and ears that[20] hear; and they shall
33 praise me in the land of their captivity, and think upon my name, and return from their stiff neck,[21] and from their wicked deeds;[22] for they shall remember the way of their
34 fathers, who[23] sinned before the Lord. And I will bring them again into the land which I promised with an oath[24] unto their fathers, Abraham, and[25] Isaac, and Jacob, and they shall be lords of it; and I will increase them, and they shall not
35 be diminished. And I will establish[26] an everlasting covenant with them to be[27] their God, and they shall be my people; and I will no more drive my people of Israel out of the land that I have given them.

Ver. 24.—[1] A V.: *namely*, that. [2] places (τόπου; cf. Ecclus. xlvi. 12; xlix. 10).

Vers. 25–29.—[3] A. V.: are cast out (see *Com.*). [4] (See *Com.*) [5] died (not especially those whose bones have just been spoken of, but the inhabitants of Jerusalem in general) in great miseries (ἐν πόνοις πονηροῖς). [6] (See *Com.*) [7] (Bunsen's *Bibelwerk*, "where thy name is called upon.") [8] laid *waste*, as *it* (ἔθηκας, *set*, *placed*, *brought to the state*) *is to be seen*. [9] *omits* And. [10] after. [11] (ἐπιείκειάν σου.) [12] (Lit., *sons*.) [13] will not. [14] See *Com*.

Vers. 30–35.—[15] A. V.: knew. [16] would. [17] but. [18] remember (I adopt the marg. rendering. The Greek is, ἐπιστρέψουσιν ἐπὶ καρδίαν αὐτῶν). [19] for. [20] to. [21] (Marg., *back*; Gr., νώτου, and not as just above, τράχηλος. Still the sense is the same.) [22] (Cod. II. agrees with III. XII. 22. 26. in writing πραγμάτων.) [23] which. [24] (Lit., *which I swore*.) [25] *omits* and. [26] make (στήσω, *set up* or *establish*). [27] Inf. with τοῦ. Lit., *so that I am*.

Chapter II.

Vers. 1, 2. Cf. Dan. ix. 12, 13, from which the sentiment was taken.

Ver. 3. Cf. Lev. xxvi. 29; Deut. xxviii. 53; Jer. xix. 9; and Joseph., *Jud. Bell.*, vi. 3, § 4.

Ver. 4. Εἰς ἄβατον. Ewald would translate the substantive by *astonishment*, Heb. שַׁמָּה, instead of *desolation*. Cf. also Jer. xlii. 18, where the A. V. renders this word by "astonishment," although the LXX. translates, as here, by ἄβατον. This is one of the verses which Kneucker ascribes to a Christian hand. Cf. iii. 37.

Ver. 7. Cf. verses 7–17, with Dan. ix. 13–18.—Ἃ ἐλάλησε κύριος ἐφ' ἡμᾶς πάντα τὰ κακὰ ταῦτα ἃ ἦλθεν ἐφ' ἡμᾶς. The construction is difficult. Some MSS. strike out the second ἅ: xii. 26. 33. 36. 49. 62. al., with Co. and Ald. Others read, in place of the first one, διότι: 22. 36. 48. 51. 96. 231. The latter, as will be seen, is slightly supported. And the former seems, in other respects, the least objectionable and simpler, and is adopted by Fritzsche. Probably the second ἅ came into the text through a failure in transcription, from ταῦτα.

Ver. 11. Cf. Deut. xxvi. 8; Jer. xvi. 21.

Ver. 14. Προσευχὴ καὶ δέησις. These words are often found thus combined. Cf. Ps. lxxxvi. 6; Dan. ix. 17, where the latter is rendered in the A. V. by "supplication."

Ver. 16. Thine holy house. By general usage this would refer to the temple at Jerusalem, but probably refers to heaven. Cf. Deut. xxvi. 15, which offers a direct parallel.

Ver. 18. Ἡ ψυχὴ ἡ λυπουμένη ἐπὶ τὸ μέγεθος. The latter expression, used adverbially in the A. V. as modifying λυπουμένη, is variously explained. Ewald would read for ἐπὶ τὸ, καὶ τό. De Wette, with the Old Latin, Brentano, Dereser, and others, would limit μέγεθος by some such word as "misfortune" or "evil," and translate: "But those who are troubled over the greatness of the misfortune." Fritzsche also suspects a corrupt text, and suggests the Hebrew word גּוֹלָה, αἰχμαλωσία, i. e., *captivity*, as possibly lying at the basis of the original Greek translation. This is adopted by Bunsen's *Bibelwerk*. Kneucker agrees with Reusch that the passage is derived from Deut. xxviii. 65, and renders ἡ ψυχὴ ἡ λυπουμένη by "the trembling heart" (referring to the LXX. at Ezek. xvi. 43, Is. xxxii. 11, for a similar rendering into Greek of the Hebrew word רָגַז. With respect to the remaining phrase, he suggests that the translator read הַגָּדֹל, when he should have read הָרֶגֶל, and renders, *and the foot that goeth*, etc.

Ver. 19. Καταβάλλομεν τὸν ἔλεον. Fritzsche receives ἡμῶν after the last word from XII. 22. 23. 26. 33., *multisque l.* It is not in II. "Supplication" is an unusual meaning for ἔλεος. It is rather the Latin *misericordia*. Fritzsche and Bunsen's *Bibelwerk* would translate: "For thy mercy ascribe we not to," etc. Ewald, Reusch, Kneucker, and others, however, agree virtually

with the A. V., regarding ἔλεος as intended to represent the Hebrew חֶרְפָּה. See Jer. xxxvi. 7, xxxvii. 20, xxxviii. 26, where ἔλεος is used for this word in the LXX.

Ver. 21. Ἐπὶ τὴν γῆν. This preposition does not govern the accusative with verbs of rest; but the idea of motion precedes that of rest in the present verb, as in Matt. xix. 28. The Codd. XII. 23. 26. 33. 49. 70 86. al. Co. Ald. have the genitive.

Ver. 23. Kneucker renders by "in the streets" (of Jerusalem), believing that the translator misunderstood his text. Cf. Gesenius, under חוּץ, § 2.

Ver. 25. Ewald supposes that some such words as "from their graves," have been lost from the text after "cast out." See Jer. viii. 12. — Παγετός signifies either *frost* or *cold*. — Ἀποστολή, translated *pest*, means rather *exile*, and was so rendered by most of the older commentators. It derives its meaning here from the LXX., which in the parallel passage (Jer. xxxii. 36) employs it to translate the Hebrew word דֶּבֶר, which means *pest*, *plague*. This peculiar meaning for the Greek word seems to have arisen as follows: To send the pest was rendered often in the LXX. by ἀποστέλλειν θάνατον; and so in the LXX. and also here the *pest* itself was entitled the thing sent, ἀποστολή.

Ver. 29. **Surely this very great multitude** (margin, *this great swarm*). The A. V. so renders εἰ μὴν ἡ βόμβησις ἡ μεγάλη ἡ πολλὴ αὕτη. For εἰ μὴν, 49. 51. 90. 231. Co. Ald. read ἦ μὴν. Cf. Heb. vi. 14. Fritzsche adopts the latter as alone admissible For ἡ μεγάλη ἡ πολλή, III. 23. and thirteen cursive MSS., with Syriac and Arabic, read ἡ μεγ. καὶ ἡ π. The Vulgate leaves ἡ πολλή out. — Βόμβησις. This word, which does not appear elsewhere in the LXX., means any *buzzing*, *humming* sound, as of bees or a multitude of people. The verb βομβεῖν is noticeably employed by the LXX. at Jer. xxxi. 35 (*roar*), xlviii. 36 (*sound*), to render הָמָה, which is allied to the English *hum* and the German *hummen*. — **Come to themselves.** Lit., *return to their hearts*, namely, their former good hearts, inclinations. It is saying, in other words, that they will repent. It is different Greek that is used at Luke xv. 17: εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε.

Ver. 31. **A heart.** Some codd. add to καρδίαν the word συνετήν, and are followed by the Syriac and Old Latin (Luther); but it is clearly a gloss taken from Jer. xxiv. 7.

Ver. 33. **Return from their stiff neck** (margin, *back*). The figure is mixed, From the disposition which is symbolized by a stiff neck they might turn away.

CHAPTER III.

1 O LORD Almighty, God of Israel, a[1] soul in anguish, and a[2] troubled spirit, 2 crieth unto thee. Hear, O Lord, and have mercy;[3] because we have sinned before 3, 4 thee. For thou reignest[4] for ever, and we perish for ever.[5] O Lord Almighty, God[6] of Israel, hear now the prayer[7] of the dead of Israel,[8] and of their sons who[9] sinned before thee, who hearkened not[10] unto the voice of thee their God;[11] and so 5 *these* evils cleaved[12] unto us. Remember not the iniquities of our fathers;[13] but re-6 member[14] thy hand[15] and thy name at[16] this time. For thou *art* the Lord our 7 God, and thee, O Lord, will we praise. Since[17] for this cause thou hast put thy fear in our heart, and dost permit us to[18] call upon thy name. And we will[19] praise thee in our captivity; for we have put away from our heart[20] all the iniquity of 8 our fathers, that sinned before thee. Behold, we are[21] this day in our captivity, where thou hast scattered us, for a reproach and a curse, and an indebtedness,[22] according to all the iniquities of our fathers, who[23] departed from the Lord our God.

9 Hear, Israel, the commandments of life;
Give ear to understand wisdom.[24]
10 Why is[25] it, Israel, why is it[26] that thou art in the[27] enemies' land;

Vers. 1-4. —[1] A. V.: the. [2] anguish, the. [3] mercy, for thou art merciful: and have pity *upon us* (the addition is found in III. with nine cursives and all the old versions, except that only the first and the Old Lat., read ἐλεήμων for ἡμῶν. Cod. XII. adds in the margin, ὅτι θεὸς ἐλεήμων after κύριε). [4] endurest (see *Com.*). [5] utterly (same word as that rendered "forever" in the same verse). [6] *thou* God. [7] prayers. [8] Israelites. [9] *their* children which have. [10] and not hearkened. [11] (For σου θεοῦ, XII. 62. al. read κυρίου θ.; III. omits σου; 26. 33. 36. al. κυρίου τοῦ θ.) [12] for the which cause *these* plagues cleave.

Vers. 5-8. —[13] A. V.: forefathers. [14] think upon (cf. preceding line). [15] power. [16] *now* at. [17] And. [18] hearts, to the intent that *we* should (for καὶ ἐπικαλεῖσθαι, III. XII. and sixteen cursives, with Co., read τοῦ ἐπ., which was adopted by the A. V. This force may be given to ἔδωκας, on which ἐπικαλεῖσθαι, as well as τὸν φόβον σου, depends). [19] *omits* we will. [20] called to mind (ἀπεστρέψαμεν ἀπὸ καρδίας. For the last two words III. XII. 23. 26. 36. 49. 70. 86. 88. 90. 91. 106. 228. 233. Co. Ald. and II. from the second hand, have ἐπὶ καρδίαν. Cf. ver. 30 of chap. ii.). [21] forefathers . . . . a·e *yet*. [22] to be subjects to payments (*i. e.*, to God. They were guilty, and this guilt was a debt to be paid). [23] which.

Vers. 9, 10. —[24] Cf. *Com.* on ver. 12. [25] A. V.: How happeneth. [26] *omits* why is it (so III. XII. 23. 26. 33. al. (fourteen cursives in all) Co. Ald., but it is apparently a correction). [27] *thine*.

That thou hast become [1] old in a strange land,[2] *that* thou art defiled with the dead,
11 *That* thou art counted with them in Hades?[3]
12 Thou hast forsaken the fountain of wisdom.
13 If [4] thou hadst walked in the way of God,
Thou shouldest have dwelled in peace for ever.[5]
14 Learn where is wisdom,[6] where is strength, where is understanding:[7]
That *thou* mayest know also [8] where is length of days,[9] and life,
Where is the light of the eyes, and peace.
15 Who hath found *out* her place?
And who hath entered [10] into her treasures?
16 Where are the princes of the heathen?[11]
And such as ruled the beasts upon the earth;
17 They that had their pastime with the fowls of the air;
And they that hoarded up silver
And gold, wherein men trust,
And there is [12] no end of their getting?[13]
18 For [14] they sought wealth, and were full of care;[15]
And yet there is no finding of their labors.[16]
19 They are vanished and gone down to Hades,[17]
And others have [18] come up in their stead.
20 Later ones [19] have seen the [20] light, and dwelt upon the earth;
But the way of knowledge have they not known,
21 Nor understood the paths thereof;
Their sons have not laid hold of it,
They [21] were far off from her [22] way.
22 It hath not been heard of in Chanaan,[23]
Neither hath it been seen in Thæman.[24]
23 The sons of Agar also,[25] that seek understanding upon the [26] earth,
The merchants of Merran and of Thæman,[27]
And the mythologists,[28] and they that search out the understanding:[29]
None of these [30] have known the way of wisdom,
Nor remembered [31] her paths.
24 O Israel, how great *is* the house of God!
And how large [32] the place of his possession!
25 Great, and it hath no end;[33]
High, and immeasurable![34]
26 There arose [35] the giants famous [36] from the beginning,
That were of great stature, expert [37] in war.
27 These [38] did not the Lord choose,
Neither gave he the way of knowledge unto them;
28 And [39] they were destroyed, because they had not wisdom,[40]
They perished [41] through their foolishness.[42]
29 Who hath gone up into heaven, and taken her,

Vers. 10–14. — [1] A. V.: art waxen. [2] country (the word was rendered "land" in the preceding member). [3] that *go down* into the grave. [4] *For* if. [5] Fritzsche receives χρόνον after αἰῶνα from III. XII. and eighteen cursives, Ald. [6] See ver. 1. [7] σύνεσις. [8] ἅμα. [9] See *Com*.

Vers. 15–19. — [10] A. V.: Or . . . . come. [11] heathen *become*. [12] made. [13] (Cf. *Com*.) [14] (Ten cursives and all the old versions, with Theodoret, omit ὅτι, but it appears to be genuine.) [15] that wrought in silver (τὸ ἀργύριον τεκταίνοντες. The language is figurative. The A. V. followed the Vulgate) . . . . *so* careful. [16] And whose works are unsearchable (the false rendering above misled). [17] the grave. [18] are.

Vers. 20–23. — [19] A. V.: Young *men* (he speaks chronologically). [20] *omits* the. [21] thereof, nor laid hold of it (I connect with the following) . . . . Their children were far off (see preceding note). [22] *that* (αὐτῆς is to be read with 26. 239. al. Syr., instead of αὐτῶν. So Fritzsche and Reusch). [23] Canaan. [24] Theman. [25] Agarenes (for οἵ τε, III. XII. 36. 49. al. read οὔτε. Fritzsche thinks that perhaps it should be emended to ὅτι. Reusch dissents. The *text. rec.* read οἵτε). [26] wisdom (σύνεσιν; "understanding" at ver. 14, and below) upon. [27] Theman. [28] The authors of fables (see *Com*.). [29] searchers out of understanding. [30] (A. V. gives the sense. Lit., *But they have not*.) [31] Or remember.

Vers. 24–30. — [32] A. V.: *how* large (lit., *long*. Codd. 22. 36. 48. al. read εὐμήκης) *is*. [33] and hath none end. [34] unmeasurable. [35] were. [36] (οἱ is repeated here by III. XII. 22. and seventeen other cursives, Co. Ald. Old Lat. Ar., and is adopted by Reusch.) [37] *so* great . . . . *and so* expert. [38] Those (τούτους). [39] But. [40] *they* had no wisdom (see ver. 9). [41] *And* perished. [42] own foolishness.

And brought her down from the clouds?
30 Who hath gone [1] over the sea, and found her,
And will bring her for pure [2] gold?
31 No man knoweth her way,
Nor thinketh of her path.
32 But he that knoweth all *things* knoweth her,
He [3] hath found her out by [4] his understanding;
He that prepared the earth for evermore
Hath filled it with fourfooted creatures; [5]
33 He that sendeth forth the [6] light, and it goeth,
Calleth it,[7] and it obeyeth him with fear.[8]
34 And [9] the stars shined in their watches, and rejoiced;
He called them, and they said, Here are we;
With joy they gave light for [10] him that made them.
35 This *is* our God,
There shall none other be accounted of in comparison with [11] him.
36 He found out all the way of knowledge,
And gave it unto Jacob his servant,
And to Israel his beloved.[12]
37 Afterward did it show itself upon the [13] earth,
And held converse [14] with men.

Ver. 30. — [1] Lit., *gone through*, i. e., the waves. [2] Lit., *choice*.
Vers. 32-37. — [3] A. V.: *And*. [4] with. [5] beasts (κτηνῶν). [6] *omits* the (see *Com.*). [7] it *again*. [8] (τρόμῳ.) [9] *omits* And. [10] When he calleth them, they say, Here we be; *And so* with cheerfulness they shewed light unto. [11] *And* there . . . . comparison of. [12] hath found . . . . hath given . . . . (Lit., *beloved by him*. The prep. ὑπ' is omitted by III. 22. 23. 33. al. while XII. has it only in the margin.) [13] he shew himself upon (see *Com.*). [14] conversed (lit., *lived together with*, or *among*).

Chapter III.

Ver. 1. **Κέκραγε.** The perfect used as present. Cf. Winer, p. 271.

Ver. 3. **Σὺ καθήμενος τὸν αἰῶνα, καὶ ἡμεῖς ἀπολλύμενοι τὸν αἰῶνα. For thou reignest** [*art enthroned*] **forever, and we perish forever.** This is the literal meaning. Wahl's *Clavis* would give to the latter verb the negative sense of οὐ ζῶντες. Theodoret and others render by πρόσκαιροι, *transitory*. They would seek thus to escape from the difficulties apparently contained in the passage when taken in its literal sense. But if the "we" here had been supposed to refer to the Jewish nation, no such evasion of the proper meaning of the verb would probably have been attempted: "For thou reignest forever, and we [the nation in exile] perish forever," *i. e.*, unless God should interpose for their help. And this thought offers a proper basis for the one that follows. The use of the middle voice of the present verb in the New Testament as referring to the eternal doom of man, has no support in classical usage. Homer used it of death in battle. See Cremer's *Lex.*, at the word. In Deut. iv. 26, it is held out as a threat against Israel that they should utterly perish from off the land if they became idolatrous. On the use of ἀπόλλυμι in the LXX., see Girdlestone, pp. 430-434.

Ver. 4. **Hear the prayer of the dead of Israel.** Is this to be taken literally, or figuratively? Most commentators say figuratively, and suppose that by "*dead of Israel*" those who are virtually dead by being in exile are meant. But a more natural interpretation, and one quite admissible, would be to suppose that the prayers of the few pious Israelites who once lived and prayed, but were now dead along with the many that sinned, are intended. So Kneucker, who says that the words correspond to οἱ τεθνηκότες ἐν τῷ ᾅδῃ at ii. 17. On this supposition the phrase, "and of their sons," as referring to the sacredness of the divine covenant (Ex. xx. 6; 1 Kings viii. 25-53) would have peculiar significance; for that the added clause, "who sinned before thee," does not refer to the sins of the children, but those of the fathers, is evident from the form of the verb, from αὐτῶν immediately following, and from verses 5 and 8, where the sins of the fathers are alone mentioned.

Ver. 7. This verse is closely connected in thought with the preceding. The translation, "to the intent," etc., is based on the reading, τοῦ for καί. Cf. *Text. Notes*.

Ver. 8. Ὄφλησιν, *an owing, a debt*, like ὄφλημα. The word is found only here in the LXX., and elsewhere but seldom. Kneucker renders, "and for an astonishment," holding that the translator made a mistake in the Hebrew word.

Ver. 9. With this verse we enter upon the second and quite distinct part of the book of Baruch. See *Introd.* The *commandments of life* are those that lead to true life.

Ver. 10. Τί ὅτι. Ἐστί is to be supplied. Cf. Winer, p. 585; and Meyer's *Com.*, at Mark i. 16, Acts v. 4. — **Defiled with the dead**, i. e., *along with the dead, as the dead*, and not (as some interpret), *by contact with the dead*, which would have little force here.

Ver. 12. **Fountain of wisdom, πηγὴν τῆς σοφίας.** God himself or his commandments may be supposed to be meant. See iv. 1. In the 9th and 14th verses the A. V. has rendered φρόνησις by *wisdom*, and in verse 23 it has given the same translation to σύνεσις. These words, with σοφία, are not always to be distinguished in sense in

these books. It may be said in general, however, that σοφία is the noblest word, and is never used by itself in Scripture, except as applied to God or to good men. The word φρόνησις refers more to the skillful adaptation of means to ends, and is perhaps, generally, best rendered by the English word "prudence." The word commonly employed in the LXX. as corresponding to the Hebrew בִּין, *to separate, distinguish, perceive, know*, is σύνεσις; but sometimes it gives place to ἐπιστήμη or φρόνησις.

Ver. 14. **Length of days.** Properly distinguished here from "life." See Deut. xxx. 20, and verse 9 of the present chapter.

Ver. 16. **Such as ruled the beasts.** Nebuchadnezzar is so spoken of by Daniel (ii. 38; cf. Jer. xxvii. 6, xxviii. 14). Kneucker, with his theory of the origin of the work, naturally gives the words a more general significance.

Ver. 17. Κτήσεως, *getting*. This word means both *acquisition* and *possession*. The former meaning suits the connection well; but the latter is more common in the LXX.

Ver. 18. **There is no finding of their labors.** This clause has given great trouble to critics. Ewald thinks that it may be an inexact translation of וְאֵין מְצֹא: *And there is no sufficiency*, i. e., satisfaction, in their works. Gaab translates ἐξεύρεσις by ergründen, *searching out, fathoming*, as does the A. V. So also Reusch. In Is. xl. 28, this Greek word is used by the LXX. to translate חֵקֶר. But the above translation, which is also that of Fritzsche, is quite admissible, and seems best to agree with the context.

Ver. 19. An answer is given to the question contained in verse 16. The intervening verses explain who are meant by the "princes of the nations." Some commentators are of the opinion that this passage, verses 16–21, was meant to refer to the different dynasties which, one after the other, held sway over Palestine; and Bertholdt is of the opinion that this part of the book, at least, could not have been written before the era of the Seleucidæ, who reigned at Antioch from the death of Alexander the Great to the close of the Roman republic. — It is going too far to judge with Dähne (ii. 151) from this verse and ii. 17, that the author of Baruch knew nothing of the doctrine of the immortality of the soul.

Ver. 22. **Chanaan.** Phœnicia is probably meant, whose inhabitants were distinguished for commerce and general progress in the arts. See a valuable article by Kleuker in Schenkel's *Bib. Lex.*, *s. v.*, and Stark's *Gaza*, etc. — **Thæman.** This was the name given to a region lying in the southeast part of Idumæa. The Thæmanites, also, had the credit of possessing great wisdom. See Jer. xlix. 7; Job ii. 11.

Ver. 23. **Agar** was the mother of Ishmael. Gen. xvi. 15. Kneucker renders both members: "Also the sons of Hagar, who pass through the land for gain. The merchants of Medan and Thema, who speak in parables and seek after prudence." — **Merran** has not with certainty been identified. Some think the text corrupt, and Hitzig (at Ps. ii., p. 119), with Ewald, would read *Madian*. Grotius suggests the *Mearah* of the Sidonians; Reusch suggests *Gerra* in Arabia Felix; Fritzsche, the Arabian region *Mahrah* and the city *Marane* mentioned by Pliny.— **Authors of fables** (A. V.). The Greek word μυθολόγοι, "relaters of legends," might better perhaps be transferred as above. It is not elsewhere found in the Greek Bible. On the mythologists of ancient Phœnicia, see Herzog's *Real-Encyk.*, xiii. pp. 413–423, and Stark, *l. c.*, chap. iii.

Ver. 24. By the *house of God* is meant the universe. This expression does not occur with the same meaning in the canonical books of the Old Testament, but is common with Philo.

Vers. 26–28. See Gen. vi. 1 ff.; Wisd. xiv. 6; Ecclus. xvi. 7; 3 Macc. ii. 4.

Vers 29–31. See Deut. xxx. 11–13.

Ver. 33. Τὸ φῶς. The sun is meant, as general usage and the connection plainly demand, and not, as Reusch and Kneucker suppose, the lightning.

Ver. 37. The reference is manifestly to wisdom, and not to God, or to his Son, our Saviour. The passage, however, was very commonly used by both the Greek and Latin Fathers to prove that the appearance of Christ in the flesh was matter of prediction. See Prov. viii. 31; Wisd. ix. 10; Ecclus. xxiv. 10–13, where wisdom is similarly personified. Reusch differs from the majority of Roman Catholic interpreters in supporting the meaning given the passage by us. He says that the context does not allow of any other sense. The entire section preceding treats of wisdom, and the Divine Being is only introduced because of the relation which wisdom holds to Him. Kneucker, with Grotius, Hitzig, Hilgenfeld, and Schürer, holds that the verse lacks genuineness, and that it was introduced here by a Jewish Christian. But such a supposition is quite unnecessary, and has no sufficient ground.

Chapter IV.

1 This *is* the book of the commandments of God,
And the law that endureth[1] for ever;
All they that keep it[2] *shall come* to life;
But such as leave it shall die.
2 Turn thee, O Jacob, and take hold of it;
Walk in the presence of the light thereof.[3]
3 Give not thine honor to another,
And[4] the *things* that are profitable unto thee, to a strange nation.

Vers. 1-3. — [1] ὑπάρχων. [2] For αὐτήν, III. 33. 49. al. Ald. read αὐτῆς. [3] Marg., Gr., *to the shining before the light thereof.* A. V. adds "that *thou* mayest be illuminated," but I know not on what authority. [4] A V.: Nor.

4 O Israel, happy are we;
For what is [1] pleasing to God [2] is known [3] unto us.
5 Be of good courage, my [4] people, remnant [5] of Israel.
6 Ye were sold to the nations, not for destruction; [6]
But [7] because you moved God to wrath, ye were delivered to your adversaries.[8]
7 For ye provoked him that made you
By sacrificing unto demons,[9] and not to God.
8 And [10] ye have forgotten the everlasting God, that nursed you; [11]
And ye have grieved also [12] Jerusalem, that brought you up.[13]
9 For she saw the wrath coming upon you from God, and [14] said,
Hearken, O ye that dwell about Sion;
For [15] God hath brought upon me great mourning;
10 For [16] I saw the captivity of my sons and daughters,
Which the Everlasting brought upon them.
11 With joy did I nourish them;
But sent them [17] away with weeping and mourning.
12 Let no *man* rejoice over me, the [18] widow, and forsaken of many,
For [19] the sins of my children am I [20] left desolate;
Because they turned aside [21] from the law of God.
13 And [22] they knew not his ordinances,
Nor walked in the ways of the commandments of God,[23]
Nor trod in the paths of discipline [24] in his righteousness.[25]
14 Let them that dwell about Sion come,[26]
And call ye to mind [27] the captivity of my sons and daughters,
Which the Everlasting hath brought upon them.
15 For he hath brought a nation upon them from far,
A shameless [28] nation, and of a strange language;
For they [29] reverenced not the [30] old man, nor pitied the [31] child.
16 And they led [32] away the beloved [33] of the widow,
And bereaved her *that was* alone of her [34] daughters.
17 But I, what power have I to [35] help you?
18 For he that brought *these* evils,[36]
He will take you out of the hand [37] of your enemies.
19 Go forth,[38] O *my* children, go forth; [38]
For I was [39] left desolate.
20 I have put off the garment [40] of peace,
And put upon me the sackcloth of my prayer;
I will cry unto the Everlasting while I live.[41]
21 Be of good courage,[42] O *my* children, cry unto God,[43]
And he will take you out of [44] the power, the hand of the enemy.[45]

Ver. 4.—[1] A. V.: *things that are.* [2] (Instead of the gen., III. XII. and sixteen cursives have the dat. Either would be grammatically correct.) [3] are *made* known.

Vers. 5-9.—[4] A. V.: cheer my (for *μου*, 22. 36. 48. al. read *θεοῦ*). [5] the memorial (see *Com.*). [6] *your* destruction. [7] (Fritzsche receives *δέ* from III. XII. 22. 26. 33., *multisque l.* It is also in II.) [8] unto the enemies (*τοῖς ὑπεναντίοις*). [9] devils (see *Com.*). [10] *omits* And (Fritzsche adopts *δέ* from III. XII. 22. 33. 36. al.). [11] brought you up (*τροφεύσαντα*; *ποιήσαντα*, 33. 49. al.). [12] *omits* also (*δὲ καί*; II., *δὴ καί*). [13] nursed you (*ἐκθρέψασαν*). [14] when she . . . . wrath of God (*παρὰ τοῦ θεοῦ*) . . . . upon you, she. [15] *omits* For (Fritzsche receives *γάρ* from III. 22. 33. 36. al. (fifteen cursives) Ald. Old Lat. Syr. Ar.).

Vers. 12-16.—[16] Seven cursives have *δέ* instead of *γάρ*. [17] Fritzsche receives *αὐτούς* from XII. 22. 23. 33. *multisque l.* Reusch also adopts it. [18] A. V.: a. [19] *Who* for. [20] *omits* I. [21] departed (*ἐξέκλιναν*). [22] *omits* And (instead of *καὶ δικαιώματα*, Fritzsche adopts *δικαιώματα δέ* from III. XII. 22. 23. (eighteen cursives) Co. Ald. Vulg. Cf. Job xxxiv. 27). [23] statutes (I render as at ii. 12) . . . . his commandments. [24] (See *Com.*) [25] (Marg., *of his discipline in righteousness.* Either is grammatically correct.) [26] (Codd. II. III. read *ἐλθάτωσαν* for *ἐλθέτωσαν*.) [27] remember ye. [28] (*ἀναιδές*. This is its first meaning; but it also means *bold*, *reckless*. In *Od.*, II. 598, the stone of Sisyphus is so named as being *unpitying*.) [29] Who neither (for *ὅτι*, III., seven cursives, Old Lat. Vulg. Ar., *οἵ*). [30] *omits* not the. [31] *omits* the. [32] These have carried. [33] dear beloved *children*. [34] left . . . . desolate without.

Vers. 17, 18.—[35] A. V.: But what can I (Codd. III. 51. 62. 106. read *δύναμαι* for *δυνατή*). [36] plagues upon you (XII. 23. and eight cursives add *ὑμῖν*—three cursives, *ἡμῖν*—after *ἐπαγαγών*; III., with seven cursives, *ὑμῖν* after *κακά*) [37] Will deliver you from the hands.

Vers. 19-21.—[38] A. V.: your way. [39] am. [40] clothing (*στολήν*). [41] in my days. [42] cheer (Fritzsche and Reusch adopt *θαρσεῖτε*, for *θαρρεῖτε* of the *text. rec.*, from III. XII. 23. and many cursives. Cf. vers. 4, 27, 30). [43] the Lord. [44] shall deliver you from. [45] and hand . . . . the enemies.

22 For my hope was [1] in the Everlasting, that he would save you; [2]
And joy came, in his mercy,[3] unto me from the Holy One,
Which [4] shall soon come unto you from the Everlasting your [5] Saviour.
23 For I sent you out with mourning and weeping; [6]
But God will give you to me again with joy and gladness for ever.
24 For [7] as now they that dwell about [8] Sion have seen your captivity,
So shall they see shortly your salvation from our God,
Which shall come upon you with great glory,
And brightness of the Everlasting.
25 *My* children, suffer patiently the wrath that is come upon you from God;
The [9] enemy hath persecuted thee;
And [10] shortly thou shalt see his destruction,
And shalt tread upon his neck.
26 My delicate ones went [11] rough ways,
They [12] were taken away as a flock carried off by the enemy.[13]
27 Be of good courage,[14] O *my* children, and cry unto God;
For you shall be remembered of him that brought *these things* upon *you*.
28 For as it was your mind to go astray from God,
Turn ye to [15] seek him ten times more.
29 For he that hath brought *these* evils [16] upon you
Shall bring you everlasting joy [17] with your salvation.
30 Be of good courage,[18] O Jerusalem;
He [19] that gave thee *that* name [20] will comfort thee.
31 Miserable *are* they that afflicted thee,
And rejoiced at thy fall;
32 Miserable *are* the cities which thy children served;
Miserable *is* she that received thy sons.
33 For as she rejoiced at thy fall,[21]
And was glad over [22] thy fall;
So shall she be grieved over [23] her own desolation.
34 And [24] I will take away her joy because of [25] her great multitude,
And her insolence shall be [26] *turned* into mourning.
35 For fire shall come upon her from the Everlasting, for many days; [27]
And she shall be inhabited by demons [28] for a long [29] time.
36 O Jerusalem, look about [30] thee toward the east,
And behold the joy that cometh unto thee from God.
37 Lo, thy sons come, whom thou sentest away,
They come gathered together from the east to [31] the west,
By the word of the Holy One,
Rejoicing in the glory of God.

Vers. 22, 23.—[1] A. V.: is (XII. 23. 26. 33. al. insert ἤδη before ἤλπισα). [2] will save you (see *Com.*). [3] is come (I join ἐπὶ τῇ ἐλεημοσύνῃ to this member, and not, as in the A. V., to the following). [4] Because of the mercy which. [5] our (so 33. 49. 62. 90. 228. Co. Ald.). [6] II. agrees with III. XII. 26. al. Co. in the order given in the A. V. Fritzsche follows the *text. rec.*, "weeping and mourning."

Vers. 24–29.—[7] A. V.: Like. [8] the neighbours of. (Cf. vers. 9, 14.) [9] For thine (Fritzsche and Reusch reject γάρ, found in III. XII. 23. 33. al. Co.; also the σου after ἐχθρός, supported by III. 22. 23. 26. 33. al. Co. Ald. Theod. Vulg. Syr. Ar.). [10] But. [11] (marg., *my darlings*) have gone. [12] *And.* [13] caught of (ἡρπασμένον) the enemies [14] comfort. [15] *So* being returned. [16] plagues [17] joy *again*.

Vers. 30–35.—[18] A. V.: Take a good heart. [19] *For* he. [20] (Lit., *named thee.*) [21] ruin (same word as in following line). [22] of. [23] for (ἐπί). [24] For. [25] the rejoicing of. [26] pride shall be (ἔσται is found in III. XII. 23. 26. al. Co.). [27] long to endure (εἰς ἡμέρας μακράς). [28] of devils. [29] great. [30] Cod. II. agrees with III. XII. 22. 23. al. in reading περίβλεψαι, instead of περίβλεψον of the *text. rec.* [31] Some cursives read καί for ἕως.

CHAPTER IV.

Ver. 1. The reference is still to wisdom, and the third chapter might much better have closed with the fourth verse, below.

Ver. 2. **Walk .... of the light.** Cf. *Text. Notes.* Λάμψις is a late word. See Ps. lvi. 13, Is. ii. 5, 1 John i. 7, Rev. xxi. 24, for the idea.

Vers. 3, 4. It is implied that if Israel made improper use of its advantages, they would be taken away. Still, it was favored in having the revelation of the divine will, and so knowing the way of blessedness. See Rom. iii. 1 ff.

Ver. 5. **Μνημόσυνον Ἰσραήλ.** The Vulgate

translates by *memorabilis Israel*, using μνη. adjectively. Better with Grotius: "*Vos pauci, per quos memoria nominis Israelitici conservatur.*" Cf. 2 Sam. xiv. 7; Is. i. 9.

Ver. 7. **Sacrificing unto demons.** The word δαιμόνιον — δαίμων does not occur at all — is not often found in the LXX., and, when employed, is generally used as referring to the idols of the heathen.

Ver. 8. Τροφεύω is a late word from τρέφω. It is found also in Philo.

Ver. 13. **Knew not.** The meaning is, they *would not know, observed not.* — **Paths of discipline in his righteousness.** Παιδεία would seem to mean here, rather, *instruction, admonition.* They walk not in the paths of instruction that are in harmony with the righteousness of God.

Ver. 15. In order to intensify the darker features of the picture, the hostile nation is represented as coming from far and as being of a strange speech; *i. e.*, they were, according to the prevailing notions, barbarians. Bunsen's *Bibelwerk* sees here, as well as above at i. 2, 11, ii. 3, a possible allusion to the Romans.

Ver. 20. **Garment of peace.** Festival garments. See *Add. to Esther*, iv. 1–3; v. 1. — **Of my prayer.** Reusch remarks, "Δέησις is commonly rendered by 'prayer,' Vulgate *obsecratio*; there would then be meant a mourning garment, of which one makes use during prayer, like ἱμάτια θεραπείας, Esth. v. 1 (LXX.). But that forms no proper antithesis. In Hebrew there stood, no doubt, עֱנוּת, *suffering*, which also at Ps. xxii. 25, is rendered in the LXX. by δέησις." With this agree, in general, Fritzsche, Ewald, and Kneucker.

Ver. 22. Ἤλπισα ἐπὶ τῷ αἰωνίῳ τὴν σωτηρίαν ὑμῶν. The construction is peculiar. It is probably a mingling of two constructions: ἐλπίζειν τι, *to hope for something*; and ἐλπίζειν ἐπί τινι, *to set one's hope upon any one.* Cf. Winer, p. 233. Kneucker naturally sees in it a Hebraism, and refers to Ps. xxxvii. 5.

Ver. 25. The promise of the latter part of this verse, if taken in a literal sense, still awaits its fulfillment.

Ver. 29. **Salvation**, as in verse 24, means simply deliverance from captivity.

Ver. 30. Jerusalem was often called the "city of God." See Ps. xlvi. 4; xlviii. 1.

Ver. 31. Δείλαιοι. The word is a lengthened form of δειλός, *fearful*, and so *wretched.*

Ver. 32. **Received thy sons**, but as prisoners.

Ver. 34. **Joy because of her great multitude.** They rejoiced on account of her large population. — Ἀγγαλλίαμα. It is often used in the LXX., and appears first in it.

Chapter V.

1 Put off, O Jerusalem, the garment of thy mourning and affliction,
And put on the comeliness [1] of the glory that *cometh* from God for ever.
2 Cast about thee the double [2] garment of the righteousness which *cometh* from God;
Set on thine head the turban [3] of the glory of the Everlasting.
3 For God will show thy brightness unto every *country* under heaven.
4 For thy name shall be called of God for ever,
Peace of righteousness, and Glory of the fear of God.[4]
5 Arise, O Jerusalem, and stand on high,
And look about toward the east,
And behold thy children gathered from the west unto the east
By the word of the Holy One,
Rejoicing [5] in the remembrance of God.
6 For they departed from thee on foot, led away by [6] enemies;
But God bringeth them unto thee exalted with glory,
As the throne of a [7] kingdom.
7 For God hath appointed that every high mountain, and the eternal hills shall be abased,[8]
And valleys filled up, to make even the ground,[9]
That Israel may go safely in [10] the glory of God.
8 And [11] the woods also [12] and every sweetsmelling tree overshadowed [13] Israel
By the commandment of God.

Vers. 1–5. — [1] εὐπρέπειαν. [2] A. V.: a double (see *Com.*). [3] *And* set a diadem (τὴν μίτραν. Among the Greeks, *the head band* for women; here, *the turban*) on thine head. [4] The peace .... The glory of God's worship (θεοσεβείας). [5] χαίροντες, instead of the accusative, is supported by III. XII. 26. 106., which is grammatically allowable, but unnecessary.

Vers. 5–7. — [6] A. V.: *and were* led away of *their.* [7] children of the (for ὡς θρόνον, XII. 33. 36. 49. 70. 87. 90. 91. 106. 228. 239. Co. Ald. have ὡς υἱούς; III., υἱούς alone, both of which seem to be corrections). [8] hill (ὄρος) and banks (θῖνας. It means *heaps*, especially *sand-heaps* of the beach; but is probably used here for hills in general. The word is allied to the German *Dünen*, our *downs.* May it not be that the difficult but much traveled sea-coast of Palestine was in mind?) of long continuance (ἀεννάους. Cf. LXX. at Deut. xxxiii. 15) should be cast down. [9] εἰς ὁμαλισμὸν τῆς γῆς. [10] Or: *through, by means of* the glory, might of God.

Ver. 8. — [11] A. V.: Moreover even. [12] *omits* also. [13] shall overshadow (ἐσκίασαν, *overshadowed.* So certain was it regarded, that it is represented as already past)

9 For God shall lead Israel with joy in the light of his glory,
With mercy [1] and righteousness that are [2] from him.

Ver. 9. — [1] A. V.: the mercy. [2] *cometh.*

Chapter V.

Ver. 1. For remarks on *δόξα*, see 1 Esd. iv. 17.

Ver. 2. *Τὴν διπλοΐδα.* The probable meaning is a garment so ample that it could be folded twice around the body. Cf. 1 Sam. xxviii. 14, and Job xxix. 14. In the former passage the mantle which Samuel wore was a distinguishing mark by which Saul recognized him. See also Is. lxi. 3, 10, where the same figure is used.

Ver. 4. **Peace of righteousness.** "*Quia pax justitiam sequitur.*" Grotius. See Ps. lxxxv. 11. — "Hereby it is clearly expressed that the restoration which the prophet [?] promises consists not simply in the return of the people to the land of promise and in an undisturbed external prosperity, but also in a moral renewal and perfecting. It is true that the Jews, already after the Exile, were more righteous and God-fearing than they had been; but that, like the possession of the land of promise, was only the beginning of the fulfillment of this and many similar promises. In such an extended coming together of the scattered children of Sion, in an 'eternal' exaltation, in a glory which should shine over the whole earth, and in a righteousness and blessedness, and a prosperity and splendor, such as are here so emphatically promised, there could be no reference to the Jerusalem after the Exile, except in a very limited sense; and all believing interpreters see therefore, properly, the complete fulfillment of this promise in the Jerusalem to which the Jerusalem of the Old Testament is transfigured by the Messiah in the church." Reusch, p. 234.

Ver. 5. **Rejoicing in the remembrance of God**, *i. e.*, that God had remembered them.

Ver. 6. *Ὡς θρόνον βασιλείας.* On account of the want of clearness in this expression, many variations in the MSS. are naturally found. But the comparison, as it stands, is not without fitness. Reusch suggests the reading *ὡς βασιλεῖς (καθημένους) ἐπὶ θρόνου.* Cf. Jer. xvii. 25; xxii. 4.

THE EPISTLE OF JEREMIAS.

INTRODUCTION.

THE so-called Epistle of Jeremias, if accepted for what it purports to be, was sent by the prophet Jeremiah, on the command of God, to the Jews whom Nebuchadnezzar was about to remove to Babylon. On account of their sins, says the prophet, they were to be exiled, and were to remain in the heathen city many years. There they would see the worship that was paid to idols, and they should take heed lest they be seduced thereby to the same practices. They must remain faithful to Jehovah, for these idols were no gods at all. This last thought, presented in a variety of forms and in a declamatory, ambitious style, is the one chiefly emphasized. Ten times it is repeated as a sort of refrain at the close of as many sections : "They are no gods; fear them not." There seems to be no logical connection observed in the order of thought. One idea simply suggests another, while the conclusion of the whole : "Better therefore is the just man that hath no idols, for he shall be far from reproach," merely repeats the principal word of the preceding verse, "reproach," with a general allusion to the subject of the composition.

In not a few manuscripts this composition is found attached to the Book of Baruch. In the Vulgate, also, it is found as the sixth chapter of the latter work, and hence, too, in the German and English Bibles. But that it is out of place in this connection is evident from the following considerations : (1) Some manuscripts have Baruch and have not this addition, and those that have it do not all place it with this book. In some of the best, as for instance II., III., it is found after Lamentations. (2) The title, contents, and style, all make it evident that it is a wholly independent production. (3) Theodoret, who wrote a commentary on Baruch, does not include the epistle in his work, as he would doubtless have done if he had found them united. The work, as we said, is not contained in all the manuscripts which have the Book of Baruch. It is wanting in the cursives 70. 96. 229., and 231. has only fifty-three of its seventy-three verses.

According to Fritzsche, the relation of the different codices to one another is the same as in Baruch, but it is better sustained. "The old Latin version of Sabatier is literal, and has but few variations. The Syriac is freer and more as in Baruch, since quite often it did not understand the text translated. It has made, also, a few brief additions, and frequently agrees with 36. and the related manuscripts. The Arabic, on the contrary, is very literal, yet not as in Baruch. It agrees so closely with the Codex Alexandrinus that it must have taken it as its basis."

It the early church the Epistle of Jeremias was held in much the same estimation as the Book of Baruch, and for the same reason. Like the latter, it was not unfrequently cited as the work of Jeremiah himself. Origen placed it in his list of books belonging to the Hebrew canon (Ἱερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ, etc. Cf. Euseb., *H. E.*, vi. 25). Tertullian cited it as the work of the prophet (*Meminerunt enim et Jeremiæ scribentis ad eos nunc: videbitis deos Babyloniorum*, etc., *Scorp.*, c. viii.). Athanasius reckoned it among the twenty-two books of the Old Testament, obviously supposing, however, that he was confining himself to the canon of the Jews. And so, too, Cyril of Jerusalem. In fact, it was ignorance of the true limits of the Hebrew work of the prophet that is largely accountable for the estimation in which the Epistle was held by the Christian fathers. Jerome, who was better instructed, rejected it as pseudepigraphal ("*et ψευδεπίγραφον, Epistolam Jeremiæ,*" etc. *Prol. in Jer.*). The

Council of Trent did not mention it by name, but treated it as a constituent part of the Book of Baruch.

The question of the genuineness and canonicity of the composition seems to be one with that of its authorship. If it shall appear that it is not what it purports to be, and that the prophet Jeremiah could not have been its author, then it must be placed in a much later age when, as it is well known, works of this character were far from uncommon. This, indeed, is admitted by Reusch (*Erklär. d. B. Baruch*, p. 83), who, therefore, expresses his surprise that Roman Catholic scholars like Jahn (*Einleit.*, iv. 866) and Scholz (*Einleit.*, iii., 647) should yield the point of Jeremiah's authorship. But that the work cannot be ascribed to Jeremiah is evident from the following reasons: (1) The contents and style are against it; (2) there is no satisfactory evidence that it was written in Hebrew, but the reverse; (3) the Epistle contradicts, or at least is out of harmony with, certain definite statements of the prophecy of Jeremiah.

(1.) The contents and style of the Epistle disprove the authorship of Jeremiah. In addition to what has already been said respecting its lack of coherence, the entire character and tone of the composition forbid any comparison of it with the known works of this author. In fact, it is unworthy of him. The natural spontaneity and sublimity of thought that characterize the true prophet are wholly wanting. (Cf. Ewald, *Proph. d. Alt. Bund.*, iii. 283, 298.) Roman Catholic writers differ among themselves with regard to the date of the work. Welte (*Einleit.*, iv. 157) is of the opinion that it was composed earlier than the letter of Jeremiah mentioned in the prophecy, xxix. 1, when Jeconiah was carried to Babylon. Reusch and others, however, place it later, at the time when Zedekiah was about to be removed thither (2 Kings xxv. 1–12). The latter author holds it to be quite credible that the prophet, having sent a letter to those Jews who had formerly been deported to the heathen city, should do the same also on the occasion of this final deportation, which occurred after the destruction of Jerusalem by Nebuchadnezzar.

But it seems to us far more likely, all the circumstances being considered, that some later writer, on the basis of the fact that Jeremiah was known to have written one letter of this kind, forged another under Jeremiah's name, than that the prophet wrote two with so brief an interval between them, and the second one of such a kind. Moreover, not only might the passage, Jer. xxix. 1 ff., have suggested to a facile Hellenistic pen the idea of a literary undertaking of this sort, but another passage of the prophecy (x. 1–12), might have determined also its general character with respect to contents. But any closer connection with the prophecy of Jeremiah can scarcely be allowed to the work. On the contrary, there are not a few thoughts and expressions which appear quite out of harmony with the time and circumstances of the prophet (cf. Ewald, *l. c.*, p. 285; Bertholdt, *Einleit.*, p. 1769). In particular, the writer shows throughout so wide, and withal so definite and intimate a knowledge of the different kinds of idolatry and its manifold customs as practiced outside the borders of Palestine, that we must believe him to have been himself personally acquainted both by study and experience with the facts he gives, as, in consequence of his continued residence in Palestine up to this time, Jeremiah could not well have been. We would call attention but to a single example: In ver. 43 an allusion is made to a form of religious prostitution practiced by the women of Babylon in a manner so circumstantial that we are compelled to think of a later period and of another hand than Jeremiah's. (Cf. *Com.*, *ad loc.*)

But (2) there is no evidence that the work was originally written in the Hebrew language, but rather the reverse. Fritzsche says, that if any of the Apocryphal books were composed in Greek, this one must have been. (*Einleit.*, p. 206.) Ewald characterizes the efforts of the author, here and there, to give his language genuine Hebraistic touches, as unsuccessful. (*Proph. d. Alt. Bund.*, iii. 284.) De Wette pronounces the original language as without doubt the Greek. Jahn, Bertholdt, Eichhorn, and Keil, can find no traces of an original Hebrew text. Welte (*Einleit.*, iv. 155) admits, in fact, that Hebraisms seldom occur, and of themselves would be insufficient to prove that the present work is a translation. Still he mentions, among other proofs of the probability of a Hebrew original, an occasional failure in a consistent construction of the Greek. For instance, in ver. 6, προσκυνεῖν is construed with the accusative, in the following verse with the dative; the neuter plural is found in verses 8 and 68 respectively, with a verb in the singular and in the plural. He notices also, the use of the future tense, after the manner of the Hebrew. But these arguments can be allowed but little weight. Such inconsistencies might naturally occur in almost any Greek author, especially in one who was writing on Old Testament themes for the Jews.

With reference to προσκυνεῖν, it is used also in the Gospel of John, and that in the same sense, to govern both the accusative and the dative (iv. 23). The latter construction, in fact, is a peculiarity of the later Greek. (Cf. Winer, p. 210.) That in the case before us the one construction follows the other so closely is indeed noticeable. But, if it may not be considered a simple oversight, the contrast in the ideas of divine worship and idol worship may have suggested the change. Again, the neuter plural in verse 8 probably has a verb in the singular because these idols are represented as lifeless objects, while, on the contrary, the beasts with which they are compared in verse 68 have life, and can provide for themselves. (Cf. Winer, p. 514.) The use of the future where the present might be expected, as in verses 33, 34, 67, can be otherwise better explained than by referring it to the influence of a Hebrew original, since in expressing general truths, as here, the future has much the same force as the present (cf. Rom. iii. 20 ; Gal. ii. 16). This author, moreover, calls attention to the use of the singular, τὸ πρόσωπον, in verses 13, 21, for the plural, and says that the reason is that there stood in the Hebrew text פניהם. But it is well known that the singular is not infrequently employed in this manner to express in reference to plurality an object which belongs to each of the individuals. This very word is so used in Matt. xvii. 6. (Cf. Winer, p. 174.)

Once more (3), the present work conflicts in one of its statements with an acknowledged declaration of Jeremiah, and hence cannot have been written by him. In verse third it is said that the Jews should remain in Babylon seven generations (ἕως γενεῶν ἑπτά). But according to the prophecy (xxix. 10) the continuance of the Exile was fixed at seventy years. The supposition of Houbigant, that for γενεῶν originally stood δεκάδων, and that of Welte, that the translator must have read ז' דורות, instead of ב' דורות, are alike simple conjectures, and inadmissible. Moreover, the fact that the word γενεά is used by some Greek writers for a period of from seven to ten years, cannot be regarded as of much weight here. It is a matter of the *ordinary* Scriptural and classical significance of this well-known term, and on this point there can be but one opinion. It embraced a period of about thirty years (cf. Job xlii. 16; Herod. ii. 142). And that the writer meant to indicate a longer period than that given in the prophecy seems clear from the way in which the above expression is introduced: "ye shall be there many years and for a long season." Reusch, like others who hold to a Hebrew original for our composition, thinks of the plural of דור as the word rendered here γενεῶν, but claims that this word has no such definite significance as γενεά, being used generally for a term, or series of years. Commonly in the Old Testament, however, it is without doubt used to indicate something like what we still mean by generation, *i. e.*, the ordinary length of the human life (cf. Numb. xxxii. 11, 13 ; Deut. xxiii. 2, 3, 8 ; Judges ii. 10 ; Ec. i. 4). And when it is used in a more indefinite sense it is generally made to represent a *much longer period* than this. For instance, it is applied to the continuous covenant between God and Noah (Gen. ix. 12) ; to the remembrance of God's name or memorial (Ex. iii. 15) ; to the feeling which was to be kept alive against the Amalekites (Ex. xvii. 16) ; to the permanence of God's thoughts (Ps. xxxiii. 11). Cf. Girdlestone, p. 499 f. ; Gesenius, *Heb. Lex.*, under the word.

Hence, the most probable explanation of the discrepancy between the so-called Epistle and the Prophecy of Jeremiah is, that the author of the former lived at a time long after the Captivity, and considered that under the then existing circumstances of the Jews the time mentioned by the prophet for the continuance of the Exile needed a considerable extension. Herzfeld would give to the number "seven" the idea of "many" (*Geschichte*, i. 316). Ewald (l. c., p. 285) thinks that by generations he meant those of patriarchal length (Gen. xv. 13–16), and fixes the period of the composition accordingly from five to six hundred years later than the times of Jeremiah. "For the Messianic hope to which these words in ver. 3 refer [?] is not much emphasized in the entire writing, and more than a hundred years longer must the writer have thought it would be necessary to wait." He finds grounds for this opinion, too, in vers. 18, 34, 53, 56, 59, 66, which seem to him to indicate that the Grecian kings were then on the stage, but had much degenerated and were easily deposed. He supposes the place of composition to have been Egypt or Asia Minor. Most scholars, however, who deny the genuineness of the writing, refer its origin to the former country and to the later Maccabæan age, and with this theory the contents seem best to agree.

THE

EPISTLE OF JEREMIAS.

1 A COPY[1] of an epistle, which Jeremias[2] sent unto them who[3] were to be led[4] captives unto[5] Babylon by the king of the Babylonians, to make announcement to[6] them, as it was commanded him of God.

2 Because of the sins which ye have committed before God, ye shall be led[7] *away* 3 captives unto[8] Babylon by Nabuchodonosor king of the Babylonians. Having come now[9] unto Babylon, ye shall be[10] there many years, and for a long season, even to[11] seven generations; and after that I will bring you away in peace[12] from thence. 4 But now ye will[13] see in Babylon gods of silver, and of gold, and of wood, borne 5 upon shoulders, which cause[14] the nations to fear. Beware therefore lest ye also become altogether like the strangers, and fear seize upon you in their presence, on 6 seeing[15] the multitude before[16] and behind them, worshipping them. But say ye 7 in *your* hearts, O Lord, we must worship thee. For mine angel is with you, and himself careth[17] for your souls.[18]

8 For their tongue is polished by a carpenter,[19] and they themselves both gilded 9 and silvered over; but they are spurious[20] and cannot speak. And taking gold, just as[21] for a virgin that loveth ornament,[22] they make crowns for the heads of their 10 gods. And it happens[23] sometimes also that[24] the priests take away[25] from their 11 gods gold and silver, and spend[26] *it* upon themselves. And[27] they will give thereof also[28] to the harlots in brothels,[29] and they will[30] deck them as men with gar- 12 ments, gods[31] of silver, and gods of gold, and of[32] wood. But these things shall not preserve themselves from rust and erosion.[33] Though they be covered with 13 purple raiment, men[34] wipe their faces because of the dust of the temple, when it 14 is thick[35] upon them. And he that cannot put to death one that offendeth him 15 holdeth a sceptre, like[36] a judge of the country. He hath also in[37] his right hand a spear[38] and an axe; but cannot deliver himself from war[39] and robbers.[40] 16 Whereby they are known not to be gods; therefore fear them not.

Vers. 1, 2.—[1] The A. V. has this heading in different type; but it has the same MS. authority as the rest of the Epistle. [2] A. V.: Jeremie. [3] which. [4] (Codd. 36. 48 al., ἀπαχθέντας.) [5] into (see ver. 8). [6] certify (ἀναγγεῖλαι. It depends on ἀπέστειλεν). [7] (Codd. 36. 48. al., ἀπάγεσθε. See previous verse.) [8] into.

Vers. 3-5.—[9] A. V.: So when ye be come. [10] remain (ἔσεσθε). [11] namely (ἕως). [12] peaceably. [13] Now shall ye. [14] (δεικνύντας; XII. 26.49., δεικνύοντας.) [15] that ye in no wise be like to (see *Com.*) strangers, neither be ye afraid of them, when ye see (ἰδόντας agreeing with ὑμᾶς; Codd. III. 106. 198., ἰδόντες; 62., the same, adding οὖν, as the Vulgate, *visa itaque turba*, and so joining it to what follows). [16] before *them*.

Vers. 6-9.—[17] A. V.: *I myself* caring (αὐτός τε ἐκζητῶν. The Old Lat. and Luther, as the A. V., make "God" subject, which, though grammatically allowable, is unnatural and unnecessary. The copula is to be supplied. See *Com.*). [18] (i. e., *lives.*) [19] As for . . . . it is . . . . the workman (τέκτονος. Cf. ver. 45.) [20] *are* gilded and laid over with silver; yet are they but false (*i. e.*, deceptions). [21] as it were. [22] loves to go gay.

Vers. 10-13.—[23] A. V.: *omits* And it happens. [24] *omits* that. [25] convey. [26] bestow (καταναλοῦσι, from καταναλόω = καταναλίσκω; III. XII. 23. and twelve cursives, with Co. and Ald. καταναλώσουσι. The verb means, literally, *to use up*, *spend*, *lavish*). [27] Yea. [28] *omits* also. [29] the common harlots (see *Com.*). [30] *omits* they will (fut., expresses possibility). [31] *being* gods. [32] *omits* of (cf. ver. 4). [33] Yet cannot these *gods* save themselves from rust and moths (βρωμάτων; 36. 48. al., βρώσεως. See *Com.*). [34] They. [35] when there is much (ὃς ἐστι πλείων; 62., ὡς ἐστι πολύς).

Vers. 14-16.—[36] A. V.: as *though he were.* [37] (XII. 33. 36.—in all twelve cursives—Co., read ἐν before δεξιᾷ.) [38] dagger (ἐγχειρίδιον, but probably here, as at Jer. l. 42, for *spear* or *lance*, כִּידוֹן). [39] (III. 106. Ar., the gen. plur.) [40] thieves (cf. ver. 18)

17 For as[1] a vessel that a man useth becometh useless being[2] broken; such are[3] their gods. When they are[4] set up in the temples,[5] their eyes are[6] full of dust
18 through the feet of them that come in. And as the courts[7] are made secure[8] on every side upon him that hath wronged[9] the king, as being committed to suffer death;[10] *even so* the priests make fast their temples both with doors, and[11] with locks
19 and bars, lest *their gods* be despoiled[12] by[13] robbers. They light lamps *before them*,[14]
20 yea, more than for themselves,[15] and they cannot see one of them.[16] They are as one of the beams of the temple, yet men[17] say their hearts[18] are eaten out. When creeping things from the earth devour both[19] them and their clothes, they feel *it*
21 not. Their faces *are* blacked through the smoke that *comes* out[20] of the temple.
22 Upon their bodies and their[21] heads light[22] bats,[23] swallows, and birds, and in like
23 manner also the cats spring upon them.[24] By this you may know that they are no gods; therefore fear them not.

24 Notwithstanding[25] the gold that is about them *to* make them beautiful, except some one[26] wipe off the rust, they will not shine; for not even[27] when they were
25 molten did they feel *it*. *The things* wherein there is no breath are bought for any[28]
26 price. They are borne upon shoulders, having no feet, manifesting unto men their
27 own dishonor.[29] And[30] they also that serve them are shamed;[31] for if they fall to the ground at any time, *they* cannot rise up *again* of themselves; neither, if one set it[32] upright, can it[33] move of itself;[34] neither, if it be made slant, can it make itself
28 upright;[35] but they set gifts before them, as for the dead.[36] But[37] as for the things that are sacrificed unto them, their priests misuse them giving them away;[38] and[39] in like manner also[40] their wives salt down a part of them; neither to the poor nor
29 the weak do they hand over any of it.[41] Menstruous women and women in childbed touch[42] their sacrifices. By these *things* therefore knowing[43] that they are no gods, fear them not.

30 For whence should[44] they be called gods? because women set *offerings*[45] be-
31 fore the gods of silver, and[46] gold, and wood. And the priests sit[47] in their temples, having *their* clothes rent, and *their* heads and beards shaven, and nothing upon
32 their heads. And[48] they roar and cry before their gods, as men *do* at the feast for
33 a dead man.[49] The priests[50] take off some of[51] their garments, and clothe[52] their
34 wives and children. Whether they suffer evil or good from any one[53] they are not able to recompense *it*; they can neither set up a king, nor put *him* down.[54]
35 In like manner, they can neither give riches nor *any*[55] money. Though a man
36 make a vow unto them, and keep *it* not, they will not require *it*. They can save no
37 man from death, neither deliver the weak[56] from the mighty. They cannot restore
38 a blind man to[57] sight, nor help a man out of[58] distress. They can show no mercy to the widow, nor do good to the orphan.[59]

39 These things[60] of wood, and *which are* overlaid with gold and silver, are like the

Vers. 17-20. — [1] A. V.: like as. [2] is nothing worth when it is. [3] *even* so it is with (τοιοῦτοι). [4] be. [5] temple (οἴκοις; III. Ar., κήποις. Cf. *Com.*). [6] be. [7] doors (marg., *courts*. The courts of prisons seem to be meant. Cf. Jer. xxxiii. 1). [8] sure. [9] offendeth (ἠδικηκότι). [10] (Lit., *led away to death.*) [11] *omits* both (τε καί) . . . . and. [12] spoiled (it might mean either *spoiled*, i. e., made spoil of, or *despoiled*; but the latter seems preferable). [13] with. [14] *them* candles (λύχνους). [15] (III. 106., πλείονας αὐτοῖς, instead of πλείους ἢ ἑαυτοῖς. So the Vulg., *Lucernas accendunt illis et quidem multas, ex quibus.*) [16] whereof . . . . one. [17] they. [18] (*i. e.*, their insides.) [19] gnawed upon (marg., *licked*. Lit., the Greek is, *licked out*, or *away*) *by* things creeping out of (it is better to begin with this clause a new sentence) the earth, *and* when they eat (τε καί)

Vers. 21-23. — [20] For ἐκ τῆς οἰκίας, III. Ar. have the singular reading, ἐκ τῆς γῆς καιομένου; 106. 239. for the latter, γινομένου; Vulg., *qui in domo fit*. [21] A. V.: *omits* their (omitted by XII. 26. 88. 233. Co.). [22] sit (ἐφίπτανται. Cf. *Com.*). [23] (Lit., *night-birds.*) [24] and the cats also (ὡσαύτως δὲ καὶ οἱ αἴλουροι).

Vers. 24-29. — [25] This is right, according to the sense. Fritzsche would make τὸ χρυσίον accus. and the object of στίλβουσι. It seems better to suppose, with Reusch, an anacoluthon: "The gold that is about them . . . . except one." [26] A. V.: they. [27] neither. [28] a most high (marg., *any*. See *Com.*). [29] whereby they declare . . . . that they be nothing worth. [30] *omits* And. [31] ashamed. [32] them. [33] they. [34] themselves. [35] they be bowed down . . . . they make themselves straight. [36] unto dead *men*. [37] *omits* But. [38] sell and abuse (follows the Vulg.: *vendunt et abutuntur*). [39] *omits* and. [40] *omits* also. [41] their (III. 86. 48. Ar. add αὐτῶν, and the Vulg. reads the same for the following ἀπ' αὐτῶν. It is to be understood) wives lay up *part* thereof in salt (ταριχεύουσαι. The verb means to *preserve*, whether by smoking, drying or pickling. It is used with ἅλμῃ in Herod. ii. 77), but unto the poor and impotent (ἀδυνάτῳ) they give nothing of *it*. [42] eat (cf. LXX. at Lev. xii. 4). [43] ye may know.

Vers. 30-35. — [44] A. V.: how can. [45] *meat*. [46] *omits* and. [47] sit (cf. *Com.*). [48] *omits* And. [49] when one is dead. [50] priests also. [51] *omits* some of. [52] (*text. rec.*, the future; 23. 26. 36. 48., the present. Cf. ver. 11.) [53] *it be* evil *that* one doeth unto them, or good. [54] (Lit., *take* him *away*.) [55] omits *any* (on the following χαλκόν, cf. Mark xii. 41).

Vers. 36-40. — [56] Lit., *weaker*. [57] A. V.: to *his* (cf. *Com.*). [58] *any* man in *his*. [59] fatherless. [60] *Their*

stones from[1] the mountain; and[2] they that worship them shall be brought to
40 shame.[3] How then must one think and say that they are gods,[4] when besides[5]
41 even the Chaldæans themselves also[6] dishonor them? Who if they shall see *one*
dumb that cannot speak, they bring up Bel,[7] and intreat that *he* may speak,[8] as
42 though he were able to perceive it.[9] And being themselves aware of this they can-
43 not leave[10] them; for they have no perception.[11] Women[12] also with cords about
them, sit down in the streets to[13] burn bran as incense;[14] but if any of them, drawn
by some one of the passers by,[15] lie *with him*, she reproacheth her neighbor,[16] that
44 she was not also[17] thought worthy like[18] herself, nor her cord broken. All things
that take place[19] among them are false; how must[20] it then be thought or said[21]
that they are gods?

45 They are made by carpenters[22] and goldsmiths; they can become[23] nothing else
46 than the workmen will have them become.[24] And they themselves that made them
will not be long lived;[25] and[26] how should then the *things* that are made by them?[27]
47, 48 For they left falsehood and reproach[28] to them that come after. For when
there cometh war and troubles[29] upon them, the priests consult among[30] themselves,
49 where they may be hidden with them. How then cannot *men* perceive that they
are[31] no gods, which can neither save themselves from war, nor from troubles?[32]
50 For seeing they are[33] of wood, and overlaid with silver and gold, it shall be known
51 hereafter that they are spurious; it shall be clear[34] to all nations and kings that
they are no gods, but works[35] of men's hands, and *that* there is no work of God in
52 them. To whom then must it not be known[36] that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men. Neither
54 can they judge their own cause, nor redress a wrong,[37] being unable; for *they are*
55 as crows[37] between heaven and earth. And, indeed, when a fire breaketh out in a
temple[38] of gods of wood, or laid over with gold or silver, their priests will flee and
56 save themselves;[39] but they themselves will[40] be burnt asunder like beams. More-
over they cannot withstand king[41] or enemies; how must it then be accepted or
thought that they are[42] gods?

57 Neither can[43] *those* gods of wood, and laid over with silver or gold, save them-
58 selves[43] either from thieves or robbers. Whose[44] gold, and silver, and garments
wherewith they are clothed, they that are strong do take, and go away with them;[45]
59 neither can they[46] help themselves. Therefore *it is* better to be a king that show-
eth his courage; or a vessel in a house, profitable in that for which[47] the owner
shall use it, than the[48] false gods; or even[49] to be a door in a house, to keep the
things[50] safe that are[51] therein, than the false gods; or a pillar of wood in a palace,
60 than the false[52] gods. For sun, and[53] moon, and stars, being bright,[54] and sent to do
61 *their* offices, are obedient. In like manner also[55] the lightning when it breaketh
forth is beautiful to look at;[56] and after the same *manner*[57] the wind also[58] bloweth
62 in every country. And when God commandeth the clouds to go over the whole
63 world, they carry out what[59] they are bidden. And the fire sent from above to

gods (see *Com.*). [1] that be *hewn* out of (see *Com.*). [2] *omits* and. [3] confounded. [4] How should *a man* then think and say that they are gods (πῶς οὖν νομιστέον ἢ κλητέον ὑπάρχειν αὐτοὺς θεούς. The construction is involved. Lit., "How then must it be thought that they are gods, or they be *so* called." Some MSS., 36. 48 51. 62. 198. 231 would strike out ὑπάρχειν, but it is an obvious correction). [5] *omits* besides (ἔτι). [6] *omits* also.

Vers. 41-44. — [7] A. V.: *him* and intreat Bel. [8] marg., *bid* him *call upon Bel*. (So Luther. Vulg. *offererunt illud ad Bel, postulantes ab eo loqui.*) [9] understand. [10] Yet they cannot understand *this* themselves, and leave. [11] knowledge (marg., *sense*, Gr., αἴσθησιν. Cf. vers 42, 49). [12] The women (see *Com.*). [13] sitting in the ways. [14] for perfume. [15] some that passeth by. [16] *her* fellow. [17] *omits* also. [18] as worthy as. [19] Whatsoever is done. [20] is false: how may. [21] See ver. 40.

Vers. 45-47. — [22] A. V.: of carpenters (see ver. 8). [23] be (Fritzsche receives γένωνται from III. XII. 26. *multisque l.; text. rec.*, γένηται). [24] to be. [25] can never continue long [26] *omits* and. [27] of them be gods (III. XII. 23., nineteen cursives, Ald. Co. and the old versions add εἶναι θεοί; but πολυχρόνια γίνεσθαι is rather to be understood). [28] lies and reproaches (sing. in the Greek).

Vers. 48-52. — [29] A. V.: *any* war or plague. [30] with. [31] be. [32] plague. [33] be *but*. [34] false: *and* it shall manifestly appear. [35] the works. [36] Who then may *not* know (Fritzsche adopts οὐ after οὖν from XII. 33. 48. 49. al.; III. οὐκ with γνωστόν; *text. rec.* omits).

Vers. 54-56. — [37] See *Com.* [38] A. V.: Whereupon when fire falleth upon the house. [39] *away*, and escape. [40] shall. [41] *any* king. [42] can it then be thought or said that they be.

Vers. 57-60. — [43] A. V.: are . . . . able to escape. [44] (See *Com.*) [45] withal. [46] are they able to. [47] power (ἀνδρείαν) or *else* a profitable vessel . . . . house, which (see *Com.*). [48] shall have use of, than *such*. [49] *omits* even. [50] such *things*. [51] safe as be. [52] *such* false. [53] *omits* and. [54] See *Com.*

Vers. 61-64. — [55] A. V.: *omits* also. [56] easy to be seen (εὔοπτος). [57] (See *Com.*) [58] *omits* also. [59] do as

consume mountains[1] and woods doeth that which[2] is commanded; but these are
64 like[3] them neither in appearance[4] nor power. Wherefore it is neither to be
thought[5] nor said that they are gods, seeing they are able neither to judge causes,
65 nor to do good unto men. Knowing therefore that they are no gods, fear them not.
66, 67 For they can neither curse nor bless kings; neither can they show signs in
the heavens among the heathen,[6] nor shine as the sun, nor give light as the moon.
68 The beasts are better than they; for they can escape into[7] a covert, and help
69 themselves. It is then by no means manifest unto us that they are gods; therefore
70 fear them not. For as a scarecrow in a bed of cucumbers[8] keepeth nothing; so
71 are their gods of wood, and laid over with silver and gold. And in the same manner[9] their gods of wood, and laid over with silver and gold, are like a thorn bush
in a garden,[10] that every bird sitteth upon; and in like manner[11] also to a dead
72 body, that is cast into the dark. And you shall know[12] them to be no gods by the
mouldering of the purple and the marble that is upon[13] them; and they themselves
73 afterwards shall be consumed,[14] and shall be a reproach in the land.[15] Better therefore *is* the just man that hath no[16] idols; for he shall be far from reproach.

(συντελοῦσι τό). [1] hills. [2] as it. [3] like unto. [4] shew (εἰδέαις. See *Com.*). [5] supposed (see ver. 44 *et passim*).

Vers. 67–73. — [6] ἔθνεσιν. [7] A. V.: get under (lit., *which can*, etc.). [8] garden of cucumbers (σικυηράτῳ). [9] likewise. [10] to a white thorn (see *Com.*) in an orchard (κήπῳ). [11] as. [12] (III. XII. 26. 36. al. read γνώσεσθε for γνωσθήσονται.) [13] bright purple (marg., *purple and brightness*) that rotteth upon (see *Com.*). [14] eaten. [15] country. [16] none.

The Epistle of Jeremias.

Ver. 1. Cod. II. divides the epistle into six sections, distinguished by the letters of the Greek alphabet: (1) verse 16, before μὴ οὖν; (2) verse 29, before γνόντες; (3) verse 40; (4) verse 52, τίνι; (5) verse 65, before γνόντες.

Ver. 3. For remarks on the probable meaning of ἕως γενεῶν ἑπτά and the discrepancy between this passage and Jer. xxix. 10, cf. the Introduction.

Ver. 4. That the gods were borne upon the shoulders of men was not, of course, supposed to be a reason in itself for fearing them. But it was at such times, namely, when carried in procession by the priests, that the greatest reverence was shown them by their devotees.

Ver. 5. Ἀφομοιωθέντες . . . . ἀφομοιωθῆτε. This construction of a participle with some person of the same verb, as is well known, is quite frequent in the LXX., and may be regarded as a Hellenizing of the Hebrew infinitive absolute. See Winer, p. 354; and Thiersch, *De Pentateuchi Ver. Alex.*, p. 164. For ἀφομοιωθῆτε, XII. 26. and the Old Latin read φοβηθῆτε; and six other cursives, the same, adding αὐτούς, = "lest ye become like the nations, fear," or "fear them." But this change anticipates the thought of the next clause.

Ver. 7. See Dan. x. 13, 21; xii. 1. — Ἐκζητῶν τὰς ψυχὰς ὑμῶν might mean that he would avenge their death. But the connection shows that the sense is as above given. Cf. Prov. xxix. 10, in the LXX.

Ver. 8. **Their tongue.** Ewald thinks that the actual tongue of the image is not meant; but a stick shaped like a tongue, which formed the groundwork of the statue. But the last part of the verse seems conclusive to the contrary. Cf. Ps. cxv. 5.

Ver. 10. Rawlinson says of the priests of Babylon: "In social position the priest class stood high. They had access to the monarch; they were feared and respected by the people; the offerings of the faithful made them wealthy; their position as interpreters of the divine will secured them influence." See *Ancient Mon.*, iii. 14.

Ver. 11. Ταῖς ἐπὶ τοῦ στέγους πόρναις. For στέγους, III. 23. and nine cursives read τέγους. According to Grotius (Dereser and others), the reference is to *meretricibus, quæ sunt eodem cum diis tecto.* But it is rather to be translated as above. This is the meaning of both στέγος and τέγος, *lupanar*, *brothel*, in the later Greek. Ewald renders by: "*Den winkelhuren welche oben in den kleinen dachstuben wohnen.*" — *Proph. d. Alt. Bund.*, p. 292.

Ver. 12. Βρωμάτων, *erosion.* The reading βρώσεως must be looked upon as a correction. These idols could not preserve themselves from being devoured by insects. The rendering "moths" given to the word in the A. V. was derived from the Old Latin, which took it for the Hebrew עָשׁ, rendered in the LXX. σής, at Is. li. 8. But βρῶμα was used by the Greeks for what is *eroded, eaten,* or *eaten out;* and it seems better to adopt this natural and suitable meaning here, than to rely on simple conjecture for the other one.

Ver. 13. Τὸ πρόσωπον. The singular is often used to express, in reference to plurality, that which belongs to each of the individuals. See Winer, p. 174.

Vers. 14, 15. The singular number is employed, although idol statues in general are meant, because in the liveliness of the narration the author fixed his mind upon one such statue only, as a representative of the whole. — **Judge,** in the sense of *ruler,* the two ideas being in the Orient more nearly coterminous than with us Cf. Ps. ii. 10; Wisd. i. 1. Reusch would put ἄνθρωπος — on account of the word χώρας, which limits κριτής — in apposition with the latter: "as a man, a judge of the land;" but this makes a cumbersome sentence. The A. V. renders by "cannot," in two instances where the simple future is found in the original. The future does not, in fact, always denote simple futurity, but also

that which is possible. This is most usual, however, in the case of questions. See Matt. xii. 26; John vi. 68; Rom. x. 14; 1 Cor. xiv. 16; 1 Tim. iii. 5, — in all of which cases, however, the A. V. employs the future.

Ver. 17. Τοῖς οἴκοις. The A. V. has rendered this Greek word throughout the epistle, in this connection, by "temple." Doubtless that is generally the meaning, although private houses (see verses 13, 21) may sometimes be meant, and in that case the reference would be to what were known as the *lares* and *penates*.

Ver. 18. The comparison is unskillfully carried out, there being much more unlikeness than similarity between those shut up as adjudged to death and those shut up to secure them from injury. Reusch would divide the figure, making two of it: "As for a criminal the fore-court (of the temple) is closed, as against one led away to death the priests close the temple, so," etc. But this does not give much help, but rather the contrary. Codd. III. 106. Vulg. Ar. also read ἤ before ὡς ἐπὶ θανάτῳ, with the same thought apparently, that there was too much material for one comparison. For remarks on ἀπάγω, see Add. to Esth., i. 15.

Ver. 19. Herodotus (ii. 62) speaks of a festival in honor of the gods in Egypt, which, on account of the multitude of lamps, was called λυχνοκαΐη, "festival of lamps." "At Sais, when the assembly takes place for the sacrifices, there is one night on which the inhabitants all burn a multitude of lights in the shape of flat saucers filled with a mixture of oil and salt, on the top of which the wick floats. These burn the whole night, and give to the festival the name of the 'Feast of Lights.'"

Ver. 20. We have κατέσθω for κατεσθίω, as elsewhere in the LXX. See Jer. ii. 3.

Ver. 21. Μελανόω, a later form, = μελαίνω. See LXX. at Sol. Song i. 6. — Ἀπὸ τοῦ καπνοῦ. On the difference in the force of ἀπό and ὑπό in such a construction with the passive, see Winer, p. 369 f.

Ver. 22. By zeugma the verb ἐφίπτανται is understood in a somewhat different sense with the last substantive, or else another verb must be supplied. To render the present verb by "sit," as in the A. V., in order to accommodate it to the different subjects, is scarcely allowable. This verb is used by Homer, but simply in the aorist, third per. singular (*Il.*, xiii. 821; *Od.*, xv. 160, 524). The present is found only in later writers.

Ver. 24. Στίλβειν is rarely used with the accusative as, if Fritzsche's construction be followed, it would be. See 1 Macc. vi. 39; Hom., *Il.*, xviii. 596. Cf. *Text. Notes.* — Οὐ μὴ στίλψωσιν. These two negative particles, with the aorist or present subjunctive (verses 27, 35, 38), have the same force as οὐ with the future, as at verse 14. Cf. Winer, p. 506 f. — **Rust.** It is used in a popular sense, since, really, gold and silver are not affected by rust. Cf. Jas. v. 3.

Ver. 25. Τιμή is employed here, as often in the New Testament, to indicate the purchase price. See Matt. xxvii. 6; 1 Cor. vi. 20, vii. 23. On the use of ἐκ . . . . ἀγοράζω, cf. Winer, p. 368.

Ver. 27. Θεραπεύοντες refers evidently to the priests and servants of the temple, rather than to the common people. The former were not deceived, at least to the same extent as the latter, respecting the character of their idols. — **Of themselves, δι' αὐτῶν.** Winer remarks that this preposition rarely indicates the *causa principalis*, i. e., is rarely equivalent to παρά or ἀπό. And in such cases he holds that it indicates not so much one *from* whom something proceeds, as one through whose effort or kindness something accrues.

Ver. 28. By the Mosaic law the poor were to receive a part of the sacrifices. See Deut. xiv. 29.

Ver. 29. See Lev. xv. 33. — **Women in childbed, λεχώ.** It is not elsewhere found in the Greek Bible. This and the preceding word are singular, but seem to be used collectively.

Ver. 30. The fact that women served these idol gods is adduced as an additional reason for despising them. In the religious ceremonies of the Jews they were never allowed to officiate.

Ver. 31. Διφρεύειν means *to drive*. It seems out of place here, and many MSS. have made corrections. Codd. III. 106., διαφθείρουσι; XII. 23. 33. 49. al. Old Lat. Syr., καθίζουσιν. Fritzsche conjectures that the word was originally ἡμερεύουσιν, *stay through the day;* Reusch, that the present verb was used with the meaning *to sit*, since δίφρος has also the meaning *seat, couch, stool*. I follow the latter.

Ver. 32. Feasts for the dead, accompanied by loud lamentations, are still customary in this part of the Orient, and all may participate who choose to attend. Jerome at Jer. xvi. 7 (cited in Schleusner's *Lex.*, under περίδειπ.), says: "*Moris autem est lugentibus ferre cibos et præparare convivia, quae Graeci περίδειπνα vocant, et a nostris vulgo appellantur parentalia,*" etc. Cf. Tob. iv. 17.

Ver. 37. Εἰς ὅρασιν περιστήσωσιν. This is a rare expression for the restoration of the sight. Fritzsche and Reusch cite Herodian, vii. 3, 5.

Ver. 39. Ὡμοιωμένοι εἰσὶ τὰ ξύλινα. Naturally, the last word cannot be subject, and the correction of some MSS. to ξύλινοι is an after-thought. The subject is to be understood, and τὰ ξύλινα, etc., put in apposition after the verb. — **Like stones from the mountain,** i. e., "*æque immobilis.*" Grotius.

Ver. 42. Αἴσθησιν, **perception.** This word means *perception by the senses* (cf. the LXX. at Prov. i. 22, ii. 10, A. V., *knowledge* in both cases); and then, secondarily, *knowledge* gained thereby. It seems better here to retain the first signification.

Ver. 43. The custom alluded to is fully described by Herodotus (i. 199). Cf. Rawlinson's *Herod.*, i. p. 321 ff. Each woman was required once in her life to visit a shrine of Beltis, and there remain until some stranger cast money into her lap, and took her away with him for purposes of lust. Herodotus says: "Many women of the wealthier sort, who are too proud to mix with the others, drive in covered carriages to the precincts, followed by a goodly train of attendants, and there take their stations. But the larger number seat themselves within the holy inclosure, with wreaths of string about their heads; and there is always a great crowd, some coming, others going. Lines of cord mark out paths in all directions among the women, and the strangers pass along them to make their choice. A woman who has once taken her seat is not allowed to return home till one of the strangers throws a silver coin into her lap, and takes her with him beyond the holy ground. When he throws the coin he says these words: 'The goddess Mylitta [Beltis] prosper thee.' The silver coin may be of any size; it cannot be refused: for that is forbidden by the law, since once thrown it is sacred. The woman goes with the first man that throws

her money, and rejects none. When she has gone with him, and thus satisfied the goddess, she returns home; and from that time forth no gift, however great, will prevail with her. Such of the women as are tall and beautiful are soon released; but others who are ugly have to stay a long time before they can fulfill the law. Some have even waited three or four years in the precincts." Cf. Rawlinson, *Ancient Mon.*, iii. 30 f., also, 2 Kings xvii. 30, with the remarks of commentators on "Succoth-benoth." — By σχοινίον most critics understand the girdle, περίζωμα, with which these women were bound, although this meaning is not elsewhere given to the word. Fritzsche thinks it designates, rather, that which Herodotus refers to in στέφανον. — **Bran as incense.** The burning of the husks of corn, or the bran made from them, was regarded by the ancients in the light of a charm. The Old Latin seems to have read for πίτυρα, ἐπίτυρα, *i. e.*, a confection made from olives.

Ver. 48. Βουλεύονται πρὸς ἑαυτούς. This expression is not found in classical Greek. See, however, the LXX. at 2 Kings vi. 8; Is. xl. 14.

Vers. 50–52. The reasoning is far from brilliant.

Ver. 54. Οὐδὲ μὴ ῥύσωνται ἀδίκημα. The sense is not clear. According to the reading of III. and some other MSS., as well as of the Syriac and Arabic versions, ἀδικούμενον for ἀδίκημα, it would mean: "Nor the misused deliver." But it would perhaps be better to consider that the force of ἑαυτῶν is continued also in this clause, and to read: "Nor ward off an injustice," *i. e.*, done to themselves. Cf. Hom., *Od.*, xxiii. 244, for such a use of this verb, in its poetic form, ἐρύκειν. So Ewald: "*Noch sich vor einem unrechte retten.*" Fritzsche renders: "They rescue not property stolen from them;" Gaab: "They will not save themselves with reference to an affront." — **They are as crows.** What is meant by this comparison is to characterize the weakness of the idols. But it is, to say the least, a peculiar one. It would be difficult to find so gross an example of the want of adaptation in the rhetorical figures of the canonical books. Reusch is inclined to ascribe the figure, together with much else that is weak and unexplainable in the epistle, to the translator!

Ver. 55. Ὥσπερ δοκοὶ μέσοι κατακαυθήσονται. See Susan., verses 55, 59, σχίσει σε μέσον.

Ver. 58. It is better, perhaps, on account of the connection, to make ἂν dependent on ἰσχύοντες, although the construction as found in the A. V. is grammatically correct: *They that have power over them* [*i. e.*, are stronger than they] *take and carry away the gold and the silver, and the garment wherewith they are clothed, and they* [the gods] *cannot help themselves.*

Ver. 59. Χρήσιμον ἐφ' ᾧ κεχρήσεται. A very unusual construction. Fritzsche and Bunsen's *Bibelwerk*, explaining it as a case of attraction, would render: *Useful for that* (or *in that*) *for which its owner uses it.* Reusch, without venturing an explanation: *A useful vessel which the owner can use.* The Vulgate read καυχήσεται (*gloriabitur*) for κεχρήσεται.

Ver. 60. **Are obedient.** Efficient to do the work given them to do. Others render: "Are bright, and by God appointed for the service *of men*, and they are obedient."

Ver. 61. **Easy to be seen.** So the Vulgate, *perspicuum.* I render with Fritzsche, Reusch, and Bunsen's *Bibelwerk*. The idea of λαμπρά is still in mind. — **After the same** (*manner*) **the wind.** The A. V. has in the margin *the same wind.* The Greek is τὸ δ' αὐτὸ καὶ πνεῦμα. Fritzsche renders: "*but also the same wind;*" Bunsen's *Bibelwerk*: "*in like manner* (*blows*) *also the same wind.*" The expression is peculiar, if it is to be rendered like ὡσαύτως (cf. 1 Macc. viii. 27); but the context seems to require it.

Ver. 63. The fire (lightning) consumes only the forests, and not the mountains themselves, as the added καὶ δρυμοὺς would seem more definitely to indicate. But, on the other hand, by the explanation the passage is shorn of any beauty which it might otherwise have possessed. — **Appearance.** The word εἰδέαις is another form for ἰδέαις. Cf. the LXX. at Dan. i. 15, "countenances" (A. V.).

Ver. 71. Ῥάμνος, **thorn bush.** The Old Latin has rendered by *spina alba*, and the A. V. reproduced it. It is probably the same plant which received in Hebrew the name אָטָד, and is rendered in the A. V., at Judg. ix. 14, 15, "bramble," and in the margin, "thistle." There were several species of the ῥάμνος. The name "white thorn" was given it by the Romans. See art. "Thorns," in Smith's *Bib. Dict.*

Ver. 72. Ἀπό τε τῆς πορφύρας καὶ τῆς μαρμάρου. It is somewhat surprising to find, as here, "marble" mentioned along with "purple," as clothing for the idols. The Peshito translates by "silk," and, as Ewald thinks, correctly. Grotius supposes that pearls (μαργάρου) are meant; and Wahl (*Clavis*, *s. v.*) explains by *vestis splendida, vel candida*. Cf. margin of A. V. But Fritzsche, with Bunsen's *Bibelwerk*, would retain the meaning "marble," which "in some cases was used for ornamenting the idol images."

ADDITIONS TO DANIEL.

INTRODUCTION.

THE title, Additions to Daniel, is ordinarily used to designate only the three most important enlargements of this sort.[1] They are: The Prayer of Azarias and Song of the Three Children, Susanna, and Bel and the Dragon. The position of these several Additions with respect to the principal work is by no means uniform. The Prayer of Azarias and Song of the Three Children, as might be expected from the nature of its contents, commonly follows chap. iii. 23, of the canonical work. In Codex *Alexandrinus*, however, and in many old Psalters, it is reckoned among the hymns (hymn ix., x.), and follows the Psalms. This is no doubt due to its early use for liturgical purposes. That it was so used seems evident from the fact that, when found in this position certain parts ill adapted to liturgical use are omitted.

The addition entitled Susanna, is usually found in the MSS. immediately before the first chapter of Daniel, and was assigned to this place probably on the ground that it relates what is supposed to have taken place in the prophet's early life. This is its position in the Vatican and Alexandrine codices, and in the Old Latin and Arabic versions. But in Codex Chisianus, as also in the Vulgate and the Complutensian Polyglot, it is added to the canonical portion as chap. xiii. Bel and the Dragon follows immediately after Susanna in Codex Chisianus, as an additional chapter (xiv.). In the important codex just mentioned, there is found, at the close of the canonical portion, the subscription: Δανιὴλ κατὰ τοὺς ό· ἐγράφη ἐξ ἀντιγράφου ἔχοντος τὴν ὑποσημείωσιν ταύτην· ἐγράφη ἐκ τῶν τετραπλῶν, ἐξ ὧν καὶ παρετέθη. Then follows (1) Susanna as chap. xiii., and (2) Bel and the Dragon, with the somewhat enigmatical title: Ἐκ τῆς προφητείας Ἀμβακοὺμ υἱοῦ Ἰησοῦ ἐκ τῆς φυλῆς Λευί.[2]

The Extant Text.

Theodotion's revision of the LXX. version of the Book of Daniel, as is well known, found such favor with the church in early times that it finally displaced the latter entirely in all current copies of the Greek Bible. Bleek (*Introd.*, ii. 415) thinks this change received ecclesiastical indorsement between the age of Origen and that of Jerome. The latter in his preface to Daniel says: "*Danielem juxta LXX. interpretes Domini Salvatoris ecclesiæ non legunt, utentes Theodotionis editione, et cur hoc acciderit nescio.*" In consequence of this circumstance the original version of Daniel in the LXX. passed so completely out of view that it was long supposed to be lost beyond recovery. In 1772 a priest, by the name of Simon de Magistris, published it from a not wholly accurate copy of a codex discovered in the library of Cardinal Chigi at Rome.[3] Many of the errors of this copy were afterwards corrected, by a collation of the MS. itself, in the edition of the LXX. by Holmes and Parsons.

To the present time this Codex Chisianus remains as the principal representative of the translation of Daniel by the LXX. In 1773, Michaelis had the text reprinted in Göttingen, and in the following year superintended the issuing of another edition of the same containing

[1] For a full list of the minor variations and additions to Daniel, see Pusey's *Daniel the Prophet*, pp. 624–687.
[2] See Tischendorf, *Vet. Test. Græce*, ii. 612, 614.
[3] *Daniel secundum LXX. ex Tetraplis Origenis.* Romæ, 1772.

in addition to the text, the most valuable parts of the critical matter found in Magister's work. In 1775, still another edition was prepared on the basis of that of Michaelis, but with fresh notes by Segaar, and published at Utrecht. All these various editions, however, were superseded by that of Henry Aug. Hahn, published with a full critical and philological apparatus in Leipsic, 1845. What gave special value to the work of Hahn was a collation of the text of the Codex with a Syriac translation (Syr. B.), made from the hexaplar text of the LXX., and edited by Caietan Bugati, from a Milan codex in 1788. This text of Hahn with critical notes, and including the Additions, is given by Tischendorf as an appendix to his edition (2d–4th) of the LXX., and by Fritzsche, as far as it relates to the Apocrypha, in his *Libri Apocryphi Veteris Testamenti Græce* (Lips., 1871). The most important textual notes of Fritzsche are found in connection with the English translation below. Through the kindness of Dr. Nestle of Tübingen, Fritzsche's text of the Prayer of Azarias was collated for the present work, with the new edition of Codex Chisianus, by Cozza (Rome, 1877); but the differences were found to be few and unimportant. The text of the Chisian Codex differs so widely from that of Theodotion in Susanna, and Bel and the Dragon, that in the accompanying commentary a translation of both seemed desirable. These two compositions, indeed, furnished a much better opportunity for enlargement and embellishment than the remaining one, which is largely made up of Scriptural expressions already, as is probable, familiar through liturgical use.

As it regards the special relation of Theodotion's version to the Alexandrian, it may be said that they have the same general characteristics in the Additions as in the canonical portion of Daniel. Theodotion simply recast the version of the LXX. At one point he gives its very words, while elsewhere he introduces changes, in some instances, to the extent of a verse or more. Where his copy was abrupt and lacking in clearness, he seeks to make the sense smoother and more intelligible. His motive is everywhere apparent: to make a more acceptable version within the bounds of a respectable, though not slavish, adherence to his authorities. It seems evident from the fact that the Additions in Theodotion's version bear equally with the canonical portions the stamp of his revision, that he found them already existing in connection with the Book of Daniel and dealt with them accordingly.[1]

The Prayer of Azarias and Song of the Three Children.

Original Language.

The majority of critics of all schools have always held to the opinion that this composition was originally written in the Hebrew or Aramaic language. Undoubtedly more can be said in favor of such a theory than for a similar one in respect to the remaining two Additions. Eichhorn was, perhaps, the first critic who, without venturing to decide the question, maintained the probability that the original language was Greek. Subsequently, however, he retracted this opinion, and adopted the prevailing one.[2] More recently Keil and Fritzsche are among the principal advocates of the view that Greek was the original language of the work. The latter remarks with reference to the Hebraistic character of the Greek, which usually has been the ground on which the question has been decided, that between a translation and a Hellenistic original an important difference will always be discernible. In the latter case, the Greek coloring, even where least expected, will manifest itself; while in the former there will be continually apparent, if not actual failures of translation, yet evident instances of awkward renderings. In the present composition he maintains that, while the writer Hebraizes not a little, there are no signs whatever of a Hebrew original, and that a Hellenist, familiar with the Alexandrian version, might have written in just this manner.[3] Others, as Gutmann and De Wette, agree with him in the view that the supposed errors of translation pointed out by various critics[4] are extremely problematical. The most important of these are the following: In verse 9, the unexpected word ἀποστατῶν (as an epithet for the Chaldæans) is thought to be a translation of the Hebrew word מרדים (cf. Numb. xiv. 9) which, it is said, might with more reason have been otherwise rendered. In verse 12 we find Ἀβραὰμ τὸν ἠγαπημένον ὑπό σου. It is supposed that this unusual epithet comes from the

1 Fritzsche, *Einleit.*, p. 114; cf. Geiger, *Urschrift*, p. 162.
2 *Einleit. in d. Apok. Schrift.*, p. 419 f.; and *Einleit. in d. A. T.*, iv., p. 580 f.
3 *Einleit.*, p. 115 f.
4 Eichhorn, *l. c.*; Bertholdt, *Einleit.*, p. 1564 f.; Welte, *Einleit.*, p. 240 f.; Scholz, *Einleit.*, p. 520 f.

Hebrew רְדִיפָה. (Cf. the Alexandrian version at 2 Chron. xx. 7.) In verse 13, the positive *ταπεινοί* is found where it is affirmed the superlative would have been more in place, בְּכָל having been read instead of מִכָּל. Verse 16 is also cited, but the difficulty is evidently one arising from a corrupt text. (Cf. Fritzsche's *Com.*, *ad loc.*) In verse 20 it is claimed to be difficult to understand why *οἱ ἐνδεικνύμενοι* should have been chosen to express the thought which the text was clearly meant to express, "cause to experience," and that probably, it was a clumsy rendering of the Hebrew. In verse 43, it is said that *πνεύματα* is found instead of *ἄνεμοι* because it was a rendering of רוּחַ. Other reasons assigned for accepting the theory of a Hebrew original, such as that the Hebrew names of the three youth are given instead of the Chaldaic, and that in two instances the same word (*δρόσος*, verses 41, 45; *ψύχος*, verses 44, 48) is twice used, are of very little weight.

Author and Date.

The opinion of Dereser[1] with respect to the origin not only of the present Addition, but of the other two, may be given as representative of the general drift of sentiment on this subject in the Roman Catholic church. He says: "Daniel may have written his book in Greek at Babylon, with all the Additions which have come down to us. The Sanhedrim at Jerusalem, however, shortened it for more convenient use [?], and the Book as condensed was received into the Palestinian Canon" .... "The Jewish Sanhedrim at Jerusalem may have believed that the pious reader could easily spare the portions which we miss from the Hebrew text, since what is said by Azarias and his companions is to be found in other Biblical books as well [!]" .... "Therefore the Sanhedrim felt justified in the condensation." Rabbi Gutmann has properly characterized this opinion as in the highest degree gratuitous and arbitrary. "Who ever found an example," he asks, "where the Jews have voluntarily stricken out any thing from a book transmitted to them from their fathers and under the influence of the רוּחַ הַקֹּדֶשׁ, or divine inspiration, recorded. Any one who knows the high reverence with which they observe and preserve every word, every letter, every point of their sacred national literature, will regard such an opinion as having no foundation whatever."

Julius Fürst,[2] however, advocates the same general view. He maintains that all three of these Additions formed a part of the original Book of Daniel, and that they were separated from it at the time when the book was introduced into the Canon. Susanna, he thinks, was originally found immediately after chap. i. 20, while Bel and the Dragon was incorporated with chap. vi. Reusch,[3] while disagreeing with some of his ecclesiastical associates, in respect to the immediate origin and first position of the work, still supports its genuineness as having been actually spoken by the three Hebrew youth and by them, or some contemporary, afterwards recorded.

As a matter of fact, the only legitimate basis for an opinion on the subject is the composition itself. This certainly offers no support for the views just noticed. The similarity of the Greek throughout, extending even to minute particulars, favors the supposition that the entire work has passed through the hands of the translators of the Book of Daniel in the Alexandrian version;[4] while its fragmentary character with respect to contents is weighty evidence that as an original it did not emanate from one author.[5] If the work, then, for the reasons just mentioned, can be dated as far back as the time of the origin of the LXX. version of Daniel, and may be considered as having originally formed a part of this version, then it is further probable that these translators used materials already at hand. But whether they had before them anything more than the core of what now exists, or the work essentially in its present form, it is impossible to say. Naturally, the special views of critics respecting the early or late origin of the canonical Daniel will have more or less influence upon them in the question of the date of the Additions, and *vice versa*. But on the supposition that these compositions are really later productions, and not legitimate parts of the original work, a safe inference would seem to be that a considerable period must have elapsed between the time of the composition of the one and of the other.[6] The fact that Theodotion

1 *Die Proph. Ezek. u. Dan.*, p. 246 f.
2 *Der Kan. d. A. T.*, p. 140. Cf. also Welte, *Einleit.*, p. 121.
3 *Einleit.*, p. 121.
4 So Fritzsche, Zündel, and others.
5 So De Wette, Bertholdt, Herzfeld, and others.
6 Cf. Delitzsch in Herzog's *Real-Encyk.*, art. "Dan.," and Zündel, p. 184 f.

makes so little change in his translation of this Addition, while making so many in the other two, may be due simply to the fact that the former abounds in well-known Scriptural expressions which in the nature of the case admitted of but little alteration.

Genuineness.

The differences of opinion among critics, on the points just considered, are very much reduced when we come to the question of the genuineness of the work. Outside of the Romish church, there is scarcely an exception to the statement that Christian scholars agree in characterizing the composition as wholly wanting in adaptation to the circumstances under which it professes to have been written, and as being in its different parts baldly inconsistent with itself. In fact even Dereser, in the work already cited, gives us to understand that in his hypothesis concerning its origin, and his defense of its genuineness, he writes only as a *Catholic* commentator, and with a view of acting in harmony with the decisions of the Council of Trent. Jahn, however, is not equally tractable, and does not hesitate to declare that the work is purely a product of the imagination, and that it was interpolated into the canonical book.[1]

A careful and unprejudiced examination of it will serve to confirm this decision. It is supposed to be the prayer and the song of three persons thrown by the servants of Nebuchadnezzar into a fiery furnace. But the entire composition is extremely general in its character, and only at its close are the youth called upon to praise the Lord for their deliverance. If it be genuine, and was leisurely composed by Daniel or some other person, shortly after the event, — for that it was really spoken and composed on the spot, who will believe? — why has the author said so little concerning the one central fact? Again, why has he in one part virtually declared that the temple does not exist, or any priest, or prophet, and yet afterwards presupposed the existence of both?[2] If it is said, as by many, that the two parts of the work were composed by different persons at different times, such a view would in this case be equally fatal to any proper theory of genuineness.

As Eichhorn[3] has said: "All three pray as though they had thought out and memorized their prayer beforehand. . . . . They utter no sighs; they sing no such songs of thanksgiving as would have been becoming in them if they had just been delivered from the flaming fire. They are like Dervishes gifted in penitential exclamations, which they interrupt by abuse of Nebuchadnezzar." It may be further remarked that the conduct of the three youth, as represented respectively in the canonical and apocryphal portions, is worthy of a detailed comparison. Ewald, in connection with the former, has noticed the eminent fitness of words, and entire representation to the supposed circumstances of the case.[4]

SUSANNA.

Original Language.

In connection with the fact that the Addition entitled Susanna, in its language and style contains nothing that might not properly have come from the pen of a Hellenist, there is also offered direct and (as it is supposed) incontestable evidence that it was written in Greek. This evidence, as far as we know, was first brought forward by Julius Africanus, in a letter to Origen,[5] and it seems also to have had great weight also with Jerome. In modern times it has been accepted as conclusive by such Biblical critics, among others, as Fritzsche, Bertholdt, Hävernick, De Wette, Keil, Lengerke, Herzfeld, Graf, Holtzmann, Gutmann, and Jahn. We refer to the play on words found in verses 54 and 55, respectively (*σχῖνον . . . . σχίσει*), and in verses 58 and 59 (*πρῖνον . . . . πρίσει*). That this is an imitation of a similar paronomasia in a Hebrew or an Aramaic original is declared to be incredible, and, further, that all efforts to reproduce it in these languages have proved abortive. Delitzsch, however, does not admit the validity of this argument, and says: "*Ejusmodi paronomasias in linguis Semiticis facillimas esse, Arabica quoque Susannæ versio ostendit. Ergo nihili est argumentum inde petitum.*"[6] Rabbi Brüll also, in

1 *Einleit.*, p. 869 f. 2 Cf. verses 14, 30, 31, 61, 62. 3 *Einleit. in d. Apok. Schrift.*, p. 419.
4 *Proph. d. Alten Bundes*, iii. 358. Cf. Hitzig, *Das Buch Daniel*, pp. 53, 54.
5 Wetstein, *Africani de Susan. Epist. ad Orig.*, p. 220. 6 *De Habacuci Propheta*, etc., *ad loc.*

his recent interesting monograph,[1] is quite of the latter opinion. He says that the mastich tree (σχῖνος) was not a native either of Babylon or of Palestine, and that the holm oak (πρῖνος) was not planted in parks. And he supposes that the names of these trees were substituted *by the translator* for those of certain others found in his text, in order to imitate in Greek more closely the latter's paronomasia. Indeed, in the Syriac version we find, instead of the mastich, the pistachio tree, and for the holm oak the pomegranate tree. Brüll shows further how easily the Greek translator might have been led, if he found the latter words in Hebrew, —namely, *pasteka* (Aramaic, *mastiche*) and *rimmon*,—to adopt, as similar in sound, σχῖνος and πρῖνος. He also finds, as he thinks, a clear example of a failure in translation in the words καὶ ἤρχοντο of verse 6, in the LXX. version of the book; ויבאן having, as he supposes, been read instead of ויביאו. He maintains, moreover, that Theodotion's text of our book can be easily rendered into Hebrew. Most of the examples of Hebraisms, however, which are found in Susanna, as in the other Additions, are simply such as might have been expected from a person who, while speaking and writing the Greek language, was an Israelite by birth, educated as an Israelite in the literature of his nation, and who mingled chiefly with Israelites in the civil, social, and religious intercourse of life.

Genuineness.

Julius Africanus, as already noticed, seems to have been the first writer who attempted anything like a critical examination of the present work. In his letter to Origen, he calls it σύγγραμμα νεωτερικὸν καὶ πεπλασμένον, and raises, in substance, such objections against it as follows: that there is something quite too theatrical in the representation of the scene of the conviction of the two elders; that he had sought in vain from the Jews of his day the production of anything corresponding to the paronomasia found in vers. 56 and 59; that it is not likely that the Jews, at the time when the story is supposed to have been written, had so much power delegated to them as to be able to adjudge the wife of a *king* to death; or, if Susanna was not the wife of king Joacim, then, that the circumstances of the Joacim of the story are not such as we should have reason to expect in the case of a recent captive; that the work was not to be found in connection with that Book of Daniel which was recognized by the Jews; that no prophet would have made use of such a formal quotation as the one found in ver. 53; and that the style of the composition does not correspond with that of the Book of Daniel. Origen made some kind of a rejoinder to each of these objections, but was far enough from completely refuting them. Moreover, the difficulties which this early writer found in Susanna by no means exhaust the list. Attention has been called by various critics to the disorderly way in which the civil process here described was conducted; to the hasty manner in which the condemnation was pronounced, on the simple testimony of two persons, without opportunity being allowed for evidence in rebuttal, or any further examination of the case whatever; to the indiscriminate and extravagant praise accorded to young men; to the general inconsistency of the character of Daniel, as here depicted, with that of the historic Daniel; to the fact that he is made to condemn one of the elders before he has heard the contradictory evidence of the other, on which such condemnation is ostensibly based; and to the incredible supposition that Daniel is able, notwithstanding his youthfulness, to reverse, by a word, a solemn judicial decision of the Sanhedrim. For these and other reasons, most Biblical students in modern times have agreed in pronouncing the story of Susanna not only as wanting in probability, but as being historically and logically impossible.

The most acceptable theory of its origin, excepting certain matters of detail, which seem to us inconclusive, is that of Brüll, as found in the work above alluded to. He shows that a tradition, apparently of Babylonian origin, existed among the Jews in ancient times, and was referred to by Origen and Jerome, which in its essential features, agrees with the story in our book, and might easily have formed the basis of it. The manner, moreover, in which Josephus (*Antiq.*, x. 10, § 6, xi. 2, § 7), and Theodotion, as well as both the Syriac translations, deal with the history, shows that it was current in different forms, and gives a hint also of the methods by which it attained its present shape. The special motive, according to Brüll, which lay at the foundation of our book in its *peculiar features*, that is, which led its author, by additions and changes, to mould the tradition into a certain definite form, and make it

1 *Das Apok. Susanna-Buch*, p. 67 f.

teach certain evident lessons, was to reform the method of conducting legal processes, and especially to correct the abuse springing from the principle that two witnesses were sufficient to convict of the most heinous offense. He gives an example from the time of Simon bar Shetach, who lived at the beginning of the first century before Christ, to show the fearful consequences which sometimes resulted from it. His own son was unjustly condemned to death at the instigation of a hostile clique, and on the testimony of two persons who were envious of the father's influence with the king, and who besides, as Sadducees, hated him as a most bitter and unrelenting political opponent. Such an event naturally attracted great attention. From this period, and under such circumstances, as Brüll thinks is shown by the entire tendency and spirit, as well as the external features of the book, arose the History of Susanna in the general form in which we now possess it. The fact that it must be looked upon as an *addition* to the Book of Daniel, and that the character of the Greek of the LXX. version of the work suggests a late origin, are also favorable to such a theory.

Bel and the Dragon.

Original Language.

Eichhorn seems to have proved pretty conclusively that the text on which Theodotion based his version of Bel and the Dragon, as well as that of the other Additions to Daniel, was that of the LXX.[1] According to the testimony of Origen, Eusebius, Jerome, and others, it was not extant in Hebrew in their day. Fragments of the story which, as Zunz[2] thinks, arose at the time of the Targums on the Hagiographa, do indeed still exist in Aramaic and Hebrew. But there are absolutely no traces, in the extant text of the LXX., of its being a translation. Its Hebraisms are only such as the frequent recurrence of καί, and καὶ εἶπε, which, indeed, are to be found everywhere in Greek works written by Jewish authors. It has been thought by some that an error of translation occurs in the first verse, ἱερεύς being supposed to be the rendering for כֹּהֵן, which word also means "courtier." And it has been thought to favor this view that Theodotion says nothing about Daniel's being a priest. But it would seem, from what immediately follows, that such an opinion cannot be correct, since Daniel is here called συμβιωτὴς τοῦ βασιλέως, which would be tautological if he had just before been named a courtier. Moreover, the contents of the work itself, so far as they afford any evidence with respect to the time and place of composition, are decidedly in favor of a Greek original.

Genuineness.

On account of its anachronisms and literary extravagances, most of which have been commented on in the notes below, the narrative of Bel and the Dragon has been regarded by modern critics generally, as well as by some Christian scholars in ancient times, as wholly wanting in genuineness. According to its title in the LXX. version, it was written by a certain Ambacum, son of Joshua, of the tribe of Levi. There is little doubt that the Habbakuk, otherwise known as prophet, is meant, and that the present composition is taken from some pseudepigraphal work which was ascribed to him, or is itself that work. Athanasius, indeed, makes reference to Βαροὺχ, Ἀμβακοὺμ, Ἐζεχιὴλ καὶ Δανιὴλ ψευδεπίγραφα.

Proofs of the legendary character of the work are to be found (1) in the fact that Daniel is called a priest and yet is confounded with the prophet Daniel. (2) This Daniel is said to have destroyed the temple of Bel (Baal) at Babylon. But from other credible testimony (Herod., i. 183, Strabo, xvi. 1, Arrian, *Expedit. Alex.*, vii. 17), Xerxes plundered and destroyed it on his return from Greece (B. C. 479). (3) It is represented that the worship of living serpents was practiced at Babylon. But this is in direct opposition to what is known to have been true of the religious rites of the Babylonians and Persians.[3] Diodorus Siculus (ii. 9) has indeed been cited in support of such a practice. He says: ἐπὶ δὲ τῶν γονάτων αὐτῆς εἱστήκεισαν λέοντες δύο καὶ πλησίον ὄφεις ὑπερμεγέθεις ἀργυροῖ. But it is evident that he is speak-

[1] *Einleit. in d. Apok. Schrift.*, pp. 422, 436, 473.

[2] *Vorträge*, p. 123.

[3] Cf. Döllinger, *Heidenthum u. Judenthum*, pp. 391–454; Rawlinson, *Ancient Mon.*, i. 105, iii. 25 f., 347 f., and *Transactions of the Soc. for Bib. Arch.*, ii., pp. 29–79, 346–352. See, also, notes *ad loc.*, below.

ing simply of certain emblems in the temple of Bel, and it would be just as proper to infer from this passage that living lions were worshipped at Babylon as that living serpents there received divine honors. The supposition of Scholz,[1] that a close relationship may have existed between the religious customs of Egypt — where the worship of serpents did actually exist — and those of Babylon, is without basis in fact.[2]

Jahn thinks the work was written as a fable. "The author," he says, "would represent in a clear light the worthlessness of the priests of idolatry as over against the power of the true God. Thus all the difficulties disappear or sink into mere blunders of composition." So also, essentially Eichhorn and Fritzsche. Merx calls it a humorous satire.[3] Bertholdt is of the opinion that it may have had some basis in a current legend concerning Daniel, which was enlarged and put in its present form in Egypt by some "Habbakuk the son of Joshua." The contents furnish tolerably safe evidence of its Egyptian origin. And assuming that it formed a part of the Alexandrian version of the Book of Daniel, — it is so cited by Irenæus (iv. 11) and Tertullian (*De Idol.*, xviiii.; *Contra Psych.*, ix.) — its date can be inferred with sufficient accuracy.

Estimation of the Additions in the Christian Church.

Since the Additions were found in connection with the canonical Daniel in the version of the LXX., they are often quoted by both the Greek and Latin fathers, without discrimination, as constituent parts of that book. Such of the fathers, however, as accepted only the Hebrew canon rejected them. We have no evidence, however, that they were not regarded as being fully on a level with the remainder of the book, until the criticisms of Julius Africanus called attention to the subject. Jerome notices the absence of these parts from the Hebrew Bible, and while making no comments on them himself seems to accept the estimate of Eusebius and Apollinaris, who speak of the "fables" of Bel and Susanna. At Daniel iii. 23, he simply calls attention to the Song of the Three Children, "lest he should appear to have overlooked it."[4] Theodoret, a disciple of Chrysostom and one of the best commentators of the Greek church, made comments on the Song of the Three Children, but passes over the other two Additions in silence. While Polychronius, a contemporary of Jerome, who wrote a commentary on many books of the Old Testament, using for the most part the Syriac, speaks of the hymn (Song of the Three Children) as not being found in the Hebrew or Syriac Bible.

In what is known as the "Stichometry of Nicephorus," who was patriarch of Constantinople, A. D. 828, the books of Scripture are arranged in three classes: (1) The canonical, (2) the disputed, and (3) the apocryphal. Among the latter is classed Susanna. This classification did not originate with Nicephorus, but is referred to a much earlier period, and may even date back to the fourth century. Again, in a catalogue of the books of the Bible by Ebed Jesu of the Nestorian Church (†1318) are included "Susanna" and the "lesser Daniel" (Bel and the Dragon).[5] In a MS. of the Syriac Bible now in the University Library at Cambridge, England, the Book of Daniel follows the twelve minor prophets, and has the Addition, Bel and the Dragon, while Susanna is found between Ruth and Esther. Gregory bar Hebræus, "the last of the great Syrian writers," made a commentary on the Additions to Daniel, as well as some others of the Old Testament apocryphal books, but seems not to have regarded them as of equal rank with those of the Hebrew canon.[6]

In times more modern we find Erasmus, whose views on these subjects shaped so largely those of other leaders of the Reformation, speaking of the Additions to Daniel with other apocryphal books as having been received into "ecclesiastical use." As it respects the authority to be allowed them, he does not seem to be quite settled in his opinion. Luther says, of "Susanna, Bel, Habbakuk, and the Dragon," that they "appear to be pretty spiritual poems; for their names admit of a symbolic meaning." Karlstadt, however, an early friend of Luther, and afterwards professor of theology at Basle, puts these Additions among the books wholly apocryphal and to be condemned. The French Bible which emanated from Calvin, published them as well as the remaining apocryphal literature of the Old Testament, in a separate volume, as being of inferior value. In the history of the English Bible, the

1 *Einleit.*, iii. p. 526.
2 Rawlinson, *idem*, i., 105 f. *et passim.*
3 Art. "Baal," in Schenkel's *Bib. Lex.*
4 *Com. in Dan. Præf.*, and at xiii. 59.
5 Westcott, *Bib. in the Ch.*, p. 282.
6 Westcott, *idem*, p. 242.

Additions to Daniel have generally been held in the same estimation as other works of the same class. In the Roman Catholic church, on the other hand, since the Council of Trent, there have been but rare instances of dissent from its decision by which these Additions were placed among the "sacred and canonical" records of Christian faith. Even the remains of *la chaste Susanne de Babylon* are still exhibited in the cathedral of Toulouse.

THE ADDITIONS TO DANIEL.

THE PRAYER OF AZARIAS AND THE SONG OF THE THREE CHILDREN.

1 After this manner then prayed Ananias, and Azarias, and Misael, and sang praises to the Lord when the king commanded that they should be cast into the 2 furnace. And Azarias stood *up*, and prayed in this manner; and opening his mouth he gave thanks to the Lord with his companions in the midst of the fire of the furnace which the Chaldæans had made exceeding hot, and they said,[1]
3 Blessed art thou, O Lord God of our fathers, and art to be praised; and thy name is 4 glorified [2] for evermore; for thou art righteous in all *the things* that thou hast done to us; yea, true *are* all thy works, and thy ways *are* right, and all thy judgments true.[3]
5 And [4] in all *the things* that thou hast brought upon us, and upon thy [5] holy city of our fathers, *even* Jerusalem, thou hast executed true judgments; [6] for according to truth and judgment didst thou bring all these *things* upon us because of our sins.
6 For we have sinned in all [7] and acted lawlessly, to fall away [8] from thee; Yea [9] 7 in all *things* have we sinned,[10] and not obeyed the commandments of thy law,[11] nor kept *them*, neither done as thou hast commanded us, that it might go well with 8 us. And now [12] all that thou hast brought upon us, and all [13] that thou hast done 9 to us, thou hast done in true judgment. And thou didst deliver us into the hands of our enemies, lawless and most hostile apostates,[14] and to an unjust king, and the 10 most wicked in all the earth.[15] And now we cannot open our mouths; there has 11 come [16] shame and reproach to thy servants, and to them that worship thee. Deliver [17] us not up wholly, for thy name's sake, neither disannul [18] thou thy covenant; 12 and cause not thy mercy to depart from us, for thy beloved Abraham's sake, and for 13 thy servant Isaac's sake, and *for* thy holy Israel's sake; since thou didst speak to them and promise,[19] that *thou* wouldest multiply their seed as the stars of heaven, 14 and as the sand upon [20] the sea shore. For we, O Lord, have become [21] less than any nation,[22] and are humiliated [23] this day in all the earth [15] because of our sins.
15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or meat offering,[24] or incense, or place to offer the fruits [25] before thee, and 16 to find mercy. Nevertheless in a broken heart and a contrite [26] spirit let us be ac-

Vers. 1, 2. — [1] A. V.: And they walked in the midst of the fire, praising God, and blessing the Lord. Then Azarias stood *up* and prayed on this manner; and opening his mouth in the midst of the fire, said (following the version of Theodotion. I have rendered according to Fritzsche's text of the LXX. here, and throughout, unless otherwise indicated.)

Vers. 3-6. — [2] A. V.: thy name *is* worthy to be praised (*αἰνετός*; fifteen cursives, with Ald. and Co., read *αἰνετόν*) and glorified. [3] *are* truth (ἀληθιναί; ἀλήθεια, II. III. XII. al., but, according to Fritzsche, it "looks suspicious"). [4] *omits* And. [5] the (*σου* is also added in 49. 90. 148. of Theod.). [6] judgment. [7] *omits* in all (as Theod.). [8] committed iniquity, departing (ἠνομήσαμεν ἀποστῆναι. For the latter III. XII. al. read ἀποστάντες).

Vers. 7-9. — [9] A. V.: *omits* yea. [10] trespassed. [11] thy commandments (Theod. omits *τοῦ νόμου*). [12] Wherefore (*καὶ νῦν*. Theod. strikes out the latter). [13] every *thing*. [14] lawless (Theod. omits ἡμῶν, and the *καί* before ἐχθίστων) enemies most hateful forsakers *of God*. [15] world.

Vers. 10-13. — [16] A. V.: we are become a (I read, with Fritzsche, ἐγενήθη for ἐγενήθημεν, and the dative instead of τῶν δούλων, etc., of Cod. Chis.). [17] Yet (*μή*; Theod., *μὴ δή*) deliver. [18] (Lit., *scatter*.) [19] to whom (ὡς; Theod., οἷς) thou hast spoken and promised. [20] that *lieth* upon.

Vers. 14-17. — [21] A. V.: are become. [22] (Lit., *all the nations*.) [23] be kept under (ἐσμὲν ταπεινοί). [24] oblation (*προσφορά*). [25] sacrifice (I render more literally). [26] contrite (see Ps. ci. 17) heart (lit., *soul*, but *πνεύματι* follows)

17 cepted, as in burnt offerings [1] of rams and bullocks, and as [2] in ten thousands of fat lambs. So let our sacrifice result [3] in thy sight this day, and our atonement
18 before thee; [4] for they are not shamed [5] that put their trust in thee. And now we
19 follow thee [6] with all *our* heart, and [7] we fear thee, and seek thy face. Put us not to shame; but deal with us after thy lovingkindness,[8] and according to the
20 fullness of thy mercy. And deliver [9] us also according to thy marvelous works,[10] and give glory to thy name, O Lord. And let all them that do thy servants hurt
21 be turned back; [11] and let them be put to shame [12] in all *their* power,[13] and let their
22 strength be broken; [14] let [15] them know that thou art Lord, the only God,[16] and glorious over the whole world.

23 And when they had cast the three all at once into the furnace and the furnace was thoroughly aglow with seven times its usual heat—and when they had thrown them in, then those who had thrown them in were above them, but the others set on
24 fire under them naphtha, and tow, and pitch, and faggots. And the flame streamed
25 forth above the furnace about forty nine cubits.[17] And it passed out through,[18] and set
26 fire to [19] those [20] Chaldæans it found about the furnace. But an [21] angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame
27 of the fire out of the oven, and made the midst of the furnace as though a wind of dew had gone hissing through it; and [22] the fire touched them not at all,[23] neither
28 hurt nor troubled them. And lifting up their voices [24] the three, as out of one mouth, praised and [25] glorified and blessed God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers;
And to be praised and exalted above all for ever.[26]
30 And blessed *is* thy glorious and holy name:
And to be praised and exalted above all for ever.
31 Blessed art thou in the temple of thine holy glory:
And to be praised and glorified above all for ever.
32 Blessed art thou that beholdest the depths,
And sittest upon the cherubims:
And to be praised and exalted above all for ever.
33 Blessed art thou on the glorious throne of thy kingdom:
And to be praised and glorified above all for ever.
34 Blessed art thou in the firmament of heaven:
And above all to be praised and glorified for ever.

35 O all *ye* works of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
36 O *ye* heavens, bless ye the Lord:
Praise and exalt him above all for ever.
37 O *ye* angels of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.

and an humble. [1] *Like* as in the burnt offering (as in Codd. 26. 231.). [2] *like* as. [3] be (γενέσθω). [4] and *grant* that *we* may wholly go after thee (καὶ ἡ ἐξίλασις ἔμπροσθέν σου. It might be rendered "and be as an atonement—a propitiation—before thee." The passage is corrupt, and I have adopted Fritzsche's conjecture. In the LXX. the passage runs: καὶ ἐξιλάσαι ὄπισθέν σου. For the second word, Theod. read ἐκτελέσαι, or, according to some MSS., ἐκτελείσθω. A. V. followed the latter). [5] shall (some MSS. of Theod. have the future) not be confounded (cf. ver. 21).

Vers. 18-22.—[6] Found only in 51. 229. 231. Co. [7] A. V.: *omits* and. [8] (ἐπιείκεια. Cf. Wisd. ii. 18; xii. 18; Baruch ii. 27.) [9] multitude of thy mercies. Deliver (26. 49. al. om. καί). [10] (θαυμάσιά σου.) [11] ashamed. [12] confounded. [13] power and might (marg., *by* thy *power and might*. The Greek is ἀπὸ πάσης δυναστείας; 33. 91. 106. 148. 228. Ald. prefix δυνάμεως καί to the last word). [14] (Lit., *broken in pieces*.) [15] and (as some MSS. of Theod.) let. [16] According to Theod., μόνος is read after θεός; *text. rec.*, before κύριος, to which III. XII. al. prefix the article.

Vers. 23, 24.—[17] A. V.: And the king's servants, that put them in, ceased not to make the oven hot with rosin—marg., *naphtha*—pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits. This is according to Theod.

Vers. 25-28.—[18] A. V.: passed through (Theod., διώδευσε for διεξώδευσεν). [19] burnt (ἐνεπύρισεν). [20] (article.) [21] the (so Theod.). [22] as (Theod., ὡς for ὡσεί) *it had been* a moist (marg., *cool*) whistling wind, so that. [23] (καθόλου; Theod., τὸ καθ. Cf. Acts iv. 18.) [24] Then (Theod., τότε for ἀναλαβόντες δέ). [25] *omits* and (as 62.).

Vers. 29-68.—[26] On account of the many differences between the version of Theodotion followed by the A. V. and that of the LXX., I have left untouched the A. V. in these verses and given independently below, a translation of the Song as found in the LXX., following Fritzsche's text.

38 O all *ye* waters that be above the heaven, bless ye the Lord:
Praise and exalt him above all for ever.
39 O all *ye* powers of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
40 O *ye* sun and moon, bless ye the Lord:
Praise and exalt him above all for ever.
41 O *ye* stars of heaven, bless ye the Lord:
Praise and exalt him above all for ever.
42 O every shower and dew, bless ye the Lord:
Praise and exalt him above all for ever.
43 O all *ye* winds, bless ye the Lord:
Praise and exalt him above all for ever.
44 O *ye* fire and heat, bless ye the Lord:
Praise and exalt him above all for ever.
45 O *ye* winter and summer, bless ye the Lord:
Praise and exalt him above all for ever.
46 O *ye* dews and storms of snow, bless ye the Lord:
Praise and exalt him above all for ever.
47 O *ye* nights and days, bless ye the Lord:
Praise and exalt him above all for ever.
48 O *ye* light and darkness, bless ye the Lord:
Praise and exalt him above all for ever.
49 O *ye* ice and cold, bless ye the Lord:
Praise and exalt him above all for ever.
50 O *ye* frost and snow, bless ye the Lord:
Praise and exalt him above all for ever.
51 O *ye* lightnings and clouds, bless ye the Lord:
Praise and exalt him above all for ever.
52 O let the earth bless the Lord:
Praise and exalt him above all for ever.
53 O *ye* mountains and *little* hills, bless ye the Lord:
Praise and exalt him above all for ever.
54 O all *ye things* that grow on the earth, bless ye the Lord:
Praise and exalt him above all for ever.
55 O *ye* fountains, bless ye the Lord:
Praise and exalt him above all for ever.
56 O *ye* seas and rivers, bless ye the Lord:
Praise and exalt him above all for ever.
57 O *ye* whales, and all that move in the waters, bless ye the Lord:
Praise and exalt him above all for ever.
58 O all *ye* fowls of the air, bless ye the Lord:
Praise and exalt him above all for ever.
59 O all *ye* beasts and cattle, bless ye the Lord:
Praise and exalt him above all for ever.
60 O *ye* children of men, bless ye the Lord:
Praise and exalt him above all for ever.
61 O Israel, bless ye the Lord:
Praise and exalt him above all for ever.
62 O *ye* priests of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
63 O *ye* servants of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
64 O *ye* spirits and souls of the righteous, bless ye the Lord:
Praise and exalt him above all for ever.
65 O *ye* holy and humble *men* of heart, bless ye the Lord:
Praise and exalt him above all for ever.
66 O Ananias, Azarias, *and* Misael, bless ye the Lord:
Praise and exalt him above all for ever:

For he hath delivered us from hell,
And saved us from the hand of death,
And delivered us out of the midst of the furnace *and* burning flame:
Even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because *he is* gracious:
For his mercy *endureth* for ever.
68 O all *ye* that worship the Lord, bless the God of gods,
Praise *him*, and give *him* thanks:
For his mercy *endureth* for ever.

The Song of the Three Children.

Vers. 1, 2. Cf. Dan. iii. 22, 23, which this Addition as such would naturally follow. The names given to the three Israelitish youth are their Hebrew names, which are substituted for the Chaldaic forms found at Dan. iii. 12. On the significance of Babylonian names, see *Ancient Mon.*, iii. 79. — **Τῷ πυρὶ ὑποκαιομένης τῆς καμίνου.** This verb, which means literally *to set on fire from beneath* (Herod., iv. 61), seems here to refer to a fire which is made hotter and hotter. Cf. the LXX. at Jer. i. 13 (A. V., "seething").

Ver. 4. **Ἐπὶ πᾶσιν, in all** (*the things*). See Krüger, lxviii. 41, for remarks on such a use of this preposition, and cf. Homer, *Il.*, iv. 178.

Ver. 5. **Ἃ ἐπήγαγες ἡμῖν, that thou hast brought upon us.** Not an infrequent signification of this verb. Cf. LXX. at Jer. vi. 19; xi. 11.

Ver. 9. **Ἀνόμων, lawless.** The reference is to that divine rule and government revealed in the Old Testament, to which the heathen were strangers. Esther (Add. iv. 12) is represented as saying: *ἐμίσησα δόξαν ἀνόμων.* Cf. Rom. ii. 12; iii. 31; and Cremer's *Lex.*, *s. v.* — **Most hostile apostates, ἐχθίστων ἀποστατῶν.** Michaelis and others suspect, but not as it would seem with sufficient reason, that the text is corrupt. The heathen might be regarded as apostates in the sense that originally all knew the true God. — The judgment pronounced upon Nebuchadnezzar, if he is meant, appears to be somewhat harsh, when it is remembered under what circumstances — after four rebellions — he had been compelled to destroy Jerusalem, and what is said in his favor by Jeremiah, Ezekiel, and Daniel. See also *Ancient Mon.*, iii., 58 f. Eichhorn says: "The Jew who puts this prayer in their mouth was very little acquainted with the spirit which so beautifully clothed the pious, suffering martyrs." (*Einleit.*, p. 420.) Bertholdt (*Einleit.*, p. 1667) cites this verse as evidence that the Addition was written in the time of Antiochus Epiphanes, since the Jews were accustomed to call him the greatest of reprobates.

Ver. 12. The epithets applied to the patriarchs are worthy of note. Only in 2 Chron. xx. 7, is Abraham elsewhere called "the beloved (A. V., 'friend') of God." — Ἅγιος is used of Jacob probably in the sense of *devoted*, *pious*. In New Testament usage it refers, first, to those whose service God accepts (Eph. iii. 5); second, to those who are chosen of God (Luke ii. 23); third, to persons who, in a tropical sense, are spoken of as offerings, sacrifices (Col. i. 22); fourth, it is used with an ethical significance (1 Cor. vii. 34). See Grimm's *Lex.*

Ver. 14. The word δέσποτα is appropriate to the connection. It is fitly used by those who over against God would take the position of extreme humility. See Wisd. xviii. 11; Luke ii. 29.

Ver. 15. On the supposition that this composition was written at the time when it purports to have been written, what can be thought of the statement in this verse, when taken in connection with the fact that Daniel, Ezekiel, and probably Jeremiah, still lived? Allioli (*Com.*, *ad loc.*) says 'that Daniel had indeed the gift of prophecy, but was not in the prophetic office, which, as far as it relates to the present passage, would be a distinction without a difference. He remarks, further, that Ezekiel was not at this time in Babylon, but on the river Chebar. But Chebar, as we learn from good authorities, was also in the province of Babylon. See art. "Chebar" in Smith's *Bib. Dict.* and Schenkel's *Bib. Lex.* According to Zunz (*Vorträge*, p. 13) the prophetic activity did not cease until one or two generations after the time of Nehemiah. (Cf. also Dillmann, under *Propheten* in Schenkel's *Bib. Lex.*) There was, moreover, no lack of priests at this time. Is it meant that there was no opportunity for prophets and priests to exercise their ordinary functions? It might be to a considerable extent true of the latter class. Or is it meant, absolutely, that outside of Palestine the inspiration of the Holy Spirit could not be enjoyed? Under what category, then, is the work before us to be classed? Cf. Michaelis, *Anmerk. zum Dan.*, p. 29. — **Θυσία.** This word refers, first, to the act of sacrificing; and, then, to the sacrifice itself. It is ordinarily used in the LXX. as the rendering of the Hebrew word זֶבַח; while δῶρον, sometimes προσφορά, is given for קָרְבָּן.

Vers. 23, 24. The peculiar grammatical construction, *καίειν κάμινον νάφθαν*, etc., is noticeable. Such a method of punishment, by burning in a furnace, was not altogether uncommon in the East, as the legend concerning the casting of Abraham into the fire for refusing to worship idols, as found in the Targum to 2 Chron. xxviii. 3, shows. See Winer, *Realwörterb.*, art. "Lebensstrafen." It has been asked how it was possible for the writer to learn so exactly how high the fire streamed up above the furnace. The preposition ἐπί, however, with words in the accusative indicating number, may have the sense of *about*, *not far from*. See Herod., iv. 190. Moreover, the number forty-nine is the product of 7 × 7, the holy number so much used by Daniel. Concerning the material used for heating the furnace, see *Ancient Mon.*, i. 220; ii. 487. The A. V. says in the margin that "naphtha" was "a certain kind of fat and chalky clay."

Ver. 26. The figure employed is by no means

perfect. It was not the hissing of the moist wind in the fire, but its refreshing influence upon the three youth, that should have been made prominent.

Ver. 30. The comments that follow are on the revised text, which follows below. — Ὑπεραινετός is found in the LXX. only here. . The same is true of ὑπερένδοξος and ὑπερυμνητός in verse 31.

Ver. 31. This seeming reference to the temple (cf. verses 62, 63) appears to contradict what is said at verse 14, and has been cited as proof that the prayer (προσευχή) and the song (αἴνεσις) are from different authors, and originated at different periods. See Zündel, *Kritische Untersuchung*, p. 185, and Bertholdt, *Einleit.*, p. 1565.

Vers. 32–37. Cf. Ps. ciii. and cxlviii.

Ver. 39. Πᾶσαι αἱ δυνάμεις Κυρίου. The following verses indicate what these forces of the Lord are: namely, those by which he keeps the world in order and executes his plans. An interesting book has been written by Dr. Child, entitled *Benedicite*, in which these "powers of the Lord," and indeed the whole Song of the Three Children, is admirably commented on from the point of view of natural history.

Ver. 48. Πάχνη differs from ῥῖγος, found in verse 45, in this, that the former refers rather to what is known as a white frost. The arrangement of the verses at this point has been considerably altered in Theodotion's translation.

Ver. 53. Βουνοί, German "Bühne." The word, according to Herodotus (iv. 158, 199), is Cyrenaic. See remarks upon it in the *Lexicons* of Schleusner and Grimm.

Ver. 57. Κήτη. It need not be limited to "whales," as in the A. V., following the Old Latin and Vulgate (*cete*). It means any huge fish or sea monster. Cf. Herod., iv. 53.

Ver. 59. Τὰ θηρία καὶ τὰ κτήνη. The distinction between wild and tame animals was doubtless meant to be brought out by these two words. The former is used for the later form, θηρίδιον, and is a diminutive in form, although not in usage; and is so employed in the classics, but not often in the LXX. or New Testament. Cod. Chis. (ed. by Cozza) and the Syr. Hex. read for εὐλογεῖτε πάντα τὰ θηρία, εὐλογ. τετράποδα καὶ θηρία.

Vers. 62, 63. Grotius says: "*Nam et hi in exsilio dignitatem inter suos retinebant, et preces concipiebant pro populo.*" But see above, verse 14.

Ver. 64. Ye spirits (πνεύματα) and souls (ψυχαί) of the righteous. These are not the spirits and souls of the dead, but (as the context shows) of living persons. It is quite interesting to notice the use of these two words, probably as indicative of the higher and lower nature of men. See *Repertor. f. Bib. u. Morgenländ. Lit.*, 2te Theil, 1–24.

Ver. 67. Ἐξομολογεῖσθε τῷ Κυρίῳ. This verb means, first, *to confess*, Matt. iii. 6; then, *to acknowledge*, with special reference to benefits received, and so *to laud, praise*. Cf. LXX. at Ps. xxx. 4. — Οἱ σεβόμενοι. We find precisely the same word and the same form of it applied to proselytes of the gate. Cf. Wisd. xv. 18; Acts xvii. 17.

THE SONG OF THE THREE CHILDREN (verses 29–67 according to the LXX.).

29 Blessed art thou, O Lord God of our fathers,
And to be praised and highly exalted for ever.
30 And blessed is thy glorious and holy name,
And to be highly praised and exalted for ever.[1]
31 Blessed art thou in thy holy and glorious temple,
And to be highly praised and glorified for ever.[2]
32 Blessed art thou on the throne[3] of thy kingdom,
And to be praised and highly exalted[4] for ever.
33 Blessed art thou that beholdest the depths, sitting over the cherubim,
And to be praised and glorified[5] for ever.
34 Blessed art thou in the firmament,[6]
And to be praised and glorified for ever.
35 O all ye works of the Lord, bless ye the Lord,
Praise and highly exalt him for ever.[7]
36 O ye angels of the Lord, bless ye the Lord,
Praise and highly exalt him for ever.
37 O ye heavens, bless ye the Lord,
Praise and highly exalt him for ever.
38 O all ye waters that are above the heaven, bless ye the Lord,
Praise and highly exalt him for ever.
39 O all ye powers of the Lord, bless ye the Lord,
Praise and highly exalt him for ever.

[1] Here, πάντας τοὺς αἰῶνας. Most MSS. of Theod. omit πάντας. In ver. 67 many MSS. of Theod. have it.
[2] Theod. gives vers. 32, 33 in an inverse order.
[3] After θρόνου some MSS. of Theod. add δόξης.
[4] Theod., ὑπερυμνητὸς καὶ ὑπερυμνούμενος.
[5] Theod., ὑπερυψούμενος.
[6] Theod. adds οὐρανοῦ.
[7] Theod. gives vers. 36, 37 in an inverse order.

40 O ye sun and moon, bless ye the Lord,
Praise and highly exalt him for ever.
41 O ye stars of heaven, bless ye the Lord,
Praise and highly exalt him for ever.
42 O all rain and dew,[1] bless ye the Lord,
Praise and highly exalt him for ever.
43 O all ye winds, bless ye the Lord,
Praise and highly exalt him for ever.
44 O ye fire and heat,[2] bless ye the Lord,
Praise and highly exalt him for ever.
45 O ye frost and cold, bless ye the Lord,
Praise and highly exalt him for ever.[3]
46 O ye dews and falling snow, bless ye the Lord,[4]
Praise and highly exalt him for ever.
47 O ye ice and cold, bless ye the Lord,
Praise and highly exalt him for ever.
48 O ye hoar frost and snow,[5] bless ye the Lord,
Praise and highly exalt him for ever.
49 O ye nights and days, bless ye the Lord,
Praise and highly exalt him for ever.
50 O ye light and darkness. bless ye the Lord,
Praise and highly exalt him for ever.[6]
51 O ye lightnings and clouds, bless ye the Lord,
Praise and highly exalt him for ever.
52 O let the earth bless the Lord,
Let it praise and highly exalt him for ever.
53 O ye mountains and hills, bless ye the Lord,
Praise and highly exalt him for ever.
54 O all things that grow on the earth, bless ye the Lord,
Praise and highly exalt him for ever.
55 O ye fountains, bless ye the Lord,
Praise and highly exalt him for ever.
56 O ye seas and rivers, bless ye the Lord,
Praise and highly exalt him for ever.
57 O ye whales, and all that move in the waters, bless ye the Lord,
Praise and highly exalt him for ever.
58 O all ye birds of heaven, bless ye the Lord,
Praise and highly exalt him for ever.
59 O all ye animals, wild and tame, bless ye the Lord,
Praise and highly exalt him for ever.
60 O ye sons of men, bless ye the Lord,
Praise and highly exalt him for ever.
61 O Israel, bless ye the Lord,
Praise and highly exalt him for ever.
62 O ye priests,[7] bless ye the Lord,
Praise and highly exalt him for ever.
63 O ye servants,[8] bless ye the Lord,
Praise and highly exalt him for ever.
64 O ye spirits and souls of the righteous, bless ye the Lord,
Praise and highly exalt him for ever.
65 O ye holy and humble of heart, bless ye the Lord,
Praise and highly exalt him for ever.
66 O Ananias, Azarias, and Misael, bless ye the Lord,
Praise and highly exalt him for ever;

[1] *πᾶς ὄμβρος καὶ δρόσος.*
[2] Some MSS. of Theod. have *καύσων* and some *καῦμα.*
[3] This verse is read as ver. 49 in Theod. and A. V.
[4] This and the following verse are omitted in Theod.
[5] The word means snow already fallen, *χιόνες*; in ver. 46 we have *νιφετοί*, *storms of snow*, or *falling snow*.
[6] This is ver. 48, in Theod., and A. V.
[7] Theod. adds *κυρίου.*
[8] Theod. adds *κυρίου.*

67 For he delivered us from Hades,
And saved us from the hand of death,
And rescued us from the midst[1] of the scorching flame,
And from the fire[2] he redeemed us.
O give thanks unto the Lord, for he is gracious,
For his mercy *endureth* for ever.
O all ye that worship[3] the God of gods, bless him,
Praise and give thanks, for his mercy *endureth* for ever.

THE HISTORY OF SUSANNA (according to the LXX.).[4]

6, 7 And suits in law came to them from other cities. These men saw a woman of shapely form, wife of their brother of the sons of Israel, Susanna by name, daughter of Chelcias, wife of Joacim as she walked in the park of her husband at 8, 9 evening. And desiring her for their lust, they perverted their mind and turned away their eyes that they might not look unto heaven, nor remember just judg- 10 ments. And both were inflamed with passion on her account, and concealed from each other the evil that possessed them with respect to her; nor did the woman 12 know of this thing. And when day dawned, as they went, zealous who should be first to appear in her presence and speak to her, they betrayed themselves to one 13 another. And behold, she was walking, as was her wont, and when one of the elders came, behold the other was already there. And the one said to the other, for the sake of proving him, Why did you go out so, at daybreak, and not take me 14, 19 along? And they acknowledged to one another their passion, and said to each other, Let us repair to her; and they went unitedly up to her and used violence 22 against her. And the daughter of Judah said to them, I know that if I do this, it 23 will be my death, and if I do it not I shall not escape your hands; but it is better 28 for me not having done it to fall into your hands than to sin before the Lord. And the transgressors turned away vowing with themselves and making plans that they might put her to death. And they went to the assembly of the city where they dwelt; and there sat together in council, all the sons of Israel who were there. 29 And the two elders and judges arose and said, Send for Susanna, daughter of Chel- 30 cias, who is the wife of Joacim; and they at once summoned her. And so the woman was present with her father and mother; and her servants and handmaids, who were five hundred in number, were in attendance, and the four little children of 31, 32 Susanna. And the woman was very fair. And the transgressors commanded 33 her to unveil in order that they might sate their lust with her beauty. And all her 34 friends and all as many as knew her wept. And the elders and judges rising up 35 placed their hands on her head. But her heart trusted in the Lord her God, and three times lifting up her heart, she wept and prayed within herself, O Lord, the eternal God, who dost know all things before they come to be, thou knowest that I have not done that which these transgressors have maliciously charged 36 against me. And the Lord heard her prayer. But the two elders said, We were 37 walking in the park of her husband, and as we moved around the stadium we saw this person reclining in the arms of a man, and we stood and observed them com- 38 panying together; and they were not aware that we stood there. Then we agreed 39 with each other saying, Let us learn who these persons are; and on going up we 40 discovered this woman; but the young man fled away disguised. And laying hold of her we asked her who the man was, and she did not tell us who he was. These 41 things we testify. And the whole assembly believed them since they were elders 42 and judges of the people. And behold an angel of the Lord *appeared* as she was being led away to be put to death, and the angel, as he had been commanded, 48 gave a sagacious spirit to a young man, namely, to Daniel. And Daniel putting asunder the populace and standing in the midst of them said: Are sons of Israel

[1] After μέσου some MSS. of Theod. add καμίνου.
[2] Theod., ἐκ μέσου πυρός.
[3] Theod. adds τὸν κύριον; so also Cod. Chis. and Syr. B.
[4] On account of the great divergency of the text of the LXX. from that of Theodotion (cf. Introd.) I give a translation of the former here, and make it the basis of the comments that follow. For the other translation, see below.

such fools? Do ye without examination or knowledge of the truth put a daughter
51 of Israel to death? And, now, separate for me these men widely from one another in order that I may test them. And when they were separated, Daniel said to the assembly, Now consider not that these men are elders and say, They will not give false
52 witness; but judge them according to that which falls out with me. And he called one of them; and they led the elder to the young man. And Daniel said to him, Hear, hear, thou who hast grown old with evil days, now have come thy sins which
53 thou didst formerly commit. Relied on to hear and pronounce judgments in capital offences, thou hast both condemned the guiltless and acquitted those who should have been held to account; although the Lord hath said, Thou shalt not slay the
54 innocent and the just. Now, then, under what tree and in what part of the park hast thou seen these persons as they were together? And the godless fellow said,
55 Under a mastic tree. But the young man answered, Fittingly hast thou borne false witness against thine own life; for the angel of the Lord will cut asunder thy
56 soul this day. And putting him aside he commanded that the other should be brought before him, and to him also he said, Wherefore is thy seed perverted like
57 that of Sidon and not like Judah? Beauty deceived thee, the petty lust! And so were ye wont to do with daughters of Israel and they out of fear companied with you; but a daughter of Judah did not abide your sickly, lawless passion that she
58 should submit to it. Now, then, tell me, under what tree and in what part of the garden didst thou surprise them companying together? And he said, Under a
59 holm tree. And Daniel answered, O thou hardened in sin! now the angel of the Lord, sword in hand, waits until the people shall destroy you, that he may cut thee in pieces. And all the assembly shouted over the young man, that he from the con-
61 fessions of their own mouth had proved them both false witnesses. And as the law enjoins dealt they with them, even as they had acted wickedly against their
63 sister. And they gagged them and leading them away, cast them down into a deep gorge. Then the angel of the Lord passed fire through the midst of them and in-
63 nocent blood was saved that day. Therefore the young men of Jacob are beloved
64 for their simplicity; and let us watch over, as sons, mighty young men; for young men are piously disposed and there will be in them a spirit of knowledge and sagacity for ever.

THE HISTORY OF SUSANNA (in the LXX., Vulg. and Co., chap. xiii. of Dan.).

Ver. 6. Undoubtedly something has been lost from the beginning of the work in the LXX. That the lost portion, however, was identical, or even corresponded in general, with what is supplied by Theodotion is improbable. Indeed, the extant codex of the LXX.'s version of the story, which came to light in the last century, and the Syriac Hexaplar translation (Syr. B.), while using for an introduction this text of Theodotion, have distinguished it by critical marks as far as to the middle of the fifth verse. The same authorities have also by the letters A. S. Th. (the latter has only S. and Th.), which refer respectively to the versions of Aquila, Symmachus, and Theodotion, indicated still more definitely the fact of the want of originality. Brüll's theory has much to commend it, that the lost portion related to the licentious conduct of the two elders in connection with the Israelitish women in Babylon, and that the verses were removed from the text on the ground that they contained an unjust imputation upon the latter. (*Das Apok. Susanna-Buch*, p. 28 f.) But the extant text of the LXX. could not have begun with the words which immediately follow the critical marks spoken of; namely, "such as the Lord spoke of." And we may suppose either that these marks were meant to be placed at the end of the fourth verse, or that the LXX. began simply with the words: "There were two elders in Babylon." See Fritzsche's *Com., ad loc.* — **Κρίσεις**, legal processes; or, as the A. V. renders Theodotion, *suits in law*. The use of this word in the present sense, while the common one in New Testament Greek, is comparatively rare in the classics.

Ver. 7. It has been maintained by some that by Joacim here the king of that name is meant. (See 2 Kings xxv. 27 f.) But if this were the case, there seems to be no good reason why it should not have been definitely stated.

Ver. 10. **Κατανενυγμένοι.** This word is used to express any violent emotion, especially of grief. See a learned excursus by C. F. A. Fritzsche (*Ad Rom. Epist.*, ii. 558) on this and kindred words from the same root. — **Οὐ προσεποιεῖτο.** It is clear from the connection that the writer meant to say that each of the elders concealed from the other his illicit passion. He seems, however, to say just the opposite. One of the derivative meanings of this verb, however, is *to pretend*. We may therefore render freely: "And they pretended to one another that the evil (purpose) which possessed them with respect to her did not exist." Cf. Thucyd., iii. 47, where *μὴ προσποιεῖσθαι* is used in the sense of "ignoring." Krüger (67. 5) gives it there the meaning of "*dissimulare, sich stellen als ob etwas nicht statt fände,*" *make as though something had not taken place.*

Ver. 12. **Ὄρθρος.** From *ὄρνυμι*, and used in

the LXX. for a Hebrew word which means the same as *aurora*. See Thiersch, *De Pent. Ver. Alex.*, p. 81.

Ver. 19. Ἐξεβιάζοντο. This verb means, first, *to drive out;* then, *to wrest from,* which is nearly the sense here. They used violence against her, for the purpose of obtaining her acquiescence in their vile designs.

Ver. 28. According to the Talmud, every city of Palestine having not less than one hundred and twenty householders was empowered to have a lesser Sanhedrin, composed of twenty-three members. See Winer, *Realwörterb.* art. "Syned." It has been objected, with great reason and force, against the representations of this verse, and indeed against the entire history, that no such state of things could probably have existed among the Jews at Babylon during the time of Nebuchadnezzar. They would hardly have been allowed the exercise of so much freedom as to be able to hold court and have the power of life and death. The whole process, moreover, is conducted in quite too disorderly a manner to be real. And if Daniel was then old enough to act the part here assigned him, he could not have used the language that is ascribed to him.

Ver. 29. Ἀποστείλατε ἐπὶ Σουσάνναν, **Send to Susanna,** *i. e.*, for the purpose of bringing her into the assembly. See Krüger, 68. 42, 2, who assigns to this preposition sometimes the signification of the German *nach, for, after*. He cites Thucyd., iii. 105, 3.

Ver. 31. **Fair.** See remarks at Add. to Esth. v. 2.

Ver. 32. To be obliged to unveil under such circumstances was, according to Eastern habits of thought, a great indignity. It lowered her, in fact, even before she had been tried, to the grade of a common corrupt woman.

Ver. 33. Ἤδεισαν. The third person plural of the pluperfect of εἴδω is so written also in Mark i. 34; John ii. 9, xxi. 4, instead of ᾔδεσαν.

Ver. 34. **Placed their hands on her head.** Among the forms of adjuration this was the most common. See Gen. xiv. 22; Deut. xxxii. 40; Rev. x. 5; Hom., *Il.*, xix. 254.

Ver. 35. I have translated ἀνακύψασα by "lifting up her heart," as the context seems thus to limit the word. Theodotion has, however, ἀνέβλεψεν εἰς τὸν οὐρανόν.

Ver. 37. Τὸ στάδιον. See 1 Cor. ix. 24. Every important city of Greece, and those of Asia and Palestine, if inhabited largely by Greeks, had its στάδιον. The reference here seems to be to that part of the garden which was not planted, being open for walks and games.

Ver. 42. It is interesting, as bearing on the question of their relation to one another, to observe how Daniel is introduced, and under what circumstances he comes to interfere in the case, as represented in the versions of the LXX. and of Theodotion respectively; also, to note the intentional and fitting change in the former from the expression "an angel" to "the angel of the Lord," especially with regard to the subject of angelology and its relation to the teaching of the Old Testament on the same subject. — Νεωτέρῳ, a young man. For this use of the comparative for the positive, see Winer, p. 242 f., and Krüger, xlix. 6, 2. Theodotion has παιδαρίου νεωτέρου, i. e., *a young boy*. This would indicate the earlier part of the period of the Exile.

Ver. 48. Theodotion enlarges to a considerable extent on the original. — Θυγατέρα Ἰσραήλ. The word "Israel" is used in a general sense, and not as in verse 57; otherwise it would be a bungling *lapsus pennæ*.

Ver. 54. Ὑπὸ σχῖνον, **under a mastic-tree.** This word occurs only here in the Greek Bible. The tree spoken of produces a fragrant resin known as mastic, used in both ancient and modern times for strengthening the teeth and gums. Martial recommended mastic toothpicks, and Pliny mentions the fact that the leaves were rubbed on the teeth for the toothache. See under the word in Schenkel's *Bib. Lex.* and Smith's *Bib. Dict.* The inaccurate expression, "cut asunder thy soul," σχίσει σου τὴν ψυχήν, must be charged to the Greek text. The intended paronomasia contained in the words σχῖνον . . . . σχίσει, and in verse 58, πρῖνον . . . . καταπρίσῃ, is well brought out by Luther: "*under einer Linden . . . . der Engel . . . . wird dich finden; under einer Eichen . . . . der Engel . . . . wird dich zeichen.*" See *Introd.* for remarks on the bearing of the paronomasia on the subject of the probable age and original language of the work. On the subject of paronomasia in general in the Greek language, see Winer, p. 636, and Wilke, *N. T. Rhetorik,* p. 413.

Ver. 58. Πρῖνος, *the holm*, or *oak tree*. There are several different Hebrew words which are rendered "oak" in the A. V., — all, however, as is likely, allied to the simple form אֵיל. The Roman edition of the LXX. renders by τερέβινθος, III. by τερέμινθος, while the versions of Aquila, Symmachus, and Theodotion have translated by δρῦς. See Balfour's *Plants of the Bible*, p. 39 f.

Ver. 61. Ἐπονηρεύσαντο κατὰ τῆς ἀδελφῆς αὐτῶν. As given by Theodotion (verse 62): ὃν τρόπον ἐπονηρεύσαντο τῷ πλησίον ποιῆσαι. Winer (p. 178) disproves the idea that the masculine is here used for the feminine, although Susanna is doubtless referred to. See Gen. xxiii. 3. It is singular that Theodotion has adopted an indefinite word in the place of the definite one found in his text. But the frequent use of the word "neighbor" in the Old Testament, where the matter of right and wrong is involved, probably led to the change.

Ver. 62. Ἐφίμωσαν αὐτούς. This verb means *to muzzle*, and is so used at 1 Tim. v. 18. In Aristophanes (*Neph.*, 592) it is employed to designate a peculiar kind of punishment, which consisted of a board laid on the shoulders, with an opening for the head. Sometimes the feet and arms were also bound. In Matt. xxii. 34, it is used of our Lord's putting the Sadducees to silence, and that is probably allied to the sense here. They were gagged or hooded, so as to prevent their outcries. — Φάραγξ = *vallis rupibus abruptisque montibus coarctata.* Grimm's *Lex.* Cf. Luke iii. 5. — Διὰ μέσου αὐτῶν. See Luke xvii. 4, where Lachmann, however, would read μέσον. Punishment by fire was allowed under Jewish law, in certain cases of unchastity. (Lev. xx. 14; xxi. 9.) Sometimes the bodies of executed criminals and of persons who had made themselves infamous were consumed by fire. (Josh. vii. 25; 2 Kings xxiii. 16.)

Ver. 63. Ἐν τῇ ἁπλότητι. This preposition may mean "on account of." See Winer, p. 386 f. I have translated the substantive by "simplicity," as perhaps the best rendering. It is the absence

of dissimulation. See Kling, in Herzog's *Real-Encyk.*, iii. 723, art. "Einfalt," and Fritzsche, *ad Epist. Rom.*, iii. 62 f.

Ver. 64. **Εἰς αἰῶνα αἰῶνος.** The use of this emphatic form — a circumlocution for the superlative — for "forever" is, to say the least, an extravagance in this connection.

THE HISTORY OF SUSANNA.

1, 2 THERE dwelt a man in Babylon, called Joacim; and he took a wife whose name *was* Susanna, daughter[1] of Chelcias, a very beautiful woman,[2] and one that 3 feared the Lord. Her parents also *were* righteous, and had[3] taught their daughter 4 according to the law of Moses. And Joacim was a very[4] rich *man*, and had a park adjoining[5] his house; and to him resorted the Jews, because he was more in honor[6] 5 than all *others*. And in that year were appointed two elders from[7] the people *to be* judges, concerning whom[8] the Lord spake, that unjust dealing[9] came from 6 Babylon from elders who were judges,[10] who seemed[11] to govern the people. These 7 frequented[12] Joacim's house; and all that had suits[13] in law came unto them. And it came to pass when the people departed[14] at noon, Susanna went into her hus-8 band's park[15] to walk. And the two elders saw her going in every day, and walk-9 ing; and[16] their lust was inflamed toward her. And they perverted their own mind, and turned away their eyes, that *they* might not look unto heaven, nor remember 10 just judgments. And both were wounded with her *love*, and did not show one 11 another their grief.[17] For they were ashamed to tell of[18] their lust, that they de-12 sired to have to do with her. And[19] they watched diligently from day to day to 13 see her. And the one said to the other, Let us now go home; for it is dinner[20] 14 time. And they went out and[21] parted the one from the other. And turning back *again* they came to the same place; and on inquiring out the reason of one another,[22] they acknowledged their lust; and[23] then appointed they in common a time[24] when 15 they might find her alone. And it fell out, as they watched a fit day,[25] she went in one time[26] as before[27] with two maids only; and she was desirous to wash her-16 self in the garden, for it was hot. And there was nobody there save the two 17 elders, that had hid themselves, and watched her. And[28] she said to her[29] maids, Bring me now[30] oil and ointments,[31] and shut the park[32] doors, that I may wash 18 me. And they did as she bade *them*, and shut the park[32] doors, and went out *themselves* at side[33] doors to fetch the *things* that she had commanded them; and[34] 19 they saw not the elders because they were hid. And it came to pass[35] when the maids 20 had[36] gone forth, the two elders rose up, and ran unto her, and said,[37] Behold, the park[38] doors are shut, and no one seeth[39] us, and we are in love with thee; there-21 fore consent unto us, and lie with us. But if[40] not, we will bear witness against thee, that a young man was with thee; and therefore thou didst send away *thy* 22 maids from thee. And[41] Susanna sighed, and said, I am hemmed in[42] on every side: for whether[43] I do this *thing*, it is death unto me; or[44] I do *it* not, I shall 23 not[45] escape your hands. It is better for me not having done it to fall into your 24 hands,[46] than to sin in the sight of the Lord. And[47] Susanna cried with a loud

Vers. 1-4. — [1] A. V.: the daughter (Cod. II. has never Σωσάννα, as stated in Fritzsche's critical apparatus, but everywhere Σουσάννα, as in the *text. rec.* and the majority of MSS.). [2] fair *woman*. [3] *omits* had. [4] Now J. was a great. [5] fair garden joining unto. [6] honourable.

Vers. 5, 6. — [7] A. V.: The same . . . . *of the* ancients of. [8] such as (so Luther). [9] of, that wickedness (ἀνομία, the opposite of δικαιοσύνη). [10] ancient judges. [11] (This may be understood to mean: *who seemed* to others, *were accounted*; or, *who put on the appearance*; or, *who seemed to, thought themselves*. The context seems to me to favor the first. Cf., for the thought, Jer. xxix. 22, 23.) [12] kept much at. [13] any suits.

Vers. 7, 8. — [14] A. V.: Now when . . . . departed away. [15] garden. [16] so that.

Vers. 10-13. — [17] A. V.: albeit they both were wounded with her *love*, yet *durst* not one shew another his grief. [18] declare. [19] Yet. [20] (ἀρίστου.)

Vers. 14, 15. — [21] A. V.: So when they were gone out they. [22] after that they had asked one another the cause. [23] *omits* and (as 49. 87. 90. 91. 228. Ald.). [24] a time both together. [25] time. [26] *omits* one time (πότε). [27] Marg., Gr., *as yesterday and the day before*.

Vers. 17-19. — [28] A. V.: Then. [29] (αὐτῆς is added by 34. 36. 48. 148. al. Co.) [30] *omits* now. [31] washing balls (σμήγματα; III. 23. 26. al., the sing. It might mean *soap*, or *perfume*; but most likely a perfumed ointment is intended, Cf. Esth. ii. 3, 9). [32] garden. [33] privy (marg., *side*). [34] but. [35] Now. [36] were. [37] saying.

Vers. 20-24. — [38] A. V.: garden. [39] that (148. omits καί) no *man can* see. [40] If *thou wilt*. [41] Then. [42] *am straited*. [43] if. [44] and if (τε — τε). [45] cannot. [46] better (αἱρετόν, II. III. XII. 23. 26. al. Co. Ald.; *text. rec.*, the comparative) for me to fall into your hands, and not do *it*. [47] With that.

25 voice; and the two elders also [1] cried out against her. And one ran,[2] and opened
26 the park doors.[3] And [4] when the *servants* of the house heard the cry in the park,[5]
27 they rushed in through the side [6] door, to see what had happened [7] unto her. But when
the elders uttered their accusations,[8] the servants were greatly ashamed; for there
28 was never such a report made concerning [9] Susanna. And it came to pass the next
day, when the people assembled [10] to her husband Joacim, the two elders came full
29 of their unrighteous design [11] against Susanna to put her to death, and said before
the people, Send for Susanna, daughter [12] of Chelcias, Joacim's wife. And they [13]
30 sent. And [14] she came with her father and mother, and [15] her children, and all her
31 kindred. But [16] Susanna was a very delicate [17] *woman*, and of beautiful form.[18]
32 And the transgressors [19] commanded to unveil her, for she was veiled, that they
33 might sate themselves [20] with her beauty. But [21] her friends and all that saw her
34 wept. And [22] the two elders stood up in the midst of the people, and laid *their* [23]
35 hands upon her head. But [24] she weeping looked up towards heaven; for her heart
36 trusted in the Lord. And the elders said: As we walked in the park [25] alone, this
woman came in with two maids, and shut the park [26] doors, and sent the maids away.
37, 38 And [27] a young man who was [28] hid, came unto her, and lay with her. But we
39 who were in the corner of the park, seeing the sin,[29] ran unto them. And though
we saw them having intercourse together,[30] him [31] we could not master; [32] for he
40 was stronger than we, and opened the door, and leaped out; but having taken this
woman,[33] we asked who the young man was, and she would not tell us. These
41 *things* do we testify. And [34] the assembly believed them, as elders of the people
42 and judges; and [35] they condemned her to death. But [36] Susanna cried out with a loud
voice, and said, O everlasting God, that knowest the secrets, and knowest all *things*
43 before they come to be,[37] thou knowest that they have borne false witness against
me; and behold, I [38] die without having done one of the things which these men [39]
44, 45 have maliciously charged [40] against me. And the Lord heard her voice. • And
as she was being led away to be put to death, God [41] raised up the holy spirit of a
46 young lad,[42] whose name *was* Daniel. And he cried [43] with a loud voice, I am in-
47 nocent of [44] the blood of this *woman*. And [45] all the people turned [46] towards him,
48 and said, What *mean* these words that thou hast spoken? And [47] he standing in
the midst of them, said, Are the sons of Israel such fools? Without examination
49 or knowledge of the truth have ye [48] condemned a daughter of Israel? Return
again to the place of judgment; for these men [49] have borne false witness against
50 her. And [50] all the people turned again in haste. And the elders said unto him,
Come, sit down among us, and inform [51] us, seeing God hath given thee the honor
51 of an elder.[52] And Daniel said [53] unto them, Separate these men far from one
52 another,[54] and I will examine them. And [55] when they had been [56] put asunder one
from the other,[57] he called one of them, and said unto him, O thou that hast grown [58]
old in wickedness,[59] now thy sins which thou hast committed formerly have [60] come
53 *to light;* for thou hast pronounced unjust [61] judgment, and while thou [62] hast con-

Vers. 24-27. — [1] A. V.: *omits* also. [2] Then ran the one. [3] garden door. [4] So. [5] garden. [6] at a privy. [7] was done. [8] had declared their matter. [9] of.

Vers. 28-33. — [10] A. V.: were assembled. [11] *also* full of mischievous imagination. [12] the daughter. [13] *so* they. [14] So. [15] *omits* and. [16] Now. [17] (*i. e.*, in the sense of *soft*, *fair*.) [18] beauteous to behold (106. has *ἰδεῖν* for *εἴδει*). [19] *these* wicked *men*. [20] uncover her *face* (for she was covered) . . . . be filled. [21] Therefore.

Vers. 34-38. — [22] A. V.: Then. [23] (*αὐτῶν* is added by XII. 34. 36. 48. 51. 88.) [24] And. [25] garden. [26] garden. [27] Then. [28] *there* was. [29] Then we that stood in a . . . . garden, seeing *this* wickedness.

Vers. 39-41. — [30] A. V.: And when . . . . them together. [31] the man. [32] hold. [33] this *woman* (no more reason for italics than in ver. 39, "the man," *ἐκείνου*). [34] but she . . . . Then. [35] *those that were* the elders and judges of the people: so.

Vers. 42-46. — [36] A. V.: Then (as 34.; 148. omits *καί*). [37] they be. [38] I *must*. [39] whereas I never did such *things* as these *men*. [40] invented (the Greek word means *to deal knavishly*, but must be rendered with some latitude here. Cf. ver. 62, *maliciously intended*). [41] Therefore when she was led . . . . the Lord (Fritzsche adopts ὁ *θεός* from III. XII. 23. al.) [42] of a young youth (cf. *Com.*, ver. 42). [43] who cried. [44] *am* clear (III. XII. 23. al. Co. Ald. read *καθαρός* instead of *ἀθῷος*) from.

Vers. 47-51. — [45] A. V.: Then. [46] turned them. [47] So. [48] *Are ye* such fools, ye sons of Israel, *that* . . . . ye have (so Luther). [49] they. [50] Wherefore. [51] shew *it*. [52] (*τὸ πρεσβεῖον*; III. 35. 36., and many others, *πρεσβυτέριον*, but it is probably a mistake of a copyist.) [53] Then said Daniel. [54] Put these *two* aside one far from another.

Vers. 52-53. — [55] A. V.: So. [56] were. [57] from another. [58] *thou* that art waxen. [59] (Lit., *with evil*, or *wicked days*.) [60] aforetime are come (*ἥκασιν*. Cf. the LXX at Deut. xxxii. 17; also Mark viii. 3, where, however, the form is disputed. See Winer, p. 87). [61] false (*ἀδίκους*). [62] *omits* while thou (*μέν*).

demned the innocent, thou [1] hast let the guilty go free; albeit the Lord [2] saith,
54 The innocent and righteous shalt thou not slay. Now then, if thou hast seen her, tell *me*, Under what tree sawest thou them companying together? And he [3] answered,
55 Under a mastic tree. And Daniel said, Well hast thou [4] lied against thine own head; for *even* now an angel from [5] God hath received the sentence of God and
56 shall cut [6] thee in two. And [7] he put him aside, and commanded to bring up [8] the other, and said unto him, O seed of Chanaan,[9] and not of Juda, beauty hath de-
57 ceived thee, and lust hath perverted thine heart. Thus have ye dealt with daughters [10] of Israel, and they out of [11] fear companied with you; but a daughter [12] of
58 Juda did [13] not abide your sin.[14] Now therefore tell me, Under what tree didst thou
59 take them companying together? And he [15] answered, Under a holm tree. But Daniel said [16] unto him, Well hast thou also [17] lied against thine own head; for the [18] angel of God waiteth sword in hand [19] to cut thee in two, that he may destroy you.
60 And [20] all the assembly cried out with a loud voice, and praised God,[21] who saveth
61 them that hope [22] in him. And they arose against the two elders, since [23] Daniel
62 had convicted them of false witness out of [24] their own mouth, and according to the law of Moses they did unto them in such sort as they maliciously intended [25] to do to *their* neighbor; [26] and they put them to death. And so [27] innocent blood was
63 saved on that [28] day. And [29] Chelcias and his wife praised God on account of [30] their daughter Susanna, together [31] with Joacim her husband, and all [32] the kindred,
64 because there was no unseemly thing [33] found in her. And [34] from that day forth became Daniel great [35] in the sight of the people.

Vers. 53–55. — [1] A. V.: and. [2] the Lord (so II. III. XII. 26. al. Co. Ald., and I retain κυρίου, although rejected by Fritzsche). [3] Who. [4] *Very* well (cf. ver. 59) thou hast. [5] the (the article is omitted here — except in XII. 34. 89. 90. — but introduced afterwards. Cf. *Com.* at ver. 42) angel of. [6] to cut (XII. 35. 230. al., σχίσαι).

Vers. 56–60. — [7] A. V.: So. [8] *omits* up. [9] *thou* seed of Canaan. [10] the (so a few cursives) daughters. [11] for. [12] the (as 26. 35. 235.) daughter. [13] would. [14] wickedness. [15] Who. [16] Then said D. [17] Well; thou hast also. [18] (Cf. ver. 55.) [19] with the sword (lit., *having the sword*). [20] With that (34., τότε). [21] (Fritzsche adopts τὸν θεόν from III. XII. 26. *multisque l.* Co. Ald.) [22] trust.

Vers. 61–64. — [23] A. V.: for. [24] by. [25] (See ver. 43.) [26] (Cf. *Com.* at ver. 61.) [27] Thus the. [28] the same. [29] Therefore. [30] for. [31] *omits* together. [32] (Fritzsche adopts πάντων from III. XII. 26. al. Vulg. Syr. P. Ar. It is also found in II.; *text. rec.*, αὐτῶν.) [33] dishonesty (ἄσχημον πρᾶγμα). [34] *omits* And. [35] was D. had in great reputation

BEL AND THE DRAGON (according to the LXX.).

1 There was a certain priest whose name was Daniel, son of Abal, who was on
2 familiar terms with the king of Babylon. And there was an idol, Bel, whom the Babylonians worshipped, and expended on him daily twelve artabas of fine flour,
3 and forty sheep, and six measures of wine. And the king worshipped him, and the king went daily and did homage to him; but Daniel prayed unto the Lord. And
4 the king said to Daniel, Wherefore dost not thou do homage to Bel. And Daniel said to the king, I worship none except the Lord God, who created the heaven,
5 and the earth, and hath sovereignty over all flesh. And the king said to him, Is this then not a god? Dost thou not observe how much is daily expended on him?
6 And Daniel said to him, By no means let any one deceive you; for this thing is of clay within and of brass without; and I swear to thee, by the Lord, the God of
7 gods, that he hath never eaten anything. And the king was wroth and called for those that had charge of the temple and said to them, Shew me him that eateth what is prepared for Bel; and, if you do not, you shall die, or Daniel, who giveth out
8 that it is not eaten by him. But they answered, It is Bel himself who eateth it. And Daniel said to the king, Let it be so: if I shall not show that it is not Bel
9 who eateth these things I will be put to death and all who are with me. And there
10 were seventy priests of Bel besides wives and children. And they brought the king to the temple of the idol and the food was set before him in the presence of the king and of Daniel; and the wine was mixed, and carried in, and placed before Bel.
11 And Daniel said, Thou thyself dost observe that these things are in their places, O
12 king! Do thou now seal the bolts of the temple as soon as it hath been shut. And
13 what he said pleased the king. And Daniel ordered those who were with him that

putting forth all from the temple they should besprinkle the whole temple with ashes, none of those outside the same being aware of it. And he then put a seal on the temple, and ordered that it should be sealed with the signet of the king and the sig-
14 nets of certain priests of high rank. And it was so done. And it came to pass on the morrow, that they came to the place; but the priests of Bel having gone in through
15 false doors had consumed all that had been placed before Bel, also the wine. And Daniel said, Ye priests, look at your seals whether they remain; and thou too, O king, mark well whether anything hath happened which is not agreeable to thee.
16, 17 And they found the seal as it was; and they loosened the seal. And on opening the doors they discovered that all which had been set out was consumed and the tables were empty. And the king rejoiced, and said to Daniel, Great is Bel and
18 there is no deception with him. And Daniel laughed heartily, and said to the king,
19 Here! Behold the deception of the priests. And Daniel said, O king whose footsteps are these? And the king answered, Those of men, and women, and children.
21 And he went to the house in which the priests abode, and found the food of Bel and the wine; and Daniel showed to the king the false doors through which the priests
22 went in and consumed that which was set before Bel. And the king drove them out of the temple of Bel, and delivered them up to Daniel; and the provision which he had given to him he gave to Daniel; but Bel he destroyed.
23 And there was a dragon in the same place, and the Babylonians worshipped it.
24 And the king said to Daniel, Thou wilt not say that this also is of brass? Lo, he
25 liveth, and eateth and drinketh; do homage to him. And Daniel said, O king, give me the power, and I will destroy the dragon without sword or staff. And the
26 king gave way to him, and said to him, It is granted thee. And Daniel taking thirty pounds of pitch, and fat, and hair, boiled them together and made cakes, and put them in the mouth of the dragon, and on eating them it burst asunder. And he
27 showed it to the king saying, Do ye worship these things, O king? And from the region round about all were gathered together against Daniel, and said, The king
28 hath become a Jew: he hath destroyed Bel and hath slain the dragon. And the king seeing that the populace of the region were gathered against him, called his
29 courtiers, and said, I give up Daniel to destruction. And there was a den in which seven lions were kept, to which were given up those who conspired against the king; and there were furnished them every day two bodies of those condemned
30 to death. And the populace threw Daniel into that den in order that he might be
31, 32 devoured, and find no burial. And Daniel was in the den six days. And it came to pass on the sixth day, that Ambacum had bread crumbed in a bowl with pottage, and a bottle of mixed wine, and was going into the field to the reap-
33 ers. And an angel of the Lord spoke to Ambacum and said, The Lord God commandeth thee thus, The bread which thou hast, carry to Daniel in the den of lions
34 at Babylon. And Ambacum said, O Lord God, I have not seen Babylon and I do
35 not know where the den is. And the angel of the Lord laid hold of him, even of
36 Ambacum, by the hair of his head and placed him over the den at Babylon. And Ambacum said to Daniel, Rise up and eat the meal which the Lord God hath sent
37 thee. And Daniel said, The Lord God who doth not forsake them that love him
38 hath, indeed, remembered me. And Daniel ate; but the angel of the Lord, on the same day, set Ambacum down in the place from whence he had taken him; and
39 the Lord God remembered Daniel. And after this the king went forth bewailing
40 Daniel; and stooping down he looked into the den and saw him sitting there. And the king cried out and said, Great is the Lord God and there is no other beside him.
41 And the king brought Daniel out of the den and those who were the cause of his destruction he cast into the den in the presence of Daniel, and they were devoured.

Bel and the Dragon (in the LXX., chap. xiv. of Dan.).

Ver. 1. The chronological introduction in Theodotion's version is worthy of attention. There was a descendant of Ithamar by the name of Daniel, — a priest who returned with Ezra to Judæa (Ez. viii. 2). The same person also, as is probable, signed the covenant drawn up by Nehemiah (Neh. x. 6). He seems to be the one here meant, and to be confounded with the prophet Daniel. Nothing, at least, is said in the canonical books of the family of the latter. — The

συμβιωτής was literally, one who *lived together with*; then, a *companion, partner*. At verse 28, it obviously refers to the *courtiers*.

Ver. 2. **And there was an idol, Bel.** Bel, or Bil, was a god both of the Babylonians and the Assyrians. The same word was employed by the Canaanitish and Phœnician nations in a lengthened form, Baal (בַּעַל); but there is a difference of opinion among scholars whether the same divinity was really meant. Rawlinson thinks that the verbal resemblance is merely accidental, and that the divinities themselves had nothing in common. See *Ancient Mon.*, ii. 14. It was undoubtedly true, as is represented in our work, that the Babylonians worshipped their divinities through images. In other respects, too, the writer shows a familiar acquaintance with what was the probable state of things in Babylon when the event narrated is supposed to have occurred.—**'Αρτάβα, artaba.** This was a Persian measure, and equal to about two Greek *chœnices*, or two English quarts. See Herod., i. 192.—**Μετρητής.** It was equal to the Attic *amphora*, the Hebrew *bath*, and to about eight and seven eighths English gallons. See Robinson's *Lex.*, *s. v.*

Ver. 6. **This thing is of clay within and of brass without.** The idols of the Babylonians were of various materials: wood, stone, and also of metal, either solid or plated. Bronze hammered work, laid over a clay model, has been actually found among the ruins of Assyria. See *Ancient Mon.*, iii. 28, note.—**'Ομνύω δέ σοι κύριον.** The person or thing by which one swears is put in various constructions: in the accusative without a preposition, as here (cf. Jas. v. 12); in the genitive with *κατά* (Heb. vi. 13); and through a Hebraism with *ἐν* in the dative. Cf. Krüger, xlvi. 6, 4.

Ver. 7. **'Ο φάσκων.** This word often carries with it the collateral idea that what is not true is said.

Ver. 8. **All who are with me.** See *History of Susan.*, verse 33.

Ver. 10. **And the wine was mixed.** Fritzsche understands that the representation is that water was mixed with the wine, which, he says, was a Greek and Roman custom, but not an Oriental one, nor that of the Jews in the earlier times. But it would seem that spices were also used for the purpose of increasing the strength of wine, especially on the occasions of high festivals. (Cf. Prov. ix. 5; Is. v. 22.) A cup of mixed wine was also the symbol of severe punishment. Cf. Ps. lxxv. 8; 2 Macc. xv. 39; Rev. xviii. 6.

Ver. 12. Much importance was attached to seals in the East. There was a great variety of forms used. Often they were engraved stones pierced through, and suspended from the neck or wrist or worn on the finger. The Assyrians and Babylonians used also cylinders, which were set in a frame and rolled over the document. Some of these ancient seals, dating from B. C. 2000 or 3000, are still extant. See *Ancient Mon.*, i. 93 f., 170, 264, ii. 566; and Roskoff in Schenkel's *Bib. Lex.*, under "Siegel."

Ver. 13. **Signets of certain priests.** Cf. Dan. vi. 17, where the den of lions is represented as sealed, not only by the king, but also by his nobles.

Ver. 14. The verb *κατεσθίω* admits of the general sense *consume*, and hence may refer to the wine as well as the food. See Ecclus. xliii. 21.

Ver. 15. **Which is not agreeable to thee,** *i. e.*, probably not with reference to the seal, but what had taken place in the temple.

Ver. 17. **Παρ' αὐτῷ.** Cf. Rom. ii. 11, and the LXX. at Job xii. 13, where this preposition is also used to indicate what belongs to the character. At John i. 48, *ἐν* is employed.

Ver. 21. It is by no means incredible that such a trick could have been played on some king of Babylon by the priests. They were a superior class in learning, position, and influence, and much feared by the people, and it is not likely that they would have had any conscientious scruples touching the matter. See *Ancient Mon.*, iii. 12–14.

Ver. 23. That a serpent or any monster of this sort was an object of worship in Babylon at this time, or that the Babylonians, Chaldæans, or Persians were ever accustomed to this form of idolatry, finds no support in the history of these nations. The serpent was, it is true, sometimes employed as a symbol, and among the Chaldæans was emblematic especially of the god Hea or Hoa, that occupied by them the position of Neptune in the classic mythology. It has also been supposed by some to have been identified with the constellation Draco. These facts may have given rise to the present representation. See, on the general subject, *Ancient Mon.*, i. 122 f.; Winer, *Realwörterb.*, art. "Drache zu Babel;" Merx in Schenkel's *Bib. Lex.*, under "Drache" and "Baal," and in the *Zeitschrift der Deutschen Morgenländ. Gesellschaft*, xix. 1.

Ver. 26. The Greek *mina* was a little less than the English pound avoirdupois. This must have been a monster, indeed, to have *eaten* such food and in such quantities!—**Οὐ ταῦτα σέβεσθε.** The plural is used for the purpose of generalizing the idea. See Winer, p. 174.

Ver. 27. **'Επὶ τὸν Δανιήλ.** This preposition is sometimes used to convey the idea of hostility. Cf. Matt. xii. 26; Mark iii. 26.

Ver. 29. Rawlinson (*Ancient Mon.*, i. 39), speaking of the lions of Mesopotamia, says: "Taller and larger than a St. Bernard dog, he wanders over the plains their undisputed lord, unless when a European ventures to question his preëminence. The Arabs tremble at his approach, and willingly surrender to him the choicest of their flocks and herds. Unless urged by hunger, he seldom attacks man, but contents himself with the destruction of buffaloes, camels, dogs, and sheep."

Ver. 30. The importance attached to the matter of burial in the East is well known. The Scribes in their scrupulosity would not even suffer an ass whose neck had been broken, or the first-born of cattle, to remain unburied. See 2 Macc. ix. 15, xiii. 7; and articles in Smith's *Bib. Dict.* and Schenkel's *Bib. Lex.*, respectively, under the words "Burial" and "Begräbniss."

Ver. 33. **'Αμβακούμ.** This is one of the forms in which the Hebrew word חבקוק was rendered by the old Greek translators and Fathers. Little is known with certainty of the facts of the prophet Habakkuk's life. Even concerning the period of his prophetic activity there is the greatest diversity of opinion. But, as is generally supposed, it was during the life of Joiakim, *i. e.*, within the last ten years of the seventh century before Christ.

Ver. 35. For a similar representation, where a prophet is borne through the air in a somewhat similar manner, compare Ezek. viii. 3. The pres-

ent account was in this particular probably suggested by that in Ezekiel. Fritzsche calls attention to the fact that ἐπιλαβόμενος has here a double genitive, — a case which very seldom occurs.

Ver. 37. Ἐμνήσθη γάρ μου. For the use of γάρ in rejoinders where a corroboration of what precedes is intended, see Winer, p. 446.

In connection with the Chaldaic text of the Book of Tobit, and other matter, Dr. Neubauer gives (pp. xci., xcii.) extracts from the *Midrash Rabbah de Rabbah*, that contain a different version of the present story. It is as follows: "For Nebuchadnezzar had a dragon, which used to swallow up everything which they cast before it. Nebuchadnezzar said to Daniel, 'How great is its power! for it swallows up everything which they cast before it.' Daniel said to him, 'Give me permission, and I will weaken it.' So he gave him permission. What did he do? He took straw, and hid nails in the midst thereof; then he cast it before it, and the nails pierced its intestines. This is what the Scripture says: 'And I will bring forth out of his mouth that which he hath swallowed up' (Jer. li. 44)." See also *Records of the Past* (vol. ix., p. 137), where the translation of an inscription is given, in which a contest between Bel and the Dragon is described. Among the weapons used by Bel was a flaming sword which turned every way, like the sword of the cherubim in Genesis.

BEL AND THE DRAGON.

1 AND the [1] king Astyages was gathered to his fathers, and Cyrus the Persian [2]
2 received his kingdom. And Daniel was on familiar terms [3] with the king, and *was*
3 honored above all his friends. And [4] the Babylonians had an idol, called Bel, and
there were spent upon him every day twelve artabas [5] of fine flour, and forty sheep,
4 and six vessels [6] of wine. And the king worshipped him,[7] and went daily to do
homage to him; [8] but Daniel did homage to his God.[9] And the king said unto him,
5 Why dost not thou do homage to [10] Bel? And he said, Because I do not worship [11]
idols made with hands, but the living God, who created [12] the heaven and the earth,
6 and hath sovereignty over all flesh. And the king said unto him, Doth it not appear
to thee [13] that Bel is a living god? Seest thou not how much he eateth and drink-
7 eth every day? And Daniel answered laughing,[14] O king, be not deceived; for
8 this thing is of [15] clay within, and brass without, and hath never eaten.[16] And [17]
the king was wroth, and called for his priests, and said unto them, If ye tell [18] me
9 not who it is that consumeth this provision,[19] ye shall die. But if ye can show [20]
that Bel consumeth it,[21] Daniel shall die; because he spoke [22] blasphemy against
10 Bel. And Daniel said unto the king, Let it be according to thy word. And [23] the
priests of Bel were threescore and ten, beside *their* wives and children. And the
11 king went with Daniel into the temple of Bel. And [24] Bel's priests said, Lo, we
go away outside; [25] but thou, O king, set out the food,[26] and mix and place [27] the
12 wine, and shut up [28] the door, and seal it with thy [29] signet; and on coming to-
morrow,[30] if thou findest not that Bel hath eaten [31] all, we will suffer death; other-
13 wise,[32] Daniel, that speaketh falsely against us. But [33] they little regarded *it;* for
under the table they had made a privy entrance, and through it [34] they entered in
14 continually, and made way with [35] those *things*. And it came to pass when these
men went [36] forth, the king set food [37] before Bel. And Daniel [38] commanded his
servants and they brought [39] ashes, and threw down over the whole temple [40] in the
presence of the king alone; and they went [41] out, and shut the door, and sealed it [42]
15 with the king's signet, and departed.[43] But during the night the priests came [44]
with their wives and their [45] children, as they had been wont,[46] and did eat and drink
16 up all. And in the morning the king arose early,[47] and Daniel with him. And

Vers. 1–4. — [1] A. V.: *omits* the (as 62.). [2] of Persia. [3] conversed (marg., *lived with the king*). [4] Now (34., δέ; 106. omits καί). [5] great measures (cf. *Com.*). [6] (Cf. *Com.*) [7] worshipped (ἐσέβετο. In the latter part of the verse προσκυνεῖν is so rendered) it (cf. ver. 3). [8] adore it. [9] worshipped his own God.

Ver. 5–7. — [10] A. V.: worship. [11] Who *answered and* .... *may* not worship. [12] hath created. [13] Then said the king unto him, Thinkest thou not. [14] Then Daniel smiled (cf. ver. 19) and said. [15] this is *but*. [16] did never eat or drink *any thing* (for οὐδέποτε, III. XII. 36. al. read οὐδὲ πέπωκεν πώποτε).

Vers. 8–10. — [17] A. V.: So (*text. rec.*, δέ; II. III. XII. 23. 148. al. Co., καί). [18] (εἴποιτε; II. III. XII. 23. al. Co., εἴπητε.) [19] *this is that* devoureth these expences (*i. e.*, what is expended, δαπάνην). [20] can certify *me* (δείξητε; III. XII. 34., ἀποδείξ.). [21] devoureth them, *then*. [22] for he hath spoken. [23] Now.

Vers. 11–14. — [24] A. V.: So. [25] go out. [26] on (lit., *before*; cf. ver. 14) the meat. [27] make ready (κεράσας θές. Cf. *Com.*). [28] shut .... fast. [29] *it* with thine own. [30] to-morrow when thou comest *in*. [31] eaten *up*. [32] or *else*. [33] And. [34] whereby. [35] consumed (lit., *spent*, *lavished*). [36] So when they were gone. [37] meats. [38] Now Daniel had. [39] to bring. [40] *those* they strewed *throughout* (κατέσεισαν; 34. 49. al., κατέστρωσαν; 148., κατέπασαν) all the temple. [41] then went they. [42] *it*. [43] *so* departed.

Vers. 15–19. — [44] A. V.: Now in .... came the priests. [45] *omits* their. [46] were wont to do. [47] In the morning

17 the king[1] said, Daniel, *are* the seals whole? And he said, O king, they are[2]
18 whole. And it came to pass[3] as soon as *he* had opened the doors,[4] the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee
19 is no deceit at all.[5] And Daniel laughed,[6] and held the king that he should not go inside,[7] and said, Behold now the pavement, and mark[8] whose footsteps these
20 are?[9] And the king said, I see the footsteps of men, and[10] women, and children.
21 And the king being angry, then seized[11] the priests with their wives and their[12] children; and they[13] showed him the privy doors, through which they went[14] in,
22 and consumed what was[15] upon the table. And[16] the king slew them, and delivered Bel into Daniel's power; and he[17] destroyed him and his temple.

23 And[18] there was a great dragon. And[19] they of Babylon worshipped it.[20] And
24 the king said unto Daniel, Wilt thou say that this also is of brass? Lo, he liveth, and he eateth,[21] and drinketh; thou canst not say that he is no living god; and so[22]
25 worship him. And Daniel said,[23] I will worship the Lord my God; for he is a[24]
26 living God. But do thou[25] give me the power,[26] O king, and I will[27] slay *this*
27 dragon without sword or staff. And the king said, I give it to thee.[28] And[29] Daniel took pitch, and fat, and hair, and boiled them[30] together, and made cakes; and he put them into[31] the dragon's mouth, and on eating them[32] the dragon burst asunder.[33]
28 And he[34] said, Behold what you worship.[35] And it came to pass when they of Babylon heard of it,[36] they were very angry,[37] and conspired against the king, and said,[38] The king hath[39] become a Jew: he[40] hath destroyed Bel; and[41] he hath slain
29 the dragon, and put the priests to death. And[42] they came to the king, and said,
30 Deliver over to[43] us Daniel, or else we will destroy thee and thine house. And[44] the king saw that they pressed him sore, and[45] being constrained,[46] he delivered
31 over[47] Daniel unto them. And they[48] cast him into the lions' den; and he was
32 there[49] six days. And in the den there were seven lions, and they gave[50] them every day two *human* bodies,[51] and two sheep; but then they[52] were not given to them,
33 to the intent they might devour Daniel. And[53] there was in Judæa the prophet Ambacum; and he[54] had made pottage, and had broken bread in a bowl, and was
34 going into the field, to carry it[55] to the reapers. And an[56] angel of the Lord said unto Ambacum, Carry[57] the meal[58] that thou hast unto[59] Babylon unto Daniel,
35 *who is* in the lions' den. And Ambacum[60] said, Lord, I have not seen[61] Babylon;
36 neither do I know the lions' den.[62] And[63] the angel of the Lord laid hold of him by his[64] crown, and lifting him up[65] by the hair of his head, with the swiftness of
37 his breath[66] set him in Babylon over the den. And Ambacum[67] cried, saying, O
38 Daniel, Daniel, take the meal[68] which God hath sent thee. And Daniel said, Thou hast remembered me, O God; and hast not[69] forsaken them that love[70] thee.
39 And[71] Daniel arose, and did eat; but the angel of God set Ambacum[72] in his[73]
40 place again immediately. And[74] upon the seventh day the king went to bewail Daniel; and when he came to the den, he looked in, and behold, there sat Daniel,[75]

betime .... arose. [1] (Fritzsche receives ὁ βασιλεύς from III. XII. 26., *multisque l.*, Co. Ald.) [2] *Yea* O .... *be.* [3] *omits* it came to pass. [4] door. [5] (Lit., *not deceit, not even one.*) [6] Then laughed D. [7] in. [8] mark *well.* [9] *are* these.

Vers 20-22. — [10] A. V.: *omits* and. [11] And then .... was angry, and took. [12] *omits* their. [13] who. [14] where they came. [15] such *things* as were. [16] Therefore. [17] who.

Vers. 23-25. — [18] A. V.: And in *that same* place (so III. 49. 87. al. Co. Ald.). [19] which. [20] *omits* it. [21] also say that this is .... liveth, he eateth. [22] Therefore (καί). [23] Then said D. *unto the king*. [24] the.

Vers. 26-28. — [25] A. V.: *omits* do thou. [26] leave (ἐξουσίαν). [27] shall. [28] give thee *leave*. [29] Then (34., τότε). [30] did seethe *them*. [31] lumps *thereof;* this he put in. [32] and *so* (in 23. 24., and many cursives, φαγών is omitted). [33] in sunder. [34] *Daniel* [35] Lo, *these are* the gods you worship. [36] When they .... heard *that*. [37] took great indignation. [38] saying. [39] is. [40] *and* he. [41] *omits* and.

Vers. 29-33. — [42] A. V.: So. [43] *omits* over to. [44] Now when. [45] *omits* and. [46] (Fritzsche omits ὁ βασιλεύς, as wanting in III. XII. 26. al.; it is also wanting in II.) [47] *omits* over. [48] who. [49] where he was. [50] had given. [51] carcases (marg., *two slaves*. The Greek is σώματα). [52] which then. [53] Now. [54] Jewry a .... called Habacuc, who. [55] for to bring *it*.

Vers. 34-38. — [56] A. V.: But the (Fritzsche strikes out the art. as wanting in III. XII. 23. al.; it is not found in II.) [57] Habacuc, Go, carry. [58] dinner (ἄριστον). [59] into. [60] Habacuc. [61] never saw (34. adds πώποτε). [62] where the den is (so III. 23. al. Co. Ald.). [63] Then. [64] took him by the. [65] bare *him*. [66] *and* through the vehemency of his spirit (so Vulg. I render with Fritzsche, and Bunsen's *Bibelwerk*). [67] Habacuc. [68] dinner. [69] neither hast thou. [70] seek thee and love.

Vers. 39, 40. — [71] A. V.: So. [72] and .... of the Lord set Habacuc. [73] his own. [74] *omits* And. [75] Daniel *was* sitting.

41 And he cried [1] with a loud voice, saying, Great art thou, O Lord God of Daniel,
42 and there is none other besides thee. And he drew him up,[2] and cast those that were the cause of his destruction into the den; and they were devoured immediately,[3] before his face.

Vers. 41, 42.—[1] A. V.: Then cried the king (XII. 23. 26. al. Co. Ald. supply ὁ βασιλεύς). [2] out. [3] in a moment (cf. ver. 39).

THE PRAYER OF MANASSES.

INTRODUCTION.

THE composition entitled the Prayer of Manasses, placed by Luther and the translators of the English Bible among the Apocryphal books of the Old Testament, has been relegated by the Roman Catholic church since the Council of Trent, along with 1 and 2 Esdras to the ambiguous position of an appendix to the ordinary editions of the Vulgate. It is not found in all the older editions of the LXX., but without doubt had a place in the earlier manuscripts of the same. This is shown from the fact that it was translated from Greek into Latin before the time of Jerome, and was held in considerable estimation by the Greek fathers. Too much importance is not to be ascribed to the circumstance that it cannot be certainly proved that the work was quoted, or alluded to, by any writer before the time of the Apostolic Constitutions, since this might easily have arisen from its brevity and obscure position, being usually found after the Psalms among the hymns. This is its position in the Alexandrine Codex. It has been published at various times: in Robt. Stephen's *Lat. Bible*, 1557, 1577, from the MS. Victorianus; in the English *Polyglot*, with readings from Codex A., 1657, 1698; by Fabricius, *Liber Tobiæ, Judith, Oratio Manas.*, etc., 1691; in the edition of the LXX. by Grabe and Breitinger, with readings of Codex A, etc., 1730; by Reineccius, 1730, 1757; by Michaelis in the *Biblia Sacra*, 1741; by Sabatier, the old Latin text being edited from three MSS., and published after his death by his brethren of the Benedictine Order, 1743, 1751; by Apel, 1837; and by Fritzsche, 1871. The MSS. have not been studied to any great extent. The ordinary text, however, is unusually trustworthy, especially when supported by the tolerably well-preserved Latin translation. The latter is not as old as the so-called Old Latin, but dates farther back, as it would appear, than the version of Jerome. In form the composition seems to have been modeled after the penitential Psalms. It has considerable unity of thought, and the style is generally simple. Its few peculiarities are pointed out in the commentary below.

Bertholdt displays a somewhat hypercritical spirit in charging that the language of the prayer does not correspond with the condition of Manasses in Babylon. He says, for instance, that Manasses may have been loaded with chains, as declared in 2 Chron. xxxiii. 11, *on his way* to Babylon, but that this could have only been during the journey. But in a recently deciphered inscription, entitled "Annals of Assurbanipal," it is said of this king, the son and successor of Esarhaddon, that his forces took certain kings "and in bonds of iron and fetters of iron bound their hands and feet." *Cf. Records of the Past*, i., p. 63, and Schrader, *Die Keilinschrift.*, p. 242 f. This critic, moreover, assumes that in verse 12 the captive king prays to God that his life may be preserved while, as he says, it was in no danger at all. As a matter of fact it does not appear that Manasses did pray for the preservation of his life, although it may have been in great danger, but simply for the forgiveness of his sins and that he might not perish in them. A more weighty objection to the work, as it seems to us, might be found in its moral teaching, notwithstanding a recent writer's commendation of its "bold and frank theology," which, he says, also won the notice of Bishop Butler.[1] In verse 8, for instance, the writer declares that repentance was not appointed for the just like Abraham, Isaac, and

[1] Stanley, ii. 546. Cf. Butler's *Anal.*, pt. II., chap. v.

Jacob, *who had not sinned*. It may, indeed, be said, as by Fritzsche (*Com.*, *ad. loc.*), that this statement is to be taken only in a relative sense. Still, the expression will strike most persons as being quite too definite and strong to have had this meaning in the mind of the writer. But, on the other hand, it seems to us to be going somewhat beyond the record to impute to him sentiments which the writer above referred to thinks that he finds in the work. He says : "However we reconcile these traditions with the older narrative, they are valuable as containing the practical expression of the doctrine already prominent, though remarkable from its contrast with the general 'hardness' of the Old Dispensation,— that the Divine mercy far exceeds the Divine vengeance; and that even from the darkest reprobation, the free-will of man, and the grace of God may achieve a deliverance. If Manasseh could be restored, there was no one against whom the door of repentance and restitution was finally closed."[1]

Undoubtedly the work is to be regarded as having some sort of connection with the account of Manasses given in 2 Chron. xxxiii. 1–20. In the 13th verse, it is said that he prayed unto the Lord, who heard his supplication and brought him again to Jerusalem. And, again, in verse 19 : "His prayer also, and *how God* was entreated of him, and all his sins and his trespass, and the places wherein he built high places, and set up groves and graven images before he was humbled : behold, they are written among the sayings of the seers [*or* Hosai]." What, then, is the relation of the present Greek work to the original Prayer of Manasses, which, on the supposition that the narrative in 2 Chron. is genuine, must, at some time, have existed.

Fürst[2] maintains that it is a true translation of the Hebrew original, and points to the character of its Hebraistic Greek as proof. And Ewald[3] says that it is possible to suppose that our work has been preserved from the "sayings of Hosai" referred to in 2 Chron. xxxiii. 19. This, however, is not the opinion of the great majority of critics, who see in it only a late production of a Hellenistic Jew, who after the manner of the Additions to Esther and Daniel, took occasion, from allusions to a work not existing in his time, to compose one in its place. Hebraisms there certainly are, as pointed out by Fürst, but no more than might be expected if it were the composition of an Israelite speaking Greek. There are no traces whatever of its being a translation. Bertholdt finds evidence of its late origin in the great sanctity which the writer attaches to the three principal patriarchs of the nation, as well as the peculiar terminology employed, God, for instance, being called the "God of the just" (*ὁ θεὸς τῶν δικαίων*), also, the "God of the repenting "(*θεὸς τῶν μετανοούντων*), which terms belong peculiarly to the theology of the later Judaism.

It is probable that there existed, at some time, a fuller and more or less legendary history of Manasses, and that the prayer before us is an excerpt preserved from it for devotional purposes. This theory finds not a little support in numerous fragments that were floating about in the earlier centuries of our era, and that might well have been the *disjecta membra* of such a work.[4] Such a modification of the theory of a later "Apocryphon" on this history, suggested by Ewald, and favored by Bertheau, extracts from which are found in Suidas, Syncellus, Nic. de Lyra, and elsewhere, ought to make it generally acceptable[5] Fabricius[6] imputed the work to the author of the *Apostolic Constitutions*, where it is first referred to. But a comparison of the citations there found with the MSS. show an evident corruption of the text in the former. Bertholdt, also, places the date as late as the second or third century after Christ. But there seems to be no good reason for supposing that it did not originate at the time when this sort of composition so much flourished, namely, in the first or second century before the beginning of the Christian era.

A matter of great importance, but for the full discussion of which this is not the place, is the question whether the record in 2 Chron. on which the present work seems to be based, is itself genuine. De Wette[7] speaks of the conversion of Manasses as resting on a "pious supposition." Nöldeke[8] maintains that the entire narrative has no historical ground, inasmuch as the Book of Kings says nothing about it, and that it was fabricated for the purpose of accounting for the unacceptable fact that so wicked a king as Manasses did not suffer the fate of an Ahab but enjoyed a long reign, was permitted to complete important works of defense at Jerusalem, and at last to die in peace and be buried in honor. And Graf[9] not

1 Stanley, *idem*.
2 *Geschichte d. Bib. Lit.*, ii. 399.
3 *Hist. of Is.*, iv. 217 f., note.
4 Cf. Fritzsche, *Einleit.*, p. 158.
5 See Plumptre in Smith's *Bib. Dict.*, art. "Manas."
6 *Liber Tobiæ, Judith*, etc., p. 208.
7 *Einleit.*, p. 388.
8 Schenkel's *Bib. Lex.*, art. "Manas.," cf. Winer, *Realwörterb.*, art. "Manas."
9 *Stud. u. Krit.*, 1859, pp. 467–494, and *Gesch. Bücher d. Alten Test.*, p. 174.

only characterizes the account as unhistorical, but as being contradictory to that of 2 Kings. This position of Graf is, however, ably refuted by Gerlach,[1] while Keil,[2] Hävernick,[3] Thenius,[4] and others, have sufficiently shown not only that there is nothing in the narrative of Manasses' captivity and repentance that contradicts contemporaneous Scripture history, but that it is in itself every way credible and trustworthy. Ewald,[5] Bertheau,[6] Hitzig,[7] and Graetz,[8] also accept the main facts of the history, although agreeing in the opinion that the chronicler's account (xxxiii. 15) of Manasses' efforts to do away with idolatry is to be taken *cum grano salis.*

It is admitted, even by Graf, that genuine, additional, historical matter on subjects common both to Kings and Chronicles, is sometimes found in the latter, which is not to be found in the former. And further, the theory of the existence of contradictions in the two histories rests on a false interpretation of the passage in 2 Chron. It is not there said that Manasses put away idolatry from his whole kingdom. The contrary rather is asserted (verse 17). Nor is it said that he totally destroyed the altars and idols which had hitherto been used in Jerusalem, but only that he cast them out of the city. Consequently, there is no real discrepancy when it is declared in 2 Chron. xxxiii. 22, that Amon sacrificed unto all the carved images *which Manasses his father had made ;* or in chap. xxxiv., that it was Josiah who first ground these images to powder and strewed their dust on the graves of those who sacrificed to them. It may even have been true, as Hitzig and Bertheau suggest, that during the latter part of the long reign of Manasses, he himself *reintroduced* idolatry, which was continued by his son Amon, and only effectually suppressed by Josiah.

The following important collateral evidence for the truth of the chronicler's narrative concerning Manasses may be given : (1.) He refers for his authority to the book "of the sayings of the seers" (Hosai), a work no longer extant. (2.) There is a possible reference to this history in 2 Kings xx. 18. (3.) The Assyrian monuments distinctly mention Manasses as among the tributaries of Esarhaddon, who was the son of Sennacherib. This synchronizes with the Scripture narrative as far as it goes. (4.) Again it is said to our surprise, at first (2 Chron. xxxiii. 11), that Manasses was carried away by the general of an *Assyrian* king, and was held as a captive *at Babylon.* Now, as a matter of fact, Esarhaddon was the *only one* of the Assyrian kings who had a palace and held his court in Babylon. It is certainly a weighty incidental support of the narrative in Chronicles that this statement occurs in it. Still further, it was probably in connection with the restoration of Manasses to his throne and was a part of a general plan looking to the pacification of his realm, that this same Assyrian monarch increased the foreign element in Palestine, by a considerable deportation of people "thither from Babylon, and from Cuthah, and from Ava, and from Hamath," who "possessed Samaria, and dwelt in the cities thereof" (2 Kings xvii. 24).[10]

1 *Stud. u. Krit.*, 1861, pp. 503–524.
2 *Com.* on the Chron., *ad loc.*
3 *Einleit. in d. A. T.*, *ad loc.*
4 *Bücher der Könige*, 2te Aufl., 1873, *ad loc.*
5 *Hist. of Is.*, iv. 217 f.
6 *Com.*, *ad loc.*
7 *Gesch. d. Volk. Is.*, pp. 230, 231.
8 *Geschichte der Juden*, ii. 284, f.
9 Schrader, *Die Keilinschrift.*, pp. 10 ff., 24 ff., 227 ff.
10 Cf. Rawlinson, *Hist. Ev.*, p. 106, and *Ancient Mon.*, ii. 194 f.

THE PRAYER OF MANASSES.

1 O Lord Almighty, the [1] God of our fathers,
Abraham, and Isaac, and Jacob,
2 And of their righteous seed;
Who hast made the [2] heaven and the [2] earth, with all their adornment; [3]
3 Who hast given bounds [4] to the sea by the word of thy commandment;
Who hast shut up [5] the deep, and sealed it by thy terrible and glorious name;
4 Whom all things dread, [6] and tremble before [7] thy power;
5 For the majesty of thy glory is unendurable; [8]
And thine angry threatening against sinners is irresistible; [9]
6 Thy [10] merciful promise is both immeasurable [11] and unsearchable;
7 For thou art the Lord Most High, compassionate, [12] longsuffering, and [13] very merciful,
Repenting over [14] the evils of men.
Thou, O Lord, according to the abundance of thy [15] goodness hast proclaimed [16] repentance and remission [17] to them that have sinned against thee;
And in the abundance of thy [18] mercies hast appointed repentance unto sinners, that *they* may be saved.
8 Surely thou, O Lord, [19] the God of the just, hast not appointed repentance for [20] the just,
For [21] Abraham, and Isaac, and Jacob, who [22] have not sinned against thee;
But thou hast appointed repentance for me who am a [23] sinner;
9 For I have sinned above the number of the sand [24] of the sea.
My transgressions, O Lord, are multiplied; they are [25] multiplied,
And I am not worthy to look at [26] and see the height of heaven,
Because of [27] the multitude of mine iniquities.
10 I am [28] bowed down with many iron bonds, [29]
So [30] that I cannot lift up mine head, [31]
And there is no release for me,
Because [32] I have provoked thy wrath, and done what is evil [33] before thee;
I did not thy will, and kept not [34] thy commandments;
I set [35] up abominations, and multiplied detestable things. [36]
11 And now [37] I bow the knee of mine heart, craving the goodness that cometh from thee. [38]
12 I have sinned, O Lord, I have sinned, and I acknowledge my transgressions. [39]

Vers. 1-4. — [1] A. V: *omits* the (so T.). [2] *omits* the. [3] the ornament thereof. [4] bound. [5] shut *up* (ὁ κλείσας; T., καὶ κλίσας). [6] *men* (πάντα) fear (see *Com.*). [7] Lit., *before the face of.*

Vers. 5-7. — [8] A. V.: cannot be borne. [9] towards sinners *is* importable. [10] but thy. [11] unmeasurable (the more recent editions read δὲ καί for τε καί. See *Com.*). [12] most high Lord, of great compassion. [13] *omits* and. [14] and (Fritzsche strikes out καί, with T.) repentest of. [15] thy great. [16] promised. [17] forgiveness (ἄφεσιν). [18] of thine infinite.

Vers. 8, 9. — [19] A. V.: Thou therefore, O Lord, *that art.* [20] to. [21] *as* to. [22] which. [23] unto me *that am* a. [24] sands. [25] my transgressions are (Fritzsche strikes out the second αἱ ἀνομίαι μου, with T.). [26] behold (ἀτενίσαι = *to gaze at intently*). [27] for.

Vers. 10-12. — [28] A. V.: *I am.* [29] bands. [30] *omits* So. [31] (In III., "so that I shake my head over my sins.") [32] neither have *any* release; for. [33] done evil (*the evil*, or *what is evil*). [34] neither kept I. [35] have set. [36] have multiplied offences. [37] Now therefore. [38] beseeching thee of grace. [39] acknowledge (Fritzsche receives ἐγὼ γινώσκω from III. T. for ἀναγινώσ. of the *text. rec.* Cf. *Com.*) mine iniquities.

13 But I pray and beseech[1] thee, release[2] me, O Lord, release[2] me,
And destroy me not with my transgressions.[3]
Be not angry and keep evils for me forever,
Nor condemn me to the lowest parts[4] of the earth;
For thou art God, the[5] God of them that repent;
14 And in me thou wilt show[6] all thy kindness;[7]
For thou wilt save me, that am unworthy, according to thy great mercy.
15 And[8] I will praise thee continually, while I live;[9]
For all the host of the heavens singeth of[10] thee,
And thine is the glory for ever.[11] Amen.

Vers. 13-15. — [1] A. V.: wherefore (III. omits ἀλλ') I humbly beseech. [2] forgive (ἄνες). [3] mine iniquities [4] with me for ever, by reserving evil for me; neither .... into the lower *parts*. [5] the God, *even* the. [6] (III. T., δείξῃς for δείξεις.) [7] goodness (a good rendering, but χρηστότης is so rendered at ver. 7). [8] Therefore [9] forever all the days (so *text. rec.*; III. T., ἐν ταῖς ἡμέραις) of my life. [10] powers .... do praise (ὑμνεῖ). [11] ever and ever.

The Prayer of Manasses.

Ver. 1. **God of our fathers.** Cf. Ex. iii. 6; 1 Chron. xvii. 24; Wisd. x. 15; Ecclus. x. 19. This verse is properly cited as evidence of Jewish authorship for the prayer.

Ver. 2. **Σὺν παντὶ τῷ κόσμῳ αὐτῶν, with all their adornment.** This substantive is probably from the root καδ, as it occurs in the word καίνυμαι, *to polish*. Its first meaning is *ornament;* then *order*, as synonymous with τάξις; and, finally, the *ordered universe*. The LXX. version of the canonical books does not use it for the *world;* but it is so used in connection with the Bible first in the books of Wisdom and 2 Maccabees. Cf. Cremer, under the word; Fritzsche, *Ad Rom. Epist.*, i. 289, ii. 467; Lange, *Com.* on Matt. (Am. ed.), pp. 85, 422, 2 Cor., p. 67, 1 John, p. 63; Girdlestone, *O. T. Syn.*, pp. 412-417; Bengel, *Gnomon*, at Rom. iv. 13, Eph. vi. 12; Ebrard, *Com.* on St. John's Epist., pp. 162-164, 295; *Stud. u. Krit.*, 1841, pp. 611, 695.

Ver. 3. Several passages of Scripture naturally come to mind here: Gen. vii. 11, viii. 2; Ps. xxiv. 2, cxxxvi. 6.

Ver. 4. **Φρίσσει.** This word, translated *dread*, means, first, *to be ruffled, to bristle*, and was used by Homer to indicate the appearance of growing grain, *Il.*, xxiii. 599; a line of battle, *Il.*, xiii. 339. Again, it is employed, as in our passage, to express the feeling of chilliness when one's skin contracts, or the hair stands on end, *horrent comæ;* hence, further, *to shudder with fear*. Cf. Judith xvi. 10. — **Ἀπὸ προσώπου**, *i. e.*, tremble *before* it, till they are led to flee *from* it. The same construction is found elsewhere in the LXX. Cf. 2 Chron. xxxii. 7; Ps. cxiv. 7.

Ver. 6. **Δὲ καὶ** instead of **τὸ καὶ**, *i. e.*, "but the mercy of thy promise" might certainly have been expected, and has also been adopted by the Old Latin. It has, however, no MS. authority. The expression is Hebraistic for *thy promised mercy*.

Ver. 7. **Πολυέλεος, very merciful, — a form** peculiar to the LXX. Cf. Ex. xxxiv. 6; 3 Macc. vi. 9, *et passim*. — **Repenting over the evils of men, μετανοῶν ἐπὶ κακίαις ἀνθρώπων.** Cf. Acts viii. 22: μετανοεῖν ἀπὸ τῆς κακίας; Rev. ix. 20 f.: μετ. ἐκ τῶν ἔργων. See Winer, p. 622. This verb is seldom used in the Apocrypha; but, when used, it is generally employed as denoting a moral change. — **Ἄφεσιν.** Cf. remarks at 1 Esd. iv. 62. — **Ἡμαρτηκόσιν σοι.** The most usual construction is with εἰς and the accusative (cf. Matt. xviii. 21; Luke xvii. 4; 1 Cor. vi. 18); but sometimes with πρός (Joseph., *Antiq.*, xiv. 15, § 2), and with περί followed by the accusative.

Ver. 8. This teaching certainly has no parallel in the canonical Scriptures. The writer does not content himself with applying to the patriarchs the proper Biblical expression *just*, but proceeds to explain it in a manner quite unwarranted as meaning to be without sin.

Ver. 9. The historical groundwork of these two verses is to be found in the narrative of Manasses contained in the Scriptures (2 Chron. xxxiii. 1-20; 2 Kings xxi.), together with those more or less legendary accounts scattered in profane authors. Cf. *Introd.* — **Ἀτενίσαι, to gaze intently at.** In the New Testament used with the dative of the person, also with εἰς and the accusative. Cf. Acts i. 10. — **Ἀπὸ πλήθους τῶν ἀδικιῶν.** Cf. Matt. xviii. 7, Luke xxii. 45, for examples of the same use of ἀπό in the sense of *by reason of*.

Ver. 10. **Πολλῷ δεσμῷ σιδηρῷ.** **Πολύς** seems to be used with reference to degree rather than number. But when so used the idea of repetition is generally connected with it. Cf. Homer, *Il.*, xviii. 493; *Od.*, xv. 393. From 2 Chron. xxxiii. 11, we learn that the Assyrians took Manasses with hooks, and bound him with double chains of brass, and brought him to Babylon. The hook is a figurative allusion to the ring placed in the nose of wild animals to lead them. Cf. 2 Kings xix. 28; Job xli. 1; and Ezek. xxix. 4. See Bertheau at 2 Chron. xxxiii. 11. — **Ἀνανεῦσαι τὴν κεφαλήν.** This is a somewhat anomalous use of this verb. By itself, without the substantive, it means *to throw the head back* in token of denial, as opposed to κατανεύω and ἐπινεύω. — **Θυμόν.** Connected with θύω this word is properly used to express life in its active developments. Employed by Homer and the tragic poets in its most comprehensive sense, we find it in Plato, Thucydides, and other Greek writers, as well as in the LXX., limited to express particularly excitement of feeling, such as *courage* and *wrath*. In the New Testament it is employed only in the latter sense. Cf. Cremer, *s. v.*; Trench, *N. T. Syn.*, 1st ser., p. 178; Bengel's *Gnomon*, at Rom. ii. 8; and Fritzsche, *Ad Rom. Epist.*, i. 105.

Ver. 11. **Κλίνω γόνυ.** We have also the form θέντες τὰ γόνατα at Luke xxii. 41, Acts vii. 60; and κάμπτειν γόνυ, Eph. iii. 14. — **Knee of mine**

heart. This expression is used to indicate special depth of feeling.

Ver. 12. Γινώσκω. Perhaps the translation *acknowledge* is not here too strong for this word. It frequently denotes, especially in New Testament usage, a relation of the person to the object known. John ii. 24, 25; 1 Cor. ii. 8. Here in the idea of knowing one's sins is implied that of confessing them. Cf. Wisd. iv. 1; Bar. iv. 13.

Ver. 13. Ἐν τοῖς κατωτάτοις τῆς γῆς. Not the grave, but Hades, seems to be meant, which is uniformly in the LXX. the translation of the Hebrew word *Sheol*. Cf. remarks at Add. to Esth. ii. 7; Girdlestone, *O. T. Syn.*, pp. 443–454; and Meyer, *Com.*, at Eph. iv. 9; also, the LXX. at Is. xliv. 23, Ps. cxxxix. 15.

Ver. 14. Ἀγαθωσύνην. Used only in Biblical and Ecclesiastical Greek, and chiefly with the significance of *goodness*, *moral worth*. It is the quality of the man who is ruled by and aims at the good. See Cremer, *Lex.*, *s. v.*; Fritzsche, *Ad Rom. Epist.*, iii. 252; Trench, *N. T. Syn.*, 2d ser., p. 58. — Τὸ πολὺ ἔλεός σου. See above, verse 10.

THE FIRST BOOK OF MACCABEES.

INTRODUCTION.

THE English Bible, as is well known, originally contained but two so-called Books of the Maccabees. There are, however, three such books found in the Septuagint, and a fourth bearing the same title in connection with the works of Josephus. These are all the Books of the Maccabees now existing in Greek. A work, sometimes called the Fifth Book of Maccabees, is extant in an Arabic version, which is also known under the title, *Historia Maccabæorum Arabica.* Only the first two books actually treat of the Maccabæan family and their heroic efforts to free their native land from the Syrian yoke.

The order in which these several works are usually enumerated is also that of their actual worth. The second book takes up the history at a point a little earlier than the first (B. C. 176), but covers a period of only fourteen years. The first begins with the reign of Antiochus Epiphanes (B. C. 175), and closes with the death of the high priest Simon (B. C. 135), so including a space of forty years. The third book narrates the history of events which took place before the Maccabæan family appeared on the stage (B. C. 221–204). The fourth makes use of an incident or two found in the second book, the martyrdom of Eleazar with that of the seven brothers and their mother, introduced by an account of the attempt of Apollonius (Heliodorus) to rob the temple, in order to connect with it a philosophical disquisition on the Rule of Reason (Αὐτοκράτορος λογισμοῦ), or the supremacy of the ὀρθὸς λόγος over the πάθη. The fifth is a chronicle of Jewish affairs, contained in fifty-nine chapters, beginning with the account of Heliodorus' sacrilege, and extending to the Christian era. In the Arabic it has the title, "Second Book of Maccabees." The first nineteen chapters include, although in a different order, events narrated in 1 and 2 Maccabees. At the close of the sixteenth chapter, the remark is found: "Thus far extends the second book, as it has been taken from the Hebrews." The compiler then goes on to the end of the nineteenth chapter to quote from the First Book of Maccabees. He seems also to have made use of the works of Josephus, but shows no such agreement with him as to justify the belief that the author was himself Josephus, as some have intimated. The work first appeared in the Paris Polyglot of Le Jay (vol. ix.), and from it was copied into the London Polyglot (vol. iv.).

The First Book of Maccabees, now especially under consideration, is by far the most important work of the five bearing this name. Its contents, briefly stated, are as follows: There are first given, as by way of introduction, certain alleged facts relating to Alexander the Great and the partition of his kingdom. The writer then passes over to describe the efforts of Antiochus IV. Epiphanes, to corrupt the Israelitish people through foreign customs, root out their religion, and introduce in its place the frivolities and abominations of heathenism. Excited to the highest pitch by this course, a priest, by the name of Mattathias, dwelling at Modein, assembles those who are like-minded about him, and contests, sword in hand, wherever opportunity offers, the unrighteous doings of the king. He himself, however, already advanced in life, does not long survive the outbreak of the struggle. But he does not pass away until he has instilled a determination and deathless courage like his own into the hearts of his five stalwart sons. They, at least three of them, are the real heroes of the book, and carry on to a successful issue the war for civil and religious freedom. In chapters iii.–ix. 22 is related what took place under the leadership of Judas; from ix. 23–xii. 53, the

history of events during the rule of Jonathan; from xiii.-xvi. 18, the results achieved by the skillful and prudent Simon. The book closes with an account of the escape of John Hyrcanus, the son of Simon, from an attempt on his life, and the statement that his remaining history is contained in the "chronicles of his priesthood, from the time he was made high priest after his father."

The Name Maccabee.

A great deal of research and learning has been expended in the effort to discover the derivation, and thereby the real meaning, of the word Maccabee. The Maccabees were of an Asmonæan family, the great-grandfather of Mattathias having borne the name *Chasmon* (חַשְׁמֹן, Ἀσαμωναῖος). Cf. 1 Chron. xxiv. 7; Ps. lviii. 32, and Jos., *Antiq.*, xii. 6, § 1, xiv. 16, § 4, xx. 8, § 11. And the title "Asmonæan" or "Hasmonæan" is the one more commonly employed in Jewish literature to designate not only Mattathias and his five sons, but also their descendants down to Herod the Great and Aristobulus. The title "Maccabee," on the other hand, was first given to Judas, the third son of Mattathias, who undertook, after the death of his father, the leadership of those opposed to the Syrian rule; but at a very early date it was transferred to the entire family, as well as to many others, like Eleazer and the seven brothers, who had a prominent part in the same tragical history.

The usual derivation of the word Maccabee is from מַקֶּבֶת, Chald., מַקָּבָא, *hammer*, as being a figurative characterization of the thoroughness and stubbornness with which Judas fought against the enemies of his country. So Michaelis, Gesenius, Ewald, Grimm, Keil, and many others. Curtiss, however, in his recent exhaustive monograph on this subject (*The Name Machabee*, Hinrich, Leip., 1876), urges with great force against this theory: first, that the reading, מַקַּבִי, to which Μακκαβαῖος corresponds, is without sufficient foundation; and, second, that the particular hammer referred to by such a designation, supposing the derivation to be correct, would be no fitting illustration for the dashing bravery of Judas. It is not the heavy smith's hammer, but a smaller one, such as was used in various kinds of simple work. (Cf. Judg. iv. 21; 1 Kings vi. 7; Is. xliv. 12; Jer. x. 4.) And he maintains that the Hebrew writer, with six different words for this tool at his command, was not shut up to this one in order to characterize fitly the courage and impetuosity of the Maccabæan leader. Others think that the title is made up of the first letters of several Hebrew words which together formed the sentence: "Who among the gods is like to thee, Jehovah" (cf. Ex. xv. 11), which, as is supposed, was inscribed on the Maccabæan banner. To this view it is objected, first, that there is no evidence that the custom of forming words in this manner prevailed at so early a date; second, the Greek form of the word, as written with two *kappas*, would in that case be incomprehensible; and, third, the title would not have possessed, on such a supposition, that individual character which the facts of the history require. Cf. 1 Macc. ii. 66, iii. 1, v. 34, 2 Macc. x. 1, and *passim*. The same objections are valid against the derivation proposed by Delitzsch, who thinks the title is an abbreviation of certain Hebrew words meaning: "What is like my father?" The theory of this critic is given in full in a letter to Curtiss published in the work above referred to, pp. 23, 24.

Curtiss's own opinion is, that the word comes from the Hebrew כָּבָה, meaning, in the Piel form, *to extinguish*, and he refers, among other passages, to Is. lxiii. 17, where the overthrow of an army is compared to the extinguishing of burning flax. The form, מַכְבִּי, would then be the Hiphil of this verb, having the same general meaning as the Piel, and would signify, *the extinguisher*. But in order to come as far as this, it was necessary first to settle the point that the original reading of the word was מכבי, and not מַקַּבִי. This, Curtiss seeks to do, but, with regret it must be said, has not been so successful as *der Sache ein Loch zu machen*, as the Germans would say. His argument, in brief, is this: The question turns on the forms of the word which are found in the Greek and the Latin, since the original is lost. The former has Μακκαβαῖος, which is not decisive, since it might come from either of the above-named Hebrew words. The latter, *Machabæus*, which could be derived from the Hebrew מכבי only, since Jerome, who had the original in his hands, and revised, at least to this extent, the old Latin, uniformly employs a "c" to represent "ק," and "ch" for "כ," the exceptions being only apparent. But at this point the otherwise very strong and

unexceptionable chain of argument lacks a necessary link or two. It is assumed as a fact, which, however, by the almost universal admission of scholars is not one, that Jerome himself made a revision of 1 Maccabees, and that he made it on the basis of the Hebrew text. Hence, since the Old Latin version is confessedly an offspring of the Greek, we are obliged to fall back on that as our highest authority for determining the original form of the word "Maccabee." That, however, as we have already said, leaves the matter wholly undecided. Cf. Schürer's notice of Curtiss's essay in the *Theologische Literaturzeitung*, 1876, No. 17, col. 436.

Original Language.

In its present form the work before us closely resembles the other books of the Septuagint, being even less Hebraistic in its coloring than some of them. And the fact that its Greek has been to a considerable extent modified by that of the LXX., seems clear from a direct quotation of the latter in chap. vii. 17 (cf. Ps. lxxix. 2, 3) as well as from many evident allusions to it in other parts. (See, especially, ix. 23, and cf. Ps. xcii. 8.) The number of words peculiar to the book is comparatively small. It must have existed in Greek, moreover, as early as the middle of the first century, B. C., since it is used largely by Josephus in his *Antiquities* (cf. xii. 5, § 1–xiii. 7, § 4). Still there is sufficient evidence to establish the matter beyond reasonable doubt that it was originally written in Hebrew. The very frequent variation in the Greek MSS., for instance, between the third person singular and plural, obviously arises from the fact that in the Hebrew and Aramaic the third person plural masculine differs from the singular only in the *vav* at the end. The author, too, proves himself by his exact knowledge of the topography of Palestine and by the whole structure of his work, particularly his warm sympathy with the cause and heroic deeds of the Maccabees, to have been a resident of the country which was the arena of the conflict he describes. The Hebrew was then, and had been for a long time, the written language of the people, the sacred language, and was also not altogether in disuse as a medium of oral communication (cf. 2 Macc. vii. 8, 21, 27, xii. 37, xv. 29). Moreover, there is no evidence that any literary productions in Greek emanated from Palestine during this period. Still further, the language of the book, smooth and simple as it is for the most part, is not wanting in difficulties whose solution, in some instances, seems to require the supposition of a false or imperfect translation of the original (cf., for example, ii. 8, iii. 3, iv. 19, 24).

But we have, also, positive testimony in the same direction. Origen (in Euseb., *H. E.*, vi. 25), after speaking of the books of the Old Testament, says: "But outside the number of these (that is, among the uncanonical) is the Maccabæan history (Τὰ Μακκαβαϊκά) entitled Σαρβὴθ Σαρβανιέλ, *Sarbeth Sarbaniel.* There is also the reading *Basanaiel*, but that with the spelling *Sarbane El* is generally adopted, and is probably correct. (Cf. Fritzsche in *Schenkel's Bib. Lex.*, under "Makkabäer.") This title given by Origen is variously rendered: *The rod of those that rebel against God*, Herzfeld; *The government (sceptre) of the prince of God's sons*, Ewald and Keil; *The obstinacy of those who resist God*, Geiger; *Book of the house of God's children*, Derenbourg; *History of the princes of God's children*, Michaelis and Grimm. The title, at all events, is Semitic, and furnishes strong evidence for the Hebraistic origin of our book. That this church father meant the *first* book of Maccabees, moreover, by this designation, would seem to be clear, from the manner in which the canonical books of the Old Testament are mentioned in the immediate context. To each one of them he had given the Hebrew title along with the Greek. The testimony of Jerome is still more conclusive. He says (*Prolog. Gal. ad Lib. Reg.*): "The first book of Maccabees I found in Hebrew; the second is Greek, as indeed can be proved simply from its style." Hengstenberg stands almost alone in disputing the force of these arguments. In his work, *Die Authentie des Daniel*, etc. (Berlin, 1831), pp. 290 ff., he attempts to show, although apparently under the influence of some prejudice, that this supposed Hebrew original of 1 Maccabees, mentioned by Origen and Jerome, is simply a certain "Chaldaic" book of Maccabees (*Megillath Antiochus*), which still exists in a number of printed copies. (The more recent are: *The Choice of Pearls, and the Book of Antiochus in Aramaic, Hebrew, and English*, Lond. 1851; and *Beth ha-Midrasch*, by Jellinek, Leip., 1853, part i., pp. 142–146.) Hengstenberg seems to have made this assertion without authority or special examination. Zunz has shown (*Vorträge*, p. 134) that the work is a product of the Middle Ages, and utterly without worth.

It is all contained within the compass of seventy-four verses, in the English edition just referred to, and is made up of the most fabulous accounts of the Asmonæan family, one of which is that Judas died before his father, while the latter shared in the victories that terminated the contest with the Syrian oppressors. See, for much valuable information touching this *Megillath Antiochus*, including a notice of the places where sixteen MSS. of it are to be found at the present time, Appendix VI. of the little work by Curtiss, *The Name Machabee.*

Historical Character.

There is but one judgment among critics in general respecting the merits of 1 Maccabees as a historical work. The narrative is written in a simple, objective style, with scarcely an attempt at ornamentation, and with only an occasional indulgence in real poetic flights (i. 25–28, 38–40; ii. 7–13, iii. 3–9, 45), and a somewhat more frequent poetic turn given to the thought here and there (ii. 44, iii. 35, 36, 45, 51, ix. 41, xiii. 51). It has been compared favorably with the historical books of the canonical Scriptures with respect to a candid and faithful presentation of facts and its unexpected freedom from the influence of national and doctrinal prejudice. Such characteristics are the more appreciated, not only because this work is, for a part of the period which it covers, the sole authority still extant, but also on the ground of the marked contrast in which it stands, in this respect, with the other books bearing the same name. The temptation to overdraw, when delineating such a character as that of Antiochus Epiphanes, or that of the heroic Judas, to give rein to the feeling of despondency in the hour of defeat, and of exultation in the midst of the most brilliant victories, are but very seldom and very slightly indulged. Even faults which have been imputed to the writer are often faults common to all writers at the time when he lived, and sometimes, too, no doubt are due to an imperfect translation or a corrupt text. The statements are in some cases substantiated by original documents, as in the Book of Ezra (cf. viii. 23 ff., x. 18 ff. 25–45, xi. 30–37), to some of which the writer gives the names of "copies" (ἀντίγραφα); others are vouched for, even in minute particulars, by contemporaneous Greek and Roman histories. On the whole the book, whatever may be thought of its canonical rank, cannot but be regarded as of incalculable value, as being an essentially trustworthy history of the important period which it covers.

Still, it is far from being without fault. There are in some places evident exaggerations, especially where the size of armies and the numbers slain in battle are stated (see, for instance, iv. 14, 24; v. 44; vi. 47, vii. 46). All of these instances could scarcely be explained away by the supposition of a corrupt text, or the apology of Keil (*Com. über die BB. der Mak.*, Einleit., p. 18), that the number given is simply a rough estimate and not intended to be exact. Here and there is to be found, also, an error in dates, as in xiv. 1, where the author comes in conflict not only with Josephus, but with Diodorus, Justinus, Appian, and Livy, respecting the time when Antiochus VI. was put to death by Tryphon. Common rumor, too, is not infrequently accepted as authority, particularly in what relates to foreign countries and governments. Alexander the Great (i. 6) is, in consequence, falsely represented as dividing his kingdom among his generals, all of whom are said to have "put on crowns" after his death. The Spartans are represented (xii. 6 f.) as being related by descent to the Jews. The Romans are spoken of (viii.) in terms quite too favorable, both as it respects their conquests and the spirit of their dealings with other nations. And positive errors of statement occur regarding the army of Antiochus, his capture by the Romans, the constitution of the Roman government, etc. But that the writer intentionally made misstatements, few would be ready to maintain. The ground on which they rested, however, was, in not a few instances, quite insufficient. And still further, the speeches and prayers which are put into the mouths of his heroes cannot be accepted as in any sense a literal reproduction of those actually uttered. That they in general so well correspond with the circumstances of the several cases is due chiefly to the skill and good sense of the historian himself. Grimm (*Com.*, Einleit., p. 18) misses from them what, as he thinks, might be expected were they true to the originals, namely, all expressions showing a Messianic hope, or a belief in the resurrection of the body. This objection, however, seems to be based on the supposition that our book ought to teach on this subject what is found in the Book of Daniel and the so-called Psalter of Solomon, claimed to be products of the same period.

Again, some of the original documents which the writer professes to cite bear every trace of being, at best, but unsuccessful attempts at independent reproduction. (Cf., particularly, xii. 5–25; xiv. 20–24; xv. 16–22.) There is no sufficient reason apparent why Jonathan should have written such a letter as that imputed to him in the first of these passages. That of Oniares (Arius, or Areus), on the other hand, contains not the least evidence of its supposed Greek origin, and in its form in other respects is untrue to what the circumstances would have demanded. In the second passage, the letter of the Spartans to Simon is wanting in a proper conclusion, and the names of the Ephors are not given, as was to have been expected. In the third case mentioned, where an ostensible letter of Lucius, a consul of the Romans, to Ptolemy is quoted, the original, it is clear, could not have been at the command of the writer. Only one consul is mentioned, and he simply by his first name. Nothing is said of the senate, from which such documents uniformly emanated. Besides, there is no date given; and other particulars, as well of contents as of form, serve to show great freedom on the part of our author in the matter of using authorities of this kind.

Religious Coloring.

Geiger (*Urschrift*, p. 206 ff.; cf., also, Holtzmann, *Die Apok. Bücher*, pp. 30, 56, 162) has attempted to show, and his theory is well worthy of careful attention, — although he may sometimes press it too far, — that 1 and 2 Maccabees are partisan writings, the first being the work of a Sadducee who was particularly favorable to the Asmonæan family; the second, that of a Pharisee who regarded the same with ill-concealed distrust. The former begins his work with some account of Mattathias, in order, as it would seem, to show the close connection of the family with the leading order of priests, Joarib. It is well known that the Sadducees were the priestly and aristocratic party among the Jews. The derivation of the word from Zadok (צדוקים, Σαδδουκαῖοι), who was high priest during the reign of David, has, perhaps, more to support it than the more usual derivation from צַדִּיק. Our writer seems to delight in magnifying the deeds of the Maccabæan heroes (xiii. 3; xiv. 26; xvi. 2). In one instance, where a battle was fought in which none of them participated and a defeat was experienced, he expresses his opinion of the matter in these words: "They, however, were not of the seed of those men to whose hands was committed the deliverance of Israel." When one member of this family disappears the salvation of the people is made to depend on the choice of another as leader in his stead. Simon, however, was a special favorite of the author. It is he that the father on his dying bed commends to his children as their future counsellor and head (ii. 65), who, indeed, should supply to them the place left vacant by himself. Made to occupy a prominent position throughout the entire history (ix. 33, 37, 62, 65, 67; x. 74, 82; xi. 64 ff.; xii. 33; xiii. 1 ff.; xiv. 32), at its conclusion he is elevated to a more than kingly dignity. By the united voice of the people in solemn public assembly, and as a grateful recognition of his services on behalf of the nation, he is declared to be their civil and ecclesiastical ruler, at once high priest and king, with the office hereditary in his house.

If these and similar reasons might lead us to regard the writer as a special friend and partisan of the Maccabæan family, there are others of a still more positive character, showing that he was no friend of Phariseeism or the Pharisees. His narrative is quite bare of the visions of angels and supernatural interpositions which characterize so largely that of the second book. It is manly courage, and not apparitions from the spirit world, that he loves to dwell upon and represents God as honoring with glorious success. Of the resurrection of the dead, he says nothing; although the narrative here and there furnished him with a favorable opportunity to do so. How different, for instance, would the account of Mattathias' death have appeared in the second book! His allusions, if any, to the Messianic hope are only of the most general character (iv. 46; ix. 27; xiv. 41). Bretschneider (*Dogmatik d. Apok.*, p. 344) contests the idea that in any of the passages cited the Messiah is at all referred to. But especially in his attitude respecting the Sabbath does our author show his supposed Sadducæan bias. He takes a view of the subject, at least represents it not unfavorably, which was not then, nor for a long time subsequently, the prevailing one. He tells with evident relish how Mattathias and his sons (cf. ii. 32 ff. with ix. 34, 43) refused to be governed by the strict letter of the code, in accordance with which not even defensive warfare was allowed on the Sabbath. The unrestricted observance of the Sabbatic year, too (vi. 49,

53), he seems to think, was not meant for times of war. In addition to these points, for most of which we are indebted to Geiger, another interesting fact bearing in the same direction might be mentioned. It relates to the so-called "Assidæans." They undoubtedly represented the Pharisaic party, as far as it existed at that time. By comparing now ii. 42 with vii. 13, we learn that this party coöperated with Judas Maccabæus when the contest against Antiochus Epiphanes first broke out. Afterwards, however, at least in some instances, they acted in direct opposition to his wishes, which could hardly have been the case had not their political and ecclesiastical preferences been to some extent diverse from his. Cf. 2 Macc. xiv. 6.

Yet with all these supposed evidences of a Sadducæan tendency, over-sharp partisan distinctions are nowhere discoverable, and we have no ground, as Geiger himself admits, for holding that a single fact is intentionally distorted, or falsely stated, for doctrinal reasons. The history has received the confirmation of the Talmudic tradition, and Josephus accorded it an apparently unlimited confidence. The Scriptures our author treats with becoming respect, one might almost say, with real affection. He calls them (xii. 9) "The Holy Books." They are an incomparable source of consolation. "Albeit," he says, "we need none of these things (that is, alliances with foreign nations), seeing that we have the holy books of Scripture in our hands to comfort us." His allusions are of such a kind, indeed, as to indicate that the Old Testament collection was not only already looked upon as a well-known and established canon of doctrine, but was regarded with a reverence and a devotion approaching that of a later day. This fact, moreover, is in perfect harmony with what is known respecting the doctrinal position of this Jewish sect. The Sadducees held firmly to the Scriptures, and not to the Pentateuch alone but to the Prophets as well, and that all the more firmly, no doubt, that they repudiated so utterly the traditional teaching of the Pharisees. The contrary opinion concerning them has gained wide currency simply through certain ungrounded assertions of some of the early Christian fathers. Cf. Schürer, *Neutestamentliche Zeitgeschichte*, p. 432. The composition before us, too, is everywhere characterized by such an unmistakable tone of deep moral earnestness and of loyalty to the theocratic constitution and history of the Jewish people, that it may be regarded as full compensation for the want of more marked outward expressions of the same. What the author fails to say directly of God, of Providence, and the higher aims, he is still able, through the devout spirit that pervades every chapter, to make us feel that he inwardly means. The remark of Baumgarten on the Book of Esther is quite as applicable here: "There is no need of much discernment to apprehend the immense benefit which has accrued to the church in time past (Rom. xv. 4; 2 Thess. iii. 16) and must accrue in time to come, from a holy silence combined with the spirit and action of martyrs." (Cf. Herzog's *Real-Encyk.*, under "Esther.") But the book is by no means wholly bare of allusions to the God of the fathers, or wanting in outward expressions of dependence and trust. What picture, for instance, could be more full of a moving pathos than that which is drawn of the assembly at Massepha "over against Jerusalem," the place of prayer "aforetime in Israel," where the people gathered and "fasted, rent their clothes, laid open the book of the Law," brought together the priest's garments and other things which on account of the triumph of their enemies could be no longer used, and "cried with a loud voice toward heaven, saying, 'What shall we do with these, and whither shall we carry them away?'" (Cf. iii. 46 ff.) And at another time (vii. 37), the priests are depicted as standing and weeping before the altar while they solemnly invoked his interposition on their behalf who had chosen the temple to be called by his name, and to be a house of prayer for his people. That in no one case which has the support of all the MSS. throughout the entire book does the word θεός or κύριος occur, or any other direct and definite designation of Jehovah, is certainly a very remarkable fact. We have, instead, everywhere the indefinite οὐρανός, or a simple pronoun in the second or third person. That it is wholly due, as some think, to the already prevalent custom of avoiding, as much as possible, every use of the divine name, can scarcely be supposed (so Rosenthal, *Das Erste Maccabäerbuch*, etc. Leipz., 1867, p. 10.) It is more likely, on the other hand, that it is chiefly to be regarded as but an unconscious witness to the fact that there was no longer any prophet in Israel (1 Macc. iv. 46; ix. 27; xiv. 41). The idea of God as of One who dwelt among them and might be communicated with as friend with friend (Ex. xxxiii. 11) had receded, while in its place ruled the more cold and abstract thought of One whose dwelling-place and throne were in the distant heaven.

Authorities Used by the Author and Date of Composition.

In some instances, as we have already observed, our author makes direct reference to authorities. But he nowhere shows a slavish dependence upon them, or scarcely accords them the weight which they may be supposed to have deserved. He lived too near the events which he relates to take any other attitude respecting them than that of an independent historian. Such original documents as he uses, he uses with the utmost freedom, omitting, enlarging, simplifying, as best suits his aim. This would be clear from the one fact, if there were no others to support it, that the style of the composition is throughout the same. There are nowhere any traces of the patchwork which must have inevitably resulted if anything like a literal reproduction of originals then extant in different languages had been attempted. Where written authorities were wanting, there was a hardly less valuable tradition, still enjoying a youthful life in the speech and thought of the people about him, to which he could ever appeal. And even assuming the latest date which could with propriety be given to the work, the writer must himself have been contemporaneous with many of the persons and scenes that are the subjects of his narrative, and thus possessed the very best support for some of his statements, in that he was an eye-witness to their truthfulness. As far as he availed himself of written authorities, it is probable that it was only of such as existed in the form of letters, brief public records, and fugitive pieces relating to persons and events of special interest. The work alluded to in chap. xvi. 23, under the title of the *Chronicles of the Priesthood of John Hyrcanus*, so far from giving encouragement to the view that such chronicles existed also of the period immediately preceding, should lead us, as Grimm (*Einleit.*, p. xxiii., *versus* Smith's *Bib. Dict.*, *s. v.*) has shown, to just the contrary conclusion. The present writer ends his work, quite naturally, at the point where these *Chronicles* take up the history. And this remark of his has its best explanation when we suppose that he meant thereby to give a reason for his carrying on the history no further.

Respecting the time of the composition of 1 Maccabees, there are happily certain tolerably trustworthy *data* furnished by the work itself. From chap. xvi. 23, we may safely infer that it was written after the death of John Hyrcanus (B. C. 106). This opinion is indeed disputed by some (Bertheau, Welte, Keil), but as we must think on wholly insufficient grounds. It has, on the other hand, the confident support of Eichhorn, Bertholdt, De Wette, Ewald, Grimm, Fritzsche, and many others. But it is further evident that the work was not written immediately after the death of this ruler, since the published record of the events of his reign was already in circulation. In chap. xiii. 30, moreover, we read concerning the family monument which had been erected by Simon that it still existed at the time of the writer. Such a remark would have been uncalled for if a considerable period had not already elapsed. But we are not allowed to date the composition very long — *i. e.* not more than a score or two of years — after the death of John Hyrcanus, since views are expressed in it, as, for instance, those concerning the Romans (chap. viii.), which, in that case, would be quite incomprehensible. It was in the year B. C. 64 that Jerusalem was taken by Pompey, and no further illusions concerning the "noble people" that "lovingly accepted all that joined themselves unto them" were possible. To attempt, however, to fix the date of composition more exactly than in saying that it took place during this interval of about forty years, — *i. e.*, between the death of John Hyrcanus and the capture of Jerusalem by Pompey, — might, perhaps, be justly characterized as venturesome. Still the early existence of the present translation as witnessed to by Josephus' use of it and some other considerations derived from the history of the period itself would lead us to place it somewhat nearer the former than the latter of these two extremes.

The Greek Text and Ancient Versions.

The oldest Greek MSS. of our book are the Sinaitic and Alexandrine. The former contains only the First and Fourth Books of Maccabees. The latter the entire four. The Roman (Sixtine) edition of the book is based on MSS. not now known. The Vatican Codex does not contain 1 Maccabees nor any one of the remaining three, although many critics and commentators, including even Michaelis (cf. Cotton, p. 52), have cited the readings of the Sixtine edition as though they were those of this famous MS. Codex Sinaiticus, which Fritzsche in his edition of the text names X., corresponds generally with Codex Alexandrinus (III.). The

more important of the sixteen codices of the present book in the Holmes-Parsons' edition of the LXX., we have already described in the *General Introduction.* The best text is found in III. X. 52. 56. 62. 106. 107., which also show an inner connection with one another. Next to them come 19. 64. 93., with the Syriac version.

There are but two old versions of 1 Maccabees extant, a Latin and a Syriac. The former was received into the Vulgate without special revision from the Old Latin. In its original form it came from the Greek and closely corresponds with it. The omissions, additions, and deviations, which indeed are somewhat numerous, are rarely of special importance, and may be due more to later changes which the version has suffered than to original faults of translation. There are, in fact, two recensions of this version. In addition to the common one, Sabatier published (*Bibliorum Sacrorum Latinæ Versiones Antiquæ*, etc., Rheims, 1739–49; Paris, 1751, ii. 1013, sqq.) for the first thirteen chapters, another from a MS. belonging to the cloister of St. Germain in Paris, and known as "S. Germ. 15," which differed considerably from the former, and which he regarded as an earlier form of it. Grimm, on the contrary, and following him Keil, have represented that Sabatier held this text to be the result of a later attempt to revise the text of the Vulgate on the basis of the Greek. But it was undoubtedly the text of the Vulgate which Sabatier regarded as the revised one (cf. Welte, *Einleit. in die Deuterokanon. Bücher*, p. 26, where his language is quoted in its original form). Moreover, the text of the St. Germain MS. is a sufficient witness for itself. Fritzsche says of it (*Libri Apoc. V. T.*, præf., p. xx.): *sed ille est. . . . genere dicendi horridior et verborum textus græce tenacior*, etc. Both recensions were evidently made from the Greek, and there is no satisfactory evidence in support of the opinion of Curtiss (*The Name Machabee*, p. 6), that Jerome or any one else, in either of them, has attempted a revision on the basis of a supposed Hebrew text then extant. The best text of the common Latin version is found in the *Biblia Sacra Latina Vet. Testamenti Hieronymo interprete ex Antiquissima Auctoritate in Stichos descripta*, by Heyse and Tischendorf, Lips., Brockhaus, 1873. In this edition along with the Clementine text (Rome, 1592–1861), are given the readings of Codex Amiatinus. Besides the two recensions of the Latin above referred to, a fragment consisting of sixteen verses of the second chapter (49–64), has been published by Mai (*Spicil. Rom.*, tom. ix., Ap. p. 60), in which a wholly different rendering is found. Its origin is unknown. The Syriac version (Lond. Polyglot, vol. iv.) which was formerly supposed by some to be a direct offspring of the Hebrew (cf. especially, Michaelis, *Deutsche Übersetzung des Ersten Buchs der Maccabäer*, Vorrede, p. x.), since the masterly collation by Trendelenburg (*Primi Libri Maccab. Græci Textus cum Versione Syriaca Collatio* in Eichhorn's *Repertorium für Biblische und Morgenländische Literatur*, xv., pp. 58–153) is universally acknowledged to have sprung from the Greek. The correspondences, indeed, are found to be most marked, and no other conclusion is possible. Even the special form of the Greek text, which impressed itself on the Syriac translation, is still discoverable in the MSS. 19. 64. 93. Instances in which they are followed word for word are not rare. The names of places are so given, however, that it is inferred the translator must have been acquainted with them in their Semitic form. This fact gives the version a peculiar value for exegetical purposes, and at the same time bears witness to its great age.

Canonical Standing.

As we have already noticed, the Sinaitic Codex contains of the Maccabæan books only the first and fourth. The latter is arranged in a separate section with the *Shepherd* of Hermas, as though it had originally formed with it an appendix to the canonical books. The omission of the several books of the Maccabees in the Vatican Codex is remarkable, since it contains all the other apocryphal writings. It is evident, moreover, that the former could never have formed a part of it. In this respect, as well as in the position of the Book of Esther, next after the *Wisdom of Sirach*, it is in harmony with the canon of Athanasius (cf. Westcott, *Bible in Church*, pp. 161, 304). In Codex Alexandrinus the four books of Maccabees follow in order, after Ezra and Nehemiah and before the Psalter. The arrangement indicates that they, in connection with Esther, Tobit, and Judith, were regarded as forming an appendix to the historical books of the canon, and as themselves not properly canonical. This view is strengthened by the fact that *Wisdom* and *Ecclesiasticus* are similarly arranged in this codex with respect to the Hagiographa. In Codex Claromontanus three books of Maccabees are found, the one omitted being the third. They are placed at the end of the

Old Testament, next after Daniel, in a series of books that includes, besides, Judith, Esdras, Esther, Job, and Tobit. This position was doubtless meant to indicate here, as in the cases mentioned above, that the books were designed for ecclesiastical use only.

We find but very few traces of 1 Maccabees among Christian writers of the first Christian centuries. Its history, for the most part, lay outside the sphere of their inquiries. In the so-called *Apostolic. Canons*, art. lxxxv., — which, however, is probably a later addition, — three books of Maccabees are mentioned among those to be revered as "holy," and they are enumerated between Esther and Job. In the Coptic version of these canons (see *Dict. of Christian Antiq.*, p. 118) the Book of Esther is omitted, and those of Tobit and Judith are put in the place of the Maccabees. Farther on the words occur: "And out of the *Wisdom of Solomon* and *Esther*, the three *Books of Maccabees*, and the *Wisdom of the Son of Sirach*, there is much instruction." Clement of Alexandria makes a bare allusion to our work as the "Book of the Maccabæan history" (*Strom.*, i. § 123). Tertullian, also (*Adv. Jud.*, iv.), shows acquaintance with the history of the Maccabæan wars. Origen, as we have previously observed, speaks of the books of the Maccabees as not being included in the canon of the Jews. Eusebius, too, in his *Chronicle*, separates them from the "Divine Scriptures," while elsewhere showing that he was not ignorant of their contents. (Cf. *Præp. Ev.*, viii. 9.) Athanasius, as before remarked, omits the Maccabæan books from his list entirely. The same is true of Gregory of Nazianzus († A. D. 390), of Amphilochius, his friend († A. D. 395), and of Cyril of Jerusalem († A. D. 386), all of whom published catalogues of the Old Testament writings. Even among the Alexandrian fathers the allusions to the Maccabees are quite rare. Among Latin writers of the early church, Ruffinus († c. A. D. 410) reckons the "Book of Maccabees" among "ecclesiastical," in distinction from "canonical" works. Jerome, as is well known, translated none of the Old Testament Apocrypha save Judith and Tobit, and accorded them likewise only "ecclesiastical" rank. He mentions the Maccabees in connection with these two works as being read by the church, although not held to be canonical. (Cf. *Præf. ad Lib. Sol.*) Augustine advocated the principle that the usage of the greatest number of churches should decide the matter of the authority of the several books of Scripture. Among works to be thus judged, he mentions two books of Maccabees, along with Judith and Tobit. He himself, however, did not regard the former as standing on a level with works usually held to be canonical, since, in a controversy with the Donatists who quoted 2 Maccabees, he remarks that these works had never been received into the Hebrew canon. In fact, he elsewhere (*De Civ. Dei*, xviii. 36) expressly distinguishes them from the "Holy Scriptures," they having been accepted by the church simply on account of the histories of martyrs which they contain. At the Council of Carthage (A. D. 397), according to some authorities, the two books of Maccabees were enumerated among the "Divine Scriptures." But, if it be true, it is to be interpreted in the light of Augustine's actual position touching the matter of canonical and uncanonical books, since his influence predominated in this council. Subsequent to this period the book before us shared, in general, the fortunes of the remaining works of the Old Testament Apocrypha, of which we have already spoken sufficiently.

THE FIRST BOOK

OF THE

MACCABEES.

Chapter I.

1 And it happened, after that Alexander, the Macedonian, the son of Philip,[1] who came out of the land of Chettiim, had smitten Darius king of the Persians and
2 Medes, that he reigned in his stead, being previously [2] over Greece. And he waged [3]
3 many wars, and won [4] many [5] strong holds, and slew kings [6] of the earth. And he [7] went through to the ends of the earth, and took spoils of a multitude of nations; and [8] the earth was quiet before him. And [9] he was exalted, and his heart was
4 lifted up. And he gathered a very great army,[10] and ruled over countries, and [11]
5 nations, and kings; and they [12] became tributaries unto him. And after these *things*
6 he fell sick,[13] and perceived that he would [14] die. And [15] he called his servants, those that were distinguished and had been brought up with [16] him from *his* youth,
7 and parted his kingdom among them, while he was yet alive. And [17] Alexander
8 reigned twelve years, and died.[18] And his servants bore rule every one in his place.
9 And after his death they all put crowns upon themselves, and [19] their sons after
10 them, for [20] many years; and they did much evil [21] in the earth. And there came out of them a sinful shoot, Antiochus Epiphanes, a son of king Antiochus,[22] who had been a hostage at Rome; and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel apostates, and [23] persuaded many, saying, Let us go and make a covenant [24] with the nations [25] that are round about us; for
12 since we separated ourselves [26] from them we have had much trouble.[27] And the
13 matter pleased them.[28] And [29] certain of the people declared themselves ready to go, and went [30] to the king; and he gave them authority to practice [31] the ordinances
14 of the heathen. And [32] they built a gymnasium [33] at Jerusalem according to the

Vers. 1–8. — [1] A. V.: *son* (τόν is omitted by 19. 64. 93.) of Philip, the Macedonian. [2] the first (πρότερον is adopted by Fritzsche, Grimm, and Keil from III. X. 52. 55. 56. al. Co. Ald.; *text. rec.*, πρότερος. Grimm would insert δέ after πρότερον). [3] and made. [4] wan. [5] (omitted by III. X. 23. 44. 52. al.) [6] *the* kings. [7] *omits* he. [8] took spoils of many (πλήθους) nations, insomuch that (καί). [9] whereupon (23. omits καί).

Vers. 4–6. — [10] A. V.: gathered (συνήγαγε: συνῆξεν, III. X. 23. 44. 55. al.) a mighty strong host. [11] (omitted by X. 23. 44. 62. al.) [12] kings (marg., *kingdoms*. Codd. III. 23. 44. al. Co., τυραννιῶν), who. [13] (See *Com.*) [14] should. [15] Wherefore. [16] *such as were* honourable, *and had been* brought up with (*text. rec.*, συντρόφους Fritzsche, Grimm, and Keil adopt συνεκτρόφους from III. X. 23. 44. 55. 62. al. Co. Ald.).

Vers. 7–9. — [17] A. V.: So. [18] *then* died. [19] bare . . . . so *did*. [20] *omits* for. [21] evils were multiplied.

Vers. 10–12. — [22] A. V.: wicked root (ῥίζα ἁμαρτωλός. I take the former word, with Grimm and Keil, in the sense of "shoot." Cf. Ecclus. xlvii. 22), Antiochus *surnamed* Epiphanes, son of Antiochus the (III. X. 19. 23. 44. 106. al. Co. have the article) king. [23] wicked men (υἱοὶ παράνομοι. They were persons who held the law of Moses in no respect, apostates, and hence were regarded as base and unworthy) who. [24] (the word διαθήκην seems to have a somewhat broader meaning here. Cf. ver. 15. They resolved to make common cause with the foreign peoples about them.) [25] heathen (it is not likely that they would have used such a word). [26] departed. [27] sorrow (lit., *many evils have found us*). [28] So *this* device . . . . them well (καὶ ἠγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν, "And the matter was found good, seemed good, in their eyes").

Vers. 13, 14. — [29] A. V.: Then. [30] were *so* forward *herein* (προεθυμήθησαν = *they were ready, forward, eager*), that they went. [31] who . . . . licence to do *after*. [32] whereupon. [33] a place of exercise.

15 customs of the heathen; and they [1] made themselves foreskins,[2] and fell away from [3] the holy covenant, and yoked themselves in with [4] the heathen, and sold themselves [5] to do the evil.[6]

16 And [7] the kingdom was established before Antiochus, and he had the thought to become king of the land of Egypt,[8] that he might have dominion over the [9] two 17 realms. And [10] he entered into Egypt, with a great multitude, with chariots, and 18 elephants, and horsemen, and a great navy.[11] And they waged [12] war against Ptolemy [13] king of Egypt; and Ptolemy turned about before [14] him, and fled; and 19 many were wounded to death.[15] And they took possession of [16] the fortified [17] cities 20 in the land of Egypt, and he took the spoils of the land of Egypt.[18] And after that Antiochus had smitten Egypt, he returned [19] in the hundred forty and third year; and he [20] went up against Israel, and he went up against [21] Jerusalem with a great 21 multitude. And he entered in arrogance [22] into the sanctuary, and took [23] the golden 22 altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were on the front of [24] the tem-23 ple; and he scaled all *the gold* [25] off. And he took [26] the silver and the gold, and the 24 precious vessels; and [27] he took the hidden treasures which he found. And having taken all, he departed into his land.[28] And he made a [29] massacre, and spoke 25 very arrogantly.[30] And there came great mourning upon [31] Israel, in every place 26 where they were; and [32] princes and elders groaned,[33] virgins and young men were 27 made feeble, and the beauty of women was changed. Every bridegroom took up 28 lamentation, and [34] she that sat in the marriage chamber was in mourning.[35] The land also quaked [36] for the inhabitants thereof, and all the house of Jacob was clothed with shame.[37]

29 And [38] after two years time [39] the king sent *his* chief collector of tribute unto the 30 cities of Juda; and he [40] came unto Jerusalem with a great multitude. And he spake words of peace unto them, in deceit; [41] and they gave [42] him credence. And [43] he fell suddenly upon the city, and smote it very sore, and destroyed much 31 people of Israel. And when he had taken the spoils of the city, he set it on fire, 32 and pulled down the houses and the [44] walls thereof round about.[45] And [46] the women and the [47] children took they captive, and took possession of [48] the cattle. 33 And they fortified [49] the city of David with a great and strong wall, with strong [50] 34 towers, and it became their strong hold.[51] And they put therein a sinful nation, 35 apostates; [52] and they strengthened themselves in it.[53] And they laid in weapons and provisions, and having [54] gathered together the spoils of Jerusalem, they laid *them* 36 up there; and they became [55] a sore snare. And it became [56] a place to lie in wait 37 against the sanctuary, and an evil adversary to Israel continually.[57] And [58] they shed innocent blood round about [59] the sanctuary, and defiled the sanctuary.[60] 38 And [61] the inhabitants of Jerusalem fled because of them; and it became [62] a habitation of strangers; and it [63] became strange to those that were born in her; and

Ver. 15.—[1] A. V.: *omits* they. [2] uncircumcised (ἀκροβυστίας. See *Com.*). [3] forsook. [4] joined themselves to. [5] were sold. [6] do mischief.

Vers. 16, 17.—[7] A. V.: Now when. [8] Antiochus, he thought to reign over (Fritzsche receives γῆς from III. 19. 23. 62. 64. 93. 106. Old Lat. Syr.) E. [9] the dominion of. [10] Wherefore. [11] (Cf. *Com.*) [12] and made (*text. rec.*, συνεστήσαντο, which is retained by Grimm and Fritzsche; Keil would prefer the sing., read by III. 62. Co. Old Lat. Syr. In the former case the subject would be Antiochus and his army, as in ver. 19). [13] Ptolemee. [14] but Ptolemee was afraid (so Luther renders ἐνετράπη here) of. [15] (Lit., *fell wounded*, or *slain*, since the latter is generally the meaning of τραυματίας in the LXX. See *Com.*) [16] Thus they got. [17] strong. [18] spoils thereof.

Vers. 20–23.—[19] A. V.: returned *again*. [20] *omits* he. [21] *omits* he went up against (as 23. 44. 55. 56. 62. 71. 74. (has ἐπὶ 'I., as X.) 106. 243. Co. Ald.). [22] and entered proudly. [23] took *away*. [24] before. [25] temple, all which he pulled. [26] He took also. [27] also.

Vers. 24–26.—[28] A. V.: when he had taken all *away*, he went . . . . own land. [29] having made a great (Luther: "He had many people killed"). [30] spoken very proudly. [31] Therefore there was great mourning in. [32] so that the. [33] mourned (ἐστέναξαν), the.

Vers. 27, 28.—[34] III. X. 23. 55. al. omit. [35] A. V.: heaviness. [36] was moved (see *Com.*). [37] covered with confusion.

Vers. 29-31.—[38] III. X. 44. al. omit. [39] A. V.: fully expired (see *Com.*). [40] who [41] spake peaceable words . . . . *but* all was deceit. [42] for when they had given. [43] *omits* And. [44] *omits* the. [45] on every side.

Vers. 32–35.—[46] A. V.: But. [47] *omits* the. [48] possessed. [49] Then builded they. [50] *and* with mighty. [51] made it a strong hold for them. [52] (Cf. ver. 11. See *Com.*) [53] fortified (cf. ver. 33) *themselves* therein. [54] They stored *it* also with armour and victuals . . . . when they had. [55] *so* they became (ἐγένετο, III. X. 19. 64.).

Vers. 36–38.—[56] A. V.: for it was. [57] *omits* continually (διὰ παντός). [58] Thus. [59] on every side of. [60] defiled it. [61] insomuch that. [62] whereupon *the city* was made. [63] *omits* it.

39 her children [1] left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt.
40 As had been her glory, *so* was her dishonor increased, and her exaltation [2] was turned into mourning.

41 And the king [3] wrote to his whole kingdom, that all should be as [4] one people,
42 and every one should abandon his customs. And [5] all the heathen agreed to [6] the
43 commandment of the king. Yea, many [7] of the Israelites found pleasure in [8] his
44 religion, and sacrificed unto idols, and profaned the sabbath. And the king sent [9] letters by messengers unto Jerusalem and the cities of Juda, that *they* should follow
45 the foreign customs [10] of the land, and keep [11] burnt offerings, and sacrifices, and drink offerings, out of the sanctuary; [12] and that *they* should profane sabbaths [13]
46, 47 and festival days; and pollute sanctuary and priests; build [14] altars, and groves,
48 and idol temples,[15] and sacrifice swine's flesh, and unclean animals; [16] that they should also leave their sons uncircumcised, make [17] their souls abominable with all
49 manner of [18] uncleanness and profanation: to the end *they* might forget the law, and
50 change all the ordinances. And whosoever would not do according to the command-
51 ment of the king, he [19] should die. In accordance with all these commands [20] wrote he to his whole kingdom; and he [21] appointed overseers over all the people; and he commanded [22] the cities of Juda to sacrifice, city by city.

52 And [23] many of the people were gathered unto them, every [24] one that forsook the
53 law; and they [25] committed evils in the land, and drove the Israelites into hiding
54 places, wherever they could find a refuge.[26] And on [27] the fifteenth day of *the month* Chaseleu,[28] in the hundred forty and fifth year, they built an [29] abomination of des-
55 olation upon the altar, and built altars in the cities of Juda roundabout.[30] And
56 they [31] burnt incense at the doors [32] of *their* houses, and in the streets. And having rent [33] in pieces the books of the law which they found, they burnt *them* with fire.
57 And where was found with any a book of the covenant,[34] or if any found pleasure in [35] the law, the king's commandment was, that they should put him to death.
58 Thus did they according to their might [36] unto the Israelites every month, to as
59 many as were found in the cities. And on the twenty-fifth day [37] of the month they
60 sacrificed upon the altar,[38] which was upon the altar of burnt offering. And,[39] according to the commandment, they put to death the women,[40] that had caused their
61 children to be circumcised. And they hanged the infants about their necks, and
62 plundered [41] their houses, and slew [42] them that had circumcised them. And [43] many in Israel were strengthened and firmly resolved not to eat what was unclean.[44]
63 And they chose [45] to die, that they might not be defiled with food,[46] and *that* they
64 might not profane the holy covenant; and [47] they died. And there was very great wrath upon Israel.

Vers. 38-40. — [1] A. V.: own children. [2] excellency (ὕψος).

Vers. 41-47. — [3] A. V.: Moreover king Antiochus (Fritzsche strikes out the last word as wanting in III. X. 23. 44. 52. 55. 56. al. Co. Ald.). [4] *omits* as (εἰς before λαὸν is found in III. 23. 44. 55. 56. al. and is adopted by Fritzsche). [5] leave his laws: so. [6] according to. [7] many *also*. [8] consented to (see *Com.*). [9] For . . . . had sent. [10] strange laws. [11] forbid (κωλῦσαι followed by ἐκ). [12] in the temple (same word that is rendered "sanctuary" elsewhere). [13] the sabbaths. [14] the sanctuary . . . . holy *people* (not the Israelites in general, but clearly those officiating in the temple are meant); set up. [15] chapels of idols. [16] beasts.

Vers. 48-53 — [17] A. V.. children . . . . *and* make. [18] *manner of* (this is the force of παντί here). [19] *he said*, he. [20] In the selfsame manner. [21] *omits* he. [22] people, commanding. [23] Then. [24] *to wit*, every. [25] *so* they. [26] secret *places*, *even* wheresoever they could flee for succour (lit., "in all their places of refuge").

Vers. 54-57. — [27] A. V.: Now. [28] Casleu (see *Com.*). [29] set *up* the (same word rendered "builded" in the second line following. Cf. *Com.*). [30] builded *idol* altars throughout . . . . on every side. [31] *omits* they. [32] (Cf. *Com.*) [33] when they had rent. [34] wheresoever . . . . the book of the testament. [35] consented to (cf. ver. 43).

Vers. 58-60. — [36] A. V.: by their authority. [37] Now the five and twentieth *day*. [38] did sacrifice upon the *idol* altar (cf. *Com.*). [39] altar *of God*. At which time. [40] *certain* women.

Vers. 61-64. — [41] A. V.: rifled. [42] (III. X. 23. 56. al. Co. omit this and the preceding verb, and III. 56. read οἰκείους for οἴκους.) [43] Howbeit. [44] fully resolved and confirmed in themselves (ἐκραταιώθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς) . . . . *any* unclean *thing*. [45] Wherefore . . . . chose *rather* (for ἐπελέξαντο Fritzsche adopts ἐπεδέξαντο from III. X. 19. 23. 44. 56. al., but it does not seem to be favored by Keil and Grimm). [46] meats [47] so *then*.

Chapter I.

Ver. 1. Καὶ ἐγένετο (for the Hebrew וַיְהִי). In the opinion of Michaelis, such a beginning is clear evidence of a Hebrew original. — **Land of** Chettiim. Cf. Jer. ii. 10; Ezek. xxvii. 6, where the "isles of Chittim" are mentioned. The islands and countries on the more westerly coast of the Mediterranean, including also Macedonia,

are meant. — **Persians and Medes.** This was the usual designation of the Persian kingdom *after* the union of Media with Persia effected by Cyrus. In the Book of Daniel, on the contrary, we find uniformly *Medes and Persians.* Cf. Dan. v. 28; vi. 15; viii. 20.

Ver. 2. It has been noticed that the Greek word used for "slew" (ἔσφαξε) indicates that these kings were not slain in regular battle, but were executed by Alexander. The word for kings is without the article, as indicating that they were simply rulers of the smaller provinces under the king of Persia.

Ver. 3. **Ends of the earth.** He carried his conquests as far as the Indian Ocean. According to Strabo (xv. 39), it was reported that the booty taken by Alexander amounted to the value of from forty thousand to one hundred and eighty thousand talents.

Ver. 5. **Ἔπεσεν ἐπὶ τὴν κοίτην.** This form of expression was common to the Aramaic, and means much the same as our "took to his bed," "was sick abed." For an account of the final sickness of Alexander, cf. Grote, *Hist. of Greece*, xii. 254 ff.; Droyson, i. 2, p. 337 ff.

Ver. 6. **Called his servants,** *i. e.*, the various officials, civil and military. — **While he was yet alive.** On the unusual genitive absolute here, cf. Winer, p. 207. The statement made in this verse that Alexander divided his kingdom among his officers seems to have no sufficient foundation. Such a report was widely circulated in the East, and seems to have been accepted as a fact by the writer of the present book. Of all the Greek and Latin historians, however, it is only alluded to by one, and he discredits its truth. Curtius (x. 10, 5) says: "*Sed famam ejus rei quamquam ab auctoribus tradita est, vanam fuisse comperimus.*" The report probably got into circulation through the partisans of the Hellenistic kings, who sought thus to give some color of authority to the usurpations of the latter. Cf. Droyson, ii. 1, 2 Buch.

Ver 7. **Twelve years.** According to Arrian (vii. 28), it was twelve years and eight months. "He lived thirty-two years, and beyond the thirty-second eight months; as Aristobulus says: 'He was king twelve years, and then eight months.'"

Ver. 9. **Put crowns upon themselves,** *i. e.*, assumed the kingly dignity. The various officials and generals of Alexander who actually did this, according to Grimm, were Antigonus in Asia, Ptolemy in Egypt, Seleucus in Babylon, Lysimachus in Thrace, and Cassander in Macedon. But cf. Grote, xii., p. 319. The evil which these petty kings caused supplies a good thought for the transition of the author, at this point, to the rule of Antiochus Epiphanes and the consequent insurrection under the Maccabees.

Ver. 10. The word "Epiphanes" corresponds to the Latin *nobilis, illustris.* The name may have had its origin in the fact of Antiochus' sudden appearance from his imprisonment at Rome. He was also known by the name *Epimanes, the madman.* He is so called by Polybius (*Frag.*, xxvi. 10; cf. Diod. Sic., ll. xxvi., xxxi.), who gives several instances of his wild and inconsistent behavior. — **Who had been a hostage at Rome.** This is said apparently to bring out the contrast between his condition at one time and his subsequent pretensions and conduct. After the battle of Magnesia, B. C. 189, Antiochus III. could make peace with the Romans only on the condition of sending twenty hostages to Rome, among them his own son. Antiochus Epiphanes remained fifteen years in the imperial city, and was then released through the interposition of his brother Seleucus IV., who delivered to the Romans his own son in place of Antiochus. While the latter was on his way home, Seleucus IV. was murdered by an ambitious courtier, and Antiochus became king. — **Hundred and thirty and seventh year of the kingdom of the Greeks,** *i. e.*, the one hundred and thirty-seventh year of the so-called Seleucian era. Josephus calls it the era τῆς 'Ασσυρίων. Cf. *Antiq.*, xiii. 6, § 7. By "Assyrian" he means "Syrian." This era dates from the autumn of the year B. C. 312, *i. e.*, with the battle and victory of Seleucus Nicator on the Tigris — between the summers of B. C. 312 and 311 — in his contest with Nicanor, the general of Antigonus. While the author of the present book makes use of this Seleucian chronology for years, when months are spoken of he reckons according to the Jewish mode, *i. e.*, from Nisan (April). Cf. iv. 52; x. 21. This matter is fully treated by Schürer (*Neutest. Zeitgeschichte*, p. 15 ff.); Wieseler, arts. "*Æra*" and "*Antiochus*" in Herzog's *Real-Encyk.*; also, vol. xxi. 543–570 of *Stud. u. Krit.*, 1875, iii., pp. 516–556; 1877, ii. 281–298; and Caspari in the latter work for 1877, p. 181 ff. Cf. Wieseler, in reply, 1877, iii. 510 ff.

Ver. 11. The reference is to the efforts of a certain party, soon after the accession of Antiochus Epiphanes, to Hellenize the Jewish people and institutions. Cf. Schürer, *l. c.*, p. 67 ff. Their wish was not simply *to make a covenant*, but to become like the Greeks in religion and general customs, as is apparent from the following verses.

Ver. 15. **Made themselves foreskins.** This was on account of the exposure of the body in the gymnasium. They wished to avoid the ridicule of the Greeks. A surgical operation was necessary. Cf. Winer, *Realwörterb.*, and Riehm's *Handwörterb.*, art. "Beschneidung;" and *Stud. u. Krit.*, 1835, p. 657. — **Sold themselves to do evil.** Cf. 1 Kings xxi. 20, the words of Elijah to Ahab, of which the present passage is probably a reminiscence. The meaning is that they became reckless slaves of sin.

Ver. 16. **Before Antiochus, ἐναντίον 'Αντιόχου,** *i. e.*, when *he saw it* established.

Ver. 17. With respect to the question whether Antiochus made two, three, or four campaigns against Egypt, on which authorities differ, cf., in addition to the commentaries of Grimm and Keil, Graetz, ii., note 16, and Schürer, *l. c.*, p. 61, with the authorities there cited. — **A great navy.** Grimm supports this translation of the word στόλος, thinking the connection demands it. But it is rejected by Keil, who follows the Syriac in giving the word the meaning *equipment.* Michaelis, Schleusner, Gaab, and De Wette, on the other hand, would render by "land force."

Ver. 18. **Wounded to death.** The Greek τραυματίας is commonly used in the LXX. to translate חָלָל. Cf. the concordance of Trommius, *s. v.* The Syriac renders by *occisi.* Michaelis says properly of the Vulgate, which translates by *vulnerati*, that it follows the common Greek usage, rather than that of the LXX.

Ver. 21. **The sanctuary, τὸ ἁγίασμα.** It is here the ναός, in distinction from ἱερόν, which meant the temple as a whole. According to 2

Macc. v. 21, the value of what Antiochus took from the temple at this time was 1,800 talents.

Vers. 22, 23. On the various vessels used in the service of the temple, see Keil, *Handb. d. Bib. Archäologie*, p. 140.

Ver. 24. Cf. Dan. vii. 8, 11, 36, to which the present passage seems to have reference.

Ver. 28. **The land,** *i. e.*, the very earth. It is represented as being affected by the misery of its inhabitants.

Ver. 29. **After two years.** The Greek is μετὰ δύο ἔτη ἡμερῶν, which has a strong Hebrew coloring. — **With a great multitude.** According to 2 Macc. v. 24, he had with him 22,000 men. Antiochus sent this detachment of his troops, under Apollonius, against Jerusalem, on his return from a fruitless campaign — the second — against Egypt, where he had been opposed by the Romans under Popilius Lænas. According to Josephus (*Antiq.*, xii. 5, § 4), Antiochus himself took part in this second attack upon Jerusalem; but the Second Book of Maccabees, as well as the present one, is against it.

Ver. 33. **City of David.** This is not to be taken here as identical with the *city of Jerusalem.* It was rather the southwestern part of the same, which, at an earlier period, went under the name of "Mount Zion." Cf. verse 35, and 2 Sam. v. 7, 9; 1 Chron. ii. 5, 7. The "Acra" is frequently mentioned in the present history (i. 33; iv. 2; ix. 52; x. 32; xiii. 52; xiv. 32), and in 2 Macc. (xv. 31, 35), having been occupied by a garrison of Syrian troops, until they were finally dislodged by Simon, B. C. 141 (1 Macc. xiii. 49 f.). In our book (iv. 37, 60; v. 54; vi. 62; vii. 33; x 11) the name "Mount Zion," on the other hand, is given to the temple mountain, which in 2 Chron. iii. 1 is called Mount Moriah. The fact that the so-called "city of David" was so long in the hands of the Syrians is sufficient to account for this interchange of names. Josephus misunderstood the matter, representing that the "city of David" meant at this time the whole of Jerusalem (*Antiq.*, vii. 3, § 2), and naming as "the Acra" a part of the lower city in the neighborhood of the temple. Cf. *Com.* of Grimm and Keil *ad loc.*, and Riehm, *Handwörterb.*, under "Burg."

Ver. 34. **Sinful nation,** ἔθνος ἁμαρτωλόν. This was the usual designation of the heathen by the Jews, and it is not to be supposed that this particular garrison was made up of worse characters than the rest of the army of Antiochus.

Ver. 36. **An evil adversary,** διάβολον πονηρόν, — a probable translation of שָׂטָן רָע, with a reference not only to the fortification, but to those who occupied it. The following verses show in what respects this declaration was true.

Ver. 43. **Found pleasure in,** εὐδόκησαν τῇ. The use of this word with the simple dative is found in the LXX. only here and in 1 Esdras iv. 39. It is common after the Macedonian period. — Λατρείᾳ αὐτοῦ, **his religion.** Cf. ii. 19, 22. The word λατρεύω, from λάτρις, *a servant*, is used in the Apocrypha exclusively of the worship of God. See 1 Esd. i. 4, iv. 54; Jud. iii. 8; Ecclus. iv. 14; 3 Macc. vi. 6.

Ver. 44. Grimm doubts (though on scarcely sufficient grounds) the truth of the statement here made, that Antiochus issued such orders respecting the Hellenizing of all the people of his realm, and thinks the idea may have been taken from the similar edict of Nebuchadnezzar found in Daniel, chap. iii.

Ver. 47. The offering of the flesh of swine in sacrifice, abhorrent as it was to the holiest sentiments of the Jews, was practiced by the Greeks as well as other nations. Herodotus (ii. 47) says: "The Egyptians do not regard the offering of swine to the other gods as right; but to the goddess of the moon (Σελήνῃ) and Bacchus (Διονύσῳ) they offer at the same time, on the same full moon, their swine, and eat their flesh."

Ver. 48. **Their souls.** Ψυχή here refers to the inward spiritual man, and is not with Gaab to be understood as a circumlocution for the personal pronoun.

Ver. 51. **Over all the people,** *i. e.*, over the Jews.

Ver. 52. **Gathered unto them,** namely, the persons who had been set over the people by Antiochus.

Ver. 54. This event — the building of a pagan altar over the altar of Jehovah in the temple — occurred, or was begun, on the 15th of the month *Chisleu* (corresponding nearly to our December), in the year B. C. 168 (145 of the Seleucian era), and on the twenty fifth of the same month sacrifices were first offered upon it. Graetz (*Geschichte*, iii. 2, p. 315), relying mainly on the interpretation of Jerome and the Mishna, maintains that it was an idol that was placed on the altar, and not another altar. The ᾠκοδόμησαν of the present verse he is obliged, however, to stigmatize as a mistranslation of the Hebrew. Cf., below, iv. 43. — **Abomination of desolation.** The words and idea are derived from Dan. xi. 31, and xii. 11, where the Hebrew is translated by the LXX. by the words used in our book, βδέλυγμα ἐρημώσεως, and in the second passage by Theodotion also. Cf. also Matt. xxiv. 15; Mark xiii. 14. It was to the Jews an "abomination" which arose out of "desolation," or more probably one that caused it, — especially, a desolation of all holy ideas and usages in connection with the temple and its service. In the opinion of Calmet, Michaelis, Grimm, Fritzsche, and others, there is an error in the date here, and for "fifteenth" there should be read "twenty fifth." Cf. verse 59; 2 Macc. x. 5; Joseph., *Antiq.*, xii. 7, § 6. Such a change, however, has no support in the MS. authorities.

Ver. 55. **At the doors,** ἐπὶ τῶν θυρῶν. Grimm would give the preposition here the sense of *at* or *near;* while Keil, referring to Winer (p. 374), prefers the rendering *on*, supposing that a person could stand on the threshold while sacrificing. Among the Greeks, Apollo, Bacchus, and Diana were among other divinities thus honored.

Ver. 56. **Books of the law.** It refers primarily to the Pentateuch, but might include also the entire Old Testament. The same is apparently true of the expression, "book of the covenant" in the following verse. If the latter be really the case, this would be the first known use of this now familiar phrase. On the influence of the Antiochian persecution in fixing the Canon of the Old Testament, cf. art. "Canon" in Smith's *Bib. Dict.*, *s. v.*

Ver. 58. **Every month.** The meaning seems to be that on a certain day of each month such persons were executed as had been found guilty of disobeying this edict respecting the destruction of all books of the Law.

Ver. 59. The present book everywhere distinguishes between the altar in the temple and the heathen altars, by using for them θυσιαστήριον and βωμός respectively.

Ver. 60. The meaning here, as the following verse shows, doubtless is, that these women "caused their children to be circumcised," although in cases of need it was also allowed to them to perform the rite themselves. Cf. Ex. iv. 25.

Chapter II.

1 In those days arose Mattathias *the son* of John, the *son*[1] of Simeon, a priest of
2 the sons of Joarib from Jerusalem,[2] and dwelt in Modein.[3] And he *had* five sons,
3, 4 John,[4] surnamed Gaddis;[5] Simon, called Thassi; Judas, called[6] Maccabæus;
5, 6 Eleazar, called Avaran; *and* Jonathan, called[7] Apphus. And when he saw the
7 blasphemous things that took place[8] in Juda and Jerusalem, he said, Woe is me, wherefore was I born to this to see the ruin[9] of my people, and the ruin[10] of the holy city, and to stay[11] there, while[12] it was delivered into the hand of the enemy,
8 and[13] the sanctuary into the hand of strangers? Her temple hath[14] become as a
9 man without glory. Her glorious vessels are carried away into captivity, her in-
10 fants are slain in her streets,[15] her young men with the sword of the enemy. What
11 nation hath not received a share of[16] her kingdom, and gotten of her spoils? All her ornaments are taken away; instead[17] of a free *woman* she hath[18] become a
12 slave.[19] And behold, our sanctuary, and[20] our beauty and our glory, are[21] laid
13 waste, and the heathen[22] have profaned them.[23] To what end should[24] we live any
14 longer? And[25] Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 And[26] the king's officers, those who enforced apostasy, came unto[27] the city Mo-
16 dein, in order to[28] sacrifice. And when many of Israel came unto them, Matta-
17 thias[29] and his sons came together. And the king's officers answered and spoke[30] to Mattathias on this wise, Thou art a ruler, and an honored[31] and great *man* in
18 this city, and strong through[32] sons and brethren; now therefore come thou up first,[33] and do[34] the king's commandment, as all the nations[35] have done, and[36] the men of Juda, and those that are left in[37] Jerusalem, so shalt thou and thine house be of[38] the king's friends, and thou and thy sons[39] shall be honored with silver and
19 gold, and many gifts.[40] And[41] Mattathias answered and spake with a loud voice, Though all the nations that are in the king's realm[42] obey him, so that they have fallen[43] away every one from the religion of his fathers, and have accepted for
20 themselves[44] his commandments, yet[45] will I and my sons and my brethren walk in
21 the covenant of our fathers. Be it far from us to[46] forsake law[47] and ordi-
22 nances.[48] We will not hearken to the king's words, to turn aside[49] from our relig-
23 ion, to the[50] right hand, or the left. And[51] when he ceased[52] speaking these words, there came up a man who was a Jew[53] in the sight of all to sacrifice on the altar
24 which was at Modein, according to the king's commandment. And when Matta-

Vers. 1-5. — [1] A. V.: *the son* (τόν). [2] (Cf. *Com.*) [3] Modin (I shall hereafter write "Modein," without further notice). [4] Joannan (I adopt Ἰωάννης with Fritzsche, from III. X. 23. 44. 52. 55. 56. al.). [5] called (ἐπικαλούμενος) Caddis (so *text. rec.*; III. 23. 44. al. Ald. Vulg., γαδδίς; X. 19. 64., γαδδει. Cf. LXX. at Numb. xiii. 8, Γαδδί). [6] who was called. [7] whose surname *was* (Codd. III. X. al. read καλούμενος; *text. rec.*, ἐπικαλούμενος). [8] blasphemies that were committed (it refers to both words and acts).

Vers. 6-9. — [9] A. V.: born to see this misery (τί τοῦτο ἐγεννήθην ἰδεῖν τὸ σύντριμμα). [10] *omits* the ruin (as 19. 71. 93.). [11] dwell (καθίσαι. It seems to get the meaning given above through the context). [12] when. [13] (Omitted by III. X. 56. al.) [14] is. [15] the streets (I adopt αὐτῆς from III. X. 23. 44. al., with Fritzsche).

Vers. 10-14. — [16] A. V.: had a part in. [17] *omits* instead. [18] is. [19] bond slave. [20] sanctuary (τὰ ἅγια ἡμῶν), even. [21] is. [22] Gentiles (usually rendered "heathen," or "nations," in our book). [23] it. [24] *therefore* shall. [25] Then.

Vers. 15-20. — [26] A. V.: In the mean while. [27] such as compelled *the people to* revolt came into. [28] to make them. [29] M. also. [30] Then answered (cf. *Com.*) the king's officers and said. [31] honourable. [32] strengthened with. [33] thou first (πρόσελθε πρῶτος, i. e., come up first). [34] fulfil. [35] *like* as . . . . heathen. [36] *yea*, and. [37] *also*, and such as remain at. [38] *in the number* of. [39] children. [40] rewards (see *Com.*). [41] Then. [42] under . . . dominion (ἐν οἴκῳ τῆς βασιλείας). [43] and (the infin.) fall. [44] their fathers and give consent to (ᾑρετίσαντο ἐν. The verb in this construction means to choose gladly for the purpose of holding to. Cf. 2 Chron. xxix. 11, Heb. and Greek. Wahl's *Clavis* gives it here, as middle, the sense of *præcepta servanda sibi sumere*). [45] III. X. 23. 55. al., κἀγώ; *text. rec.*, ἀλλ' ἐγώ.

Vers. 21-24. — [46] A. V.: God forbid (see *Com.*) that *we* should. [47] the law. [48] the ordinances. [49] to go. [50] *either on* the. [51] Now. [52] had left. [53] came one of the Jews.

thias saw it,[1] he was inflamed with zeal, and trembled inwardly; and he gave rein
25 to his anger, as was right, and[2] ran, and slew him upon the altar. Also the king's commissioner,[3] who compelled *men* to sacrifice, he killed at that time, and the altar
26 he pulled down. And he acted[4] zealously for the law, as[5] Phinees did unto Zambri son[6] of Salom.

27 And Mattathias cried out in[7] the city with a loud voice, saying, Every one
28 who[8] is zealous for[9] the law, and keepeth[10] covenant, let him follow me. And[11] he and his sons fled into the mountains, and left all that[12] they had in the city.
29 Then many that sought after justice and judgment went down into the wilder-
30 ness, to dwell there, they[13] and their sons,[14] and their wives, and their cattle;
31 because the troubles[15] increased upon[16] them. And[17] it was told the king's servants, and the troops[18] that were[19] at Jerusalem, *in*[20] the city of David, that men,[21] who had broken the king's commandment, had[22] gone down into the hiding-
32 places[23] in the wilderness. And many pursued after them,[24] and having overtaken them, they camped against them, and made war against them on the sab-
33 bath day. And they said unto them, Enough![25] Come forth, and do according to
34 the commandment of the king, and you shall live. And[26] they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath
35, 36 day. And they hastened the battle against them.[27] And[28] they answered them not, neither cast they a stone at them, nor stopped up[29] the hiding-places, saying,[30]
37 Let us die all in our innocence;[31] heaven and earth will[32] testify for us, that you
38 put us to death wrongfully. And[33] they rose up against them in battle on the sabbath, and they perished,[34] with their wives and their[35] children, and their cattle, to the number of a thousand people.[36]

39 And[37] when Mattathias and his friends learned of it,[38] they mourned for them
40 right sore. And one of them said to another,[39] If we all do as our brethren have done, and fight not for our lives and ordinances[40] against the heathen, they will
41 now quickly root us out of[41] the earth. And at that time[42] they resolved and announced,[43] Whosoever may[44] come against us to battle[45] on the sabbath day, we will fight against him, and not[46] die all, as our brethren perished in the hiding-
42 places.[47] Then assembled[48] there unto him a company of Asidæans, valiant men of
43 Israel, every one who voluntarily devoted himself for[49] the law. Also all they that fled from the troubles[50] joined themselves unto them, and became[51] a stay unto them.
44 And they collected an army,[52] and smote sinful *men* in their anger, and apostates in
45 their wrath; and[53] the rest fled to the heathen for safety.[54] And[55] Mattathias and
46 his friends went round about, and pulled down their[56] altars; and as many children as[57] they found in the bounds[58] of Israel uncircumcised, they circumcised by force.[59]
47 They pursued also the insolent foe,[60] and the work prospered in their hand.
48 And[61] they recovered the law out of the hand of the heathen,[62] and out of the hand of the kings, and they suffered not[63] the sinner to triumph.[64]

Vers. 24–26. — [1] A. V.: Which thing .... M. saw. [2] his reins trembled, neither could he forbear to show (lit., *and he brought up*) his anger according to judgment: wherefore he. [3] (Lit., *man.*) [4] Thus dealt he. [5] *of God*, like as. [6] the son.

Vers. 27–32. — [7] A. V.: cried thoughout. [8] Whosoever. [9] of. [10] maintaineth the (cf. *Com.*). [11] So. [12] that *ever*. [13] *both* they. [14] children. [15] afflictions (marg., *evils*). [16] sore upon. [17] Now when. [18] host (see *Com.*). [19] was. [20] (See *Com.*) [21] *certain* men (lit., *men of the kind who*). [22] were. [23] secret *places* (cf. i. 53. They were caves, of which there were many in the wilderness of Judæa). [24] they pursued after them a great number.

Vers. 33–38. — [25] A. V.: *Let that which you have done* hitherto suffice (lit., *until now*, ἕως τοῦ νῦν. I adopt, with Fritzsche and others, the reading of III. X. 23. 44. 52. and many other MSS., omitting ἱκανόν). [26] But. [27] So *then* .... gave them the battle with all speed. [28] Howbeit. [29] *omits* up. [30] *places* where *they* lay hid; but said. [31] innocency (marg., Gr., *simplicity*). [32] shall. [33] So. [34] slew them (ἀπέθανον). [35] *omits* their (as 44. 71.). [36] Lit., *souls of men*.

Vers. 39–42. — [37] A. V.: Now. [38] understood *hereof*. [39] (Lit., *a man said to his neighbor*, which is a common Hebraism.) [40] laws (δικαιωμάτων). [41] (Lit., *destroy us from.*) [42] At that time therefore. [43] decreed (ἐβουλεύσαντο) saying. [44] shall. [45] to make battle with us. [46] neither will we. [47] *that* were murdered .... in the secret *places*. [48] came (συνήχθησαν). [49] Asideans (Fritzsche receives Ἀσιδαίων from III. 44. 62. 64. 106. 243. Co. Ald.; *text. rec.*, Ἰουδαίων), *who were* mighty *men* of Israel, *even* all such as were .... devoted unto.

Vers. 43–48. — [50] A. V.: for persecution (see *Com.*). [51] were. [52] So they joined *their* forces (συνεστήσαντο δύναμιν). [53] wicked men .... but. [54] succour. [55] Then. [56] the (Fritzsche receives αὐτῶν from III. 23. 44. 55. al.). [57] what children soever. [58] within the coast. [59] *those* they .... valiantly (marg., *by force*). [60] *after* the proud men (lit., *sons of insolence*). [61] So. [62] the Gentiles. [63] of kings, neither suffered they. [64] Lit., *and gave not a horn to the sinner*.

49 And[1] when the time drew near that Mattathias should die, he said unto his sons, Now hath insolence and correction[2] gotten strength, and the time of destruc-
50 tion, and furious anger.[3] And now[4] *my* sons, be ye zealous for the law, and give
51 your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time;[5] so shall ye receive great glory[6] and an everlasting
52 name. Was not Abraham found faithful in temptation, and it was imputed unto
53 him for righteousness? Joseph in the time of his distress kept the commandment,
54 and became[7] lord of Egypt. Phinees our father for his fervent zeal[8] obtained
55 the covenant of an everlasting priesthood. Jesus for fulfilling the word became[9]
56 a judge in Israel. Caleb[10] for bearing witness before the congregation received a
57 heritage of[11] land. David through his piety[12] possessed the throne of an everlast-
58 ing kingdom. Elias for being fervently zealous[13] for the law was taken up even[14]
59 into heaven. Ananias, Azarias, *and* Misael, by believing were saved out of the
60, 61 flame. Daniel for his innocence[15] was delivered from the mouth of lions. And thus consider with respect to[16] all ages, that none that hope[17] in him shall be over-
62 come.[18] And fear not before[19] the words of a sinful man; for his glory shall be-
63 come[20] dung and worms. To-day he will[21] be lifted up, and to-morrow he shall not be found, because he hath[22] returned into his dust, and his thought hath[23] come to
64 nothing. And[24] you *my* sons, be strong,[25] and show yourselves men in behalf[26] of
65 the law; for by it shall you obtain glory. And behold, I know that your brother Simeon[27] is a man of counsel, give ear unto him alway; he shall be a father unto
66 you. And[28] Judas Maccabæus, a mighty warrior from his youth up, he shall be
67 leader of your army,[29] and fight[30] the battle of the people.[31] Take also unto you
68 all those that observe the law, and avenge ye[32] your people. Recompense fully
69 the heathen, and take heed to the commandments of the law. And[33] he blessed them,
70 and was gathered to his fathers. And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modein, and all Israel made great lamentation for him.

Vers. 49–54. — [1] A. V.: Now. [2] pride and rebuke (ἐλεγμός, i. e., *our* "chastisement, correction"). [3] the wrath of indignation (ὀργὴ θυμοῦ). [4] now therefore. [5] (Marg., Gr., *generations*.) [6] honour (cf. ver. 64). [7] was made. [8] in being zealous and fervent (ἐν τῷ ζηλῶσαι ζῆλον).

Vers. 55–61. — [9] A. V.: was made. [10] (Χαλέβ.) [11] the heritage of the (see *Com*.). [12] for being merciful. [13] zealous and fervent (cf. ver. 54). [14] *omits* even (ἕως, *as far as;* III. 55. 56. al., ὡς. Cf. LXX. at 2 Kings ii. 1). [15] innocency. [16] ye throughout (κατά). [17] put their trust (ἐλπίζοντες). [18] Lit., *be weak*.

Vers. 62–70. — [19] A. V.: Fear not then. [20] *shall be* (εἰς followed by the accus.). [21] shall. [22] is. [23] thought (διαλογισμός. Often used for "plans" in the plur.) is. [24] Wherefore. [25] valiant. [26] the behalf. [27] Simon (so 64. only; but everywhere else this is the usual form in the Greek). [28] As for. [29] Maccabeus (I shall write "Maccabæus" in all cases. The word has the article in III. 64. 106.) he *hath been* mighty and strong, *even* . . . . youth up, let him be your captain (ἄρχων στρατιᾶς). [30] (Marg., *fight ye;* III. 52. 55. al. Co. Ald., πολεμήσετε.) [31] people (see *Com*.). [32] the wrong of (ἐκδικήσατε ἐκδίκησιν = *fully avenge*. Cf. following ver.). [33] So.

Chapter II.

Ver. 1. Grimm, with many of the older commentators and the margin of the A. V., would translate, "arose from Jerusalem," connecting the phrase "from Jerusalem" directly with the verb ἀνέστη. But Keil, following Wahl, maintains that this is not only against the context, which represents Modein as the paternal residence (verses 17, 70), but gives a wrong meaning to the verb ἀνέστη joined with ἀπό, which could scarcely refer to one's removing his permanent residence from one place to another. — **Modein,** Μωδεΐν. The question of the situation of this place is still in dispute. Hitzig (*Geschichte*, ii. 450), with some others, fixes on the solitary heights of the village El-Burdsch, about fifteen Roman miles west from Jerusalem. The best modern critics, however, find it in the neighborhood of El-Mediyeh, to the north of the last-named place. (Cf. Schenkel's *Bib. Lex.*, *s. v.*) In Josephus, both the form Μωδεεΐν and Μωδιεΐμ occur.

Ver. 2. On the meaning of the word *Maccabæus*, cf. *Introd.*

Ver. 8. **As a man without glory,** ὡς ἀνὴρ ἄδοξος. This expression was doubtless meant to correspond to a common Hebrew phrase, "the *house* of a dishonored man." So Michaelis, Keil, Grimm, and others.

Ver. 10. **What nation.** In the Syrian army there was a great diversity of peoples represented, including Philistines, Ammonites, Moabites, Samaritans, Assyrians, Chaldæans, Greeks, and Macedonians.

Ver. 16. **Many of Israel.** These Jews had apostatized, and came for the purpose of participating in these heathen rites.

Ver. 17. **Answered,** ἀπεκρίθησαν. This word corresponds to the Hebrew עָנָה, and is used to introduce a conversation or speech, only when something has preceded which was in fact, or which implied, an expression of opinion or purpose of which it is the answer. Here it was the well-known attitude of Mattathias and his family, or that of the apostate Jews. — **A ruler,** *i. e.*, he was the priest and head of his family.

Ver. 18. **Gifts,** ἀποστολαῖς. This word, in

the sense here given, is also found in the LXX. at 1 Kings ix. 16; 1 Esd. ix. 51, 54; 2 Macc. iii. 2. It belongs to the later Greek.

Ver. 21. Ἵλεως. This word, translated in the A. V. "God forbid," means "merciful," *i. e.*, may God be merciful if such a thing happen! On the improper translation given to the corresponding Hebrew words חָלִילָה לִּי (see 2 Sam. xx. 20; xxiii. 17) in our English version, cf. *Plea for a New English Version of the Scriptures*, London, Macmillan and Co., 1864, p. 231 ff.

Ver. 25. Josephus (*Antiq.*, xii. 6, § 2) names the official of the king here mentioned "Apelles, the king's general;" probably the same, according to Grimm, whom he elsewhere calls "Bacchides" (*Jud. Bell.*, i. 1, § 3). The statement, however, like many others by Josephus, is in contradiction with what is related of this officer in our book.

Ver. 26. **Zambri.** Cf. Num. xxv. 14.

Ver. 27. **Keepeth covenant.** The article is wanting before διαθήκην. While the covenant with God is probably meant, the words are to be taken apparently in a general sense: "he who means to be a covenant keeper."

Ver. 29. **Justice and judgment.** These words are usually found in a reverse order. The meaning is that those whose aim was to conform to the law of judgment and justice as laid down in the Mosaic books sought a refuge with Mattathias. — **Into the wilderness,** *i. e.*, the so-called "wilderness of Judæa" which lay west of the Dead Sea. It was not without sufficient vegetation to support the flocks and herds of these fugitives.

Ver. 31. **Troops,** δυνάμεσιν. This is the common Greek word for a force of soldiers in the present book. — **City of David.** The garrison in the fortress is meant, which was called "city of David" in distinction from Jerusalem as a whole. Cf. i. 33. Josephus, with his usual exaggeration, says that the whole garrison took part in this expedition. (Cf. *Antiq.*, xii. 6, § 2.) — **Hiding-places.** At the time of David's flight before Saul these caves of the wilderness of Judæa are alluded to. Cf. 1 Sam. xxiv. 3.

Ver. 32. **On the Sabbath day.** Well aware of the observance of this day by the Jews, they rightly judged that from religious scruples they would offer no resistance if attacked at such a time. The word for Sabbath is in the plural, as in the LXX. generally, and in the New Testament. Cf. Winer, p. 177.

Ver. 34. **To profane the Sabbath day.** It is not meant here that the Jews would regard the participation in heathen sacrifices as wrong only on the Sabbath. They refer rather to the evacuation of the cave and the necessary secular activities attendant upon it, which in their view would have been such a profanation.

Ver. 36. **Answered them not.** Some (Grotius) would translate the verb here by *resisted*. But the idea seems to be that the Jews did not reply to the enemy's preparations to attack, and their actual onset, by a similar, counter activity.

Ver. 37. **Innocence.** Lit., *simplicity*, ἁπλότητι. It refers to the simplicity and purity of their purpose in the observance of the Mosaic law. Cf. the LXX. version of *Susanna*, verse 63: *οἱ νεώτεροι Ἰακὼβ ἀγαπητοὶ ἐν τῇ ἁπλότητι αὐτῶν.*

Ver. 41. This resolution was quite in harmony with the spirit of the Mosaic law respecting the Sabbath. It enjoined abstinence simply from *unnecessary* secular labor. Cf. Matt. xii. 2–11, with Ex. xx. 10, xxxi. 14 f., and Deut. v. 14.

Ver. 42. **A company of Asidæans** (חֲסִידִים = *the pious*). According to Schürer (*l. c.*, p. 89) and others this name is applied to all those who assembled themselves about Judas Maccabæus in his wars with the enemies of Israel. But in chap. vii. 3, these "Asidæans" are represented as seeking peace from the Syrians, against the desire of Judas and his brethren. This probably would not have been the case if they had sustained so intimate a relation to this leader. It is more likely, therefore, that they were a separate party, who held strenuously to the old faith, and coöperated with Judas Maccabæus in most of his military campaigns. Cf. 2 Macc. xiv. 6. This word *Chasidim* is often found in the Psalms, and has also been adopted, as their own designation, by a sect of Polish Jews. Cf. Grätz, ii. 2, note 17.

Ver. 43. **Troubles,** κακῶν. This word is neuter, and refers to the miseries which the foes of Israel had brought upon it. Some were more influenced by this fact than by zeal for the law.

Ver. 44. The persons spoken of as having been put to death were probably apostate Jews, as the last clause of the verse implies.

Ver. 45. **By force,** *i. e.*, they compelled the parents to conform to the law in this particular.

Ver. 48. **Recovered the law out of the hand of the heathen.** It is simply meant that they protected those who would observe it.

Ver. 49. We have here the common formula used in the Old Testament to characterize the approach of death to distinguished men. Cf. Gen. xlix., Deut. xxxiii., Josh. xxiii., 1 Kings ii., for accounts of the death of Jacob, Moses, Joshua, and David, respectively. — **Insolence and correction.** Insolence of the wicked, and correction of the good through their agency. So in the next member the two words, *furious anger*, ὀργὴ θυμοῦ, refer to the divine anger. "It is ὀργή which expresses itself as θυμός." Grimm.

Ver. 51. **Call to remembrance . . . . so shall ye receive.** The A. V. has properly rendered these two imperatives connected by καί. When two imperatives are thus connected, the first contains sometimes the condition under which the action denoted by the second will take place, or the second expresses an infallible result. (Winer, p. 311.) Giving the usual meaning of *and* to this connective here, however, would not alter the sense.

Vers. 52, 53. It was not his being found "faithful in temptation" that was "imputed to Abraham for righteousness" (Gen. xv. 6), but his faith in God. It might be held, however, that the former had so close a connection with the latter that they might be looked upon as one and the same by our writer. Grimm sees in the citation of these instances of faithfulness *from the past*, for the purpose of stimulating to heroic deeds (as also in Ecclus. xliv. 8–15, and in other parts of the present book), an evidence that any hopeful view of the future life as a stimulating force was wanting at this time. But this inference does not follow from this fact. These cases are cited because they are examples of rewards obtained in the present life as the result of faithfulness; and it is to the present life, especially, that Mattathias is directing his attention. But cf. *Introd.* on the probable point of view from which our book was written.

Vers. 54, 55. **Phinees.** Cf. Numb. xxv. 11–13. He was the priestly ancestor of Mattathias. — **Jesus.** Joshua is meant, this being the usual form of his name in Greek.

Ver. 56. **Heritage of land,** *i. e.*, the city of Hebron.

Ver. 57. **For being merciful** (A. V.). This is referred by some to David's treatment of Saul (1 Sam. xxiv. 4 ff.). But it would seem better, with Grimm, Keil, and others, to take ἔλεος here in the more general sense of piety, as it is often used in our books. It doubtless stands for the Hebrew חֶסֶד, and has the meaning of this word as used at Hos. vi. 6; Jer. ii. 2. Cf. Cremer's *Lex.*, *s. v.* — **Everlasting kingdom.** These words, if taken literally, and the circumstances are considered in which they were uttered,— namely, after the political kingdom of David had long since passed away, — would appear to make the inference natural that the faith in a coming Messiah, who should be of the seed of David, was at this time not wholly extinct. Still the promise, simply as a promise to David, may have been thought of, without special consideration for its deeper import. Cf., however, iv. 46; xiv. 41; and our *Introd.* to this book.

Ver. 60. **Daniel for his innocence.** Cf., above, verse 37. This illustration and those of the previous verse are taken from the Book of Daniel itself, as is evident from the order in which they are given, and not from any oral traditions of the period. Michaelis (*Com., ad loc.*) says: "One sees from this verse that the third chapter of Daniel, against which so many special objections have been made, stood at that time in Daniel, and was held by the priest Mattathias for genuine." But Grätz, on the other hand, sees in this evident recognition of the Book of Daniel a suspicious circumstance. He says (*Geschichte*, ii. 2, p. 325): "The admonition put into the mouth of the dying Mattathias cannot be wholly authentic. For Daniel and his three companions are referred to, which presupposes the existence of the Book of Daniel, that owes its origin to the necessities of the time of the Maccabees." This is an easy way to dispose of the matter, but is far from being a satisfactory one. If the account of our book did not come from the Book of Daniel, how is the fact that Daniel is mentioned *after* the three friends, who were so far inferior to him in reputation, and whose experience was far less important than his, to be accounted for? Cf. also 3 Macc. vi. 5 f. The inference of Grimm seems to be the only reasonable one (*Com.*, p. 49): "So these examples are hardly taken from an oral tradition (as then, also, the corresponding contents of the Book of Daniel are hardly derived from such a tradition. See Hitzig on Daniel, p. viii.), but from the Book of Daniel itself, which brings them forward in the same order."

Ver. 62. **Words of a sinful man,** *i. e.*, his commands and threatenings. For passages containing the same thought as the remainder of the verse, cf. Ps. lxxxiii. 10; Is. lxvi. 24.

Ver. 66. **Battle of the people.** Are the Israelites here meant?" So the majority of commentators have supposed, referring to iii. 2, and supposing that λαῶν corresponds to the Hebrew עַמִּים, which is employed sometimes to denote the tribes of Israel. But this Hebrew word is only used in this sense when it has a suffix, and it is confined even then to the Pentateuch. And the LXX. renders it uniformly by ὁ λαός or τὸ γένος, *i. e.*, employs the article. The passage, iii. 2, cannot be considered as expressing the same thought with the present one. It might be better, therefore, with Wahl (*Clavis*, *s. v.*) and Keil, to refer the word λαῶν in the present instance to heathen peoples.

Ver. 70. **Sepulchres of his fathers.** See remarks below, xiii. 27.

Chapter III.

1, 2 And [1] his son Judas, called Maccabæus, rose up in his stead. And all his brethren helped him, and all, as many as had united themselves [2] with his father,
3 and they fought with cheerfulness the battles [3] of Israel. And he won honor for his people far and wide,[4] and put on armor as a hero,[5] and girt his weapons of
4 war [6] about him; and he waged wars,[7] protecting the army [8] with *his* sword. And
5 he was like a lion in his acts,[9] and like a lion's whelp roaring for prey.[10] And [11] he pursued transgressors,[12] and sought *them* out, and burnt *up* [13] those that harassed [14]
6 his people. And the transgressors lost courage [15] for fear of him, and all the workers of iniquity were thrown into disorder; and *the work of* deliverance [16] prospered
7 in his hand. He brought bitter sorrow also to [17] many kings, and made Jacob glad
8 with his acts; and his memory shall be blessed [18] for ever. And [19] he went through the cities of Juda, and destroyed [20] the ungodly out of it,[21] and turned [22] away wrath

Vers. 1–3. — [1] A. V.: Then. [2] *so did* all they that held. [3] battle (lit., *warred the war*). [4] So he gat his . . . . great honour (ἐπλάτυνε δόξαν). [5] a breastplate (θώρακα) as a giant (the Hebrew word so rendered into Greek was doubtless גִּבּוֹר, which meant also "hero"). [6] warlike harness. [7] made battles. [8] host (see *Com.*).

Vers. 4–6. — [9] A. V.: In his acts . . . . a lion. [10] *his* prey. [11] For. [12] the wicked (see *Com.*). [13] (See *Com.*) [14] vexed. [15] Wherefore the wicked (see ver. 5) shrunk (συνεστάλησαν). [16] troubled (the same word is translated "vexed" just before; but here it is strengthened by the preposition σύν, except in 19. 64. 93.): because (καί) salvation (deliverance from the Syrian yoke is meant).

Vers. 7, 8. — [17] A. V.: grieved also (καὶ ἐπίκρανε). [18] memorial *is* blessed (τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν). [19] Moreover. [20] J., destroying. [21] of them (ἐξ αὐτῶν, 19. 56. 64. 93.). [22] turning.

9 from Israel. And[1] he was renowned[2] unto the utmost *part* of the earth, and he gathered together[3] such as were ready to perish.[4]

10 And[5] Apollonius gathered heathen[6] together, and a great army[7] out of Sama-
11 ria, to fight against Israel. And when Judas learned of it,[8] he went forth to meet him; and he[9] smote him, and slew him; and many fell slain, and[10] the rest fled.
12 And they[11] took their spoils; and Judas took Apollonius' sword; and he fought
13 therewith all[12] his life long. And when Seron, the leader[13] of the army of Syria, heard[14] that Judas had gathered a multitude[15] and a company of the faithful, who
14 also went[16] out with him to war, he said, I will make myself a name and I will be honored[17] in the kingdom; and[18] I will fight Judas[19] and them that are with him,
15 who set at nought[20] the king's commandment. And he undertook a second campaign;[21] and there went up[22] with him a mighty army[23] of the ungodly to help him
16 and to be avenged on the sons[24] of Israel. And when he came near to the ascent[25]
17 of Bethoron, Judas went forth to meet him[26] with a small company. But[27] when they saw the army[28] coming to meet them, they[29] said unto Judas, How shall we be able, being few,[30] to fight against a multitude so great and strong? We are also
18 faint, having eaten nothing to-day?[31] And[32] Judas answered, It is easy[33] for many to be given into[34] the hands of a few; and with the God of[35] heaven it is all one, to
19 save by many or by few.[36] For victory in battle is not through the multitude of
20 an army;[37] but from heaven cometh the strength.[38] They come against us in much pride[39] and iniquity to destroy us, and our wives and our[40] children, *and* to spoil
21, 22 us; but we fight for our lives and our customs.[41] And *the Lord*[42] himself will
23 overthrow[43] them before our face; and *as for* you, be ye not afraid of them. And when[44] he had left off speaking, he leaped suddenly upon them, and Seron[45] and
24 his army were overthrown[46] before him. And they pursued him[47] from the descent[48] of Bethoron unto the plain; and there fell[49] about eight hundred men of
25 them; but[50] the residue fled into the land of the Philistines. And the fear and the dread of Judas and his brethren began[51] to fall upon the heathen[52] round about
26 them. And his name reached even[53] the king; and every nation[54] talked of the battles of Judas.

27 But when the king[55] Antiochus heard these things, he was very angry;[56] and[57]
28 he sent and gathered together all the forces of his realm, a[58] very strong army. He opened also his treasury,[59] and gave his[60] soldiers pay for a year, and commanded
29 them to be ready for any service.[61] And he saw that the money from his treasure-

Ver. 9. — [1] A. V.: so that. [2] (Lit., *named.*) [3] received unto *him*. [4] See *Com.*

Vers. 10-12. — [5] A. V.: Then. [6] the Gentiles. [7] host. [8] Which thing when J. perceived. [9] *so* he. [10] him (III. X. 23. 44. 55. 62. al. omit αὐτόν after ἀπέκτεινεν): many also fell down slain, but. [11] Wherefore Judas (I read ἔλαβον, with III. X. 19. 56. Syr., which is supported by Michaelis, Apel, Grimm, and Keil, but not by Fritzsche, who retains ἔλαβε of the *text. rec.*). [12] and Apollonius' sword *also*, and therewith he fought all.

Vers. 13-15. — [13] A. V.: Now when .... a prince (see *Com.*). [14] heard *say*. [15] *unto him* a multitude (lit., *gathered a gathering*. See *Com.*). [16] and company of the faithful (see *Com.*) to go (Fritzsche receives καί before ἐκπορευομένων from III. X. 44. 56. 62. al. Co. Ald.; *text. rec.* omits). [17] get me a name and honour. [18] for. [19] go fight with J. [20] despise (καί is prefixed by III. 44. 71. 74. 106. 243. Co. Ald.). [21] So he made him ready to go up (the words τοῦ ἀναβῆναι are omitted by III. X. 23. 52. 56. al. See *Com.*). [22] went. [23] host. [24] of the children.

Vers. 16-18. — [25] A. V.: going up (the preceding verb is in the plur. in the *text. rec.* Fritzsche adopts the sing. from III. X. 19. 44. 56. 62. 64. al. Co. Ald.). [26] ("them" in the *text. rec.* Codd. III. X. 19. 55. al. Co. Ald. have the sing.) [27] who. [28] host. [29] *omits* they. [30] *so* few. [31] so great a multitude *and so* strong, seeing we are ready to faint with fasting *all* this day. [32] Unto whom. [33] no hard *matter*. [34] shut up in (συγκλεισθῆναι. I render freely, but according to the obvious sense). [35] *the God of* (the words, τοῦ θεοῦ, are omitted by III. 44. 71. 74. 106. 243. Co. Ald.). [36] deliver with a great multitude, or a small company.

Vers. 19-21. — [37] A. V.: the victory of battle standeth not in .... a host. [38] strength *cometh* from heaven. [39] (marg., *in multitude of pride*. The Greek is ἐν πλήθει, the latter probably for רֹב, as often in the LXX., and may therefore refer to quantity. Grimm and Keil support the rendering of Grotius: *cum multa superbia et injuria.*) [40] *omits* our (as 71.). [41] laws (νομίμων).

Vers. 22-24. — [42] A. V.: Wherefore *the Lord* (19. 64. 93. have κύριος for αὐτός). [43] overthrow (συντρίψει. The rendering is hardly strong enough. This Greek word was used by Polybius (v. 47, 1) in the sense of *crushing* an enemy; it probably stands for שָׁבַר). [44] Now as soon as. [45] *so* Seron. [46] host was overthrown (see vers. 22, 36, ἐκτρῖψαι; and cf. iv. 10; xiv. 31, *et passim*). [47] them (so III. 23. 44. 55. 62. 71. al. Co. Ald.). [48] going down. [49] where were slain. [50] and.

Vers. 25-27. — [51] A. V.: Then began the fear of J. and his brethren, and an exceeding great dread (ἡ πτόη; 19. 64. 93. add αὐτῶν). [52] nations. [53] insomuch as his fame came unto. [54] all nations. [55] Now when king. [56] full of indignation (ὠργίσθη θυμῷ). [57] wherefore. [58] *even* a.

Vers. 28-30. — [59] A. V.: treasure. [60] (Omitted by X. 19. 93.) [61] year, commanding .... whensoever *he* should

chests failed,[1] and that[2] the tributes of[3] the country *were* small, because of the dissension and desolation,[4] which he had brought upon the land in taking away
30 the customs[5] which had been from early times; and he[6] feared that he should not have *means*, as once and again, for the expenses, and the presents which he had formerly given with liberal hand, and had gone beyond[7] the kings that were be-
31 fore *him*. And he was[8] greatly perplexed in his mind, and[9] determined to go into Persia, and[10] to take the tributes of the countries, and to gather together[11]
32 much money. And he left behind[12] Lysias, a man of note, and of royal descent,[13] to oversee[14] the affairs of the king from the river Euphrates unto the borders of
33, 34 Egypt, and to bring up his son Antiochus, until he came again. And[15] he delivered unto him half of the[16] forces, and the elephants; and he gave him orders concerning all *things* that he had resolved upon, and[17] concerning them that dwelt
35 in Judæa and Jerusalem; that he[18] should send an army against them, to destroy[19] and root out[20] the strength of Israel, and the remnant of Jerusalem, and should
36 take away their memorial from the place;[21] and that he should settle aliens[22] in
37 all their borders,[23] and divide their land by lot. And the king took with him the remaining half of the forces,[24] and departed from Antioch, his royal city, in[25] the hundred forty and seventh year; and he crossed over the river Euphrates, and went through the upper[26] countries.

38 And[27] Lysias chose Ptolemy[28] the *son* of Dorymenes, and Nicanor, and Gorgias,
39 valiant[29] men of the king's friends; and with them he sent forty thousand footmen,[30] and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the
40 king commanded. And[31] they went forth with all their army,[32] and came and en-
41 camped near[33] Emmaus in the plain.[34] And the merchants of the country heard the report of them; and they took very much silver and gold, and fetters,[35] and came into the camp to buy[36] the children of Israel for slaves. An army also from
42 Syria and from the land of the Philistines[37] joined themselves unto them. And when[38] Judas and his brethren saw that their troubles increased, and that the armies encamped in their borders, and knew what things the king had given commandment
43 should be done to the people for their destruction and annihilation,[39] they said one to another, Let us restore the desolation[40] of our people, and let us fight for our people
44 and the sanctuary.[41] And the troop[42] gathered together, that *they* might be ready for
45 battle, and that *they* might pray, and ask mercy and compassion. And Jerusalem was uninhabited[43] as a wilderness, there was none of her children that went in or out; the sanctuary also *was* trodden down, and aliens were in the fortress. It was a habitation for the heathen;[44] and joy was taken from Jacob, and pipe and harp ceased.[45]
46 And they assembled[46] together, and came to Massepha,[47] over against Jerusalem;
47 for Massepha was a[48] place where they prayed aforetime in Israel. And[49] they fasted that day, and put on sackcloth, and *cast* ashes upon their heads, and rent their

need them (marg., Gr., *at every need*). [1] Nevertheless when .... of *his* treasures failed. [2] *that* (the force of the preceding ὅτι is continued). [3] in. [4] plague. [5] laws. [6] of old time; he. [7] be able to bear the charges any longer, nor *to have such* gifts to give *so* liberally as *he did* before: for he had abounded above. (Others would make the last verb trans., as at 2 Cor. iv. 15, ix. 8, with the preceding ἃ for its object, *which he had richly bestowed*.)

Vers. 31–34. — [8] A. V.: Wherefore, being. [9] he. [10] there. [11] *omits* together. [12] So he left. [13] nobleman, and *one* of the blood royal. [14] (Lit., *over*.) [15] Moreover. [16] the half of *his*. [17] and gave him charge of .... would *have done*, as also.

Vers. 35–37. — [18] A. V.: Juda .... to wit that *he*. [19] destroy (ἐκτρῖψαι. Cf. vers. 22, 23). [20] root out (ἐξᾶραι, gen. rendered, "destroy" in the A. V.). [21] to take away .... *that* place. [22] *he* should place (κατοικῆσαι. I give it the trans. sense, with Wahl, Keil, and others, although the usual word used in this sense is κατοικίζω, and Grabe, with Breitinger, with X. 62. so change the former verb) strangers (cf. ver. 45). [23] quarters. [24] So .... took the half of the forces that remained (not clear). [25] *omits* in. [26] having passed .... he went .... high.

Vers. 38–40. — [27] A. V.: Then. [28] Ptolemee. [29] mighty (rendered properly, "valiant," in ver. 58). [30] *footmen* (infantry are clearly meant). [31] So. [32] power. [33] pitched by. [34] plain country.

Vers. 41, 42. — [35] A. V.: hearing the fame of them, took silver and gold very much, with servants (see *Com.*) [36] (Lit., *to take*). [37] a power also of Syria and of .... Philistines (ἀλλοφύλων. The Philistines are often so named, and the connection seems to make it plain that they are meant. But cf. iv. 12). [38] Now when. [39] miseries were multiplied (ἐπληθύνθη τὰ κακά) and *that* the forces did encamp themselves .... for they knew how the king .... to destroy the people and utterly abolish *them*.

Vers. 43–45. — [40] A. V.: decayed estate. [41] (τῶν ἁγίων, i. e., "holy things," which naturally includes the "sanctuary;" but for the latter, distinctively, we find τὸ ἁγίασμα, ver. 45; i. 21, 36, 37, *et passim*.) [42] Then was the congregation. [43] Now J. lay void. [44] kept the strong hold (cf. iv. 2): the heathen had their habitation *in that place* (Jerusalem is meant, not the citadel). [45] the pipe with the harp ceased.

Vers. 46, 47. — [46] A. V.: Wherefore *the Israelites* assembled themselves. [47] Maspha (cf. *Com.*). [48] in Maspha was the. [49] Then.

48 clothes. And they unrolled[1] the book of the law, one of those for which[2] the heathen had sought in order[3] to paint the likenesses of their idols upon them.[4]
49 They brought also the priests' garments, and the firstfruits, and the tithes; and the
50 Nazarites they presented,[5] who had accomplished *their* days. And they cried aloud[6] toward heaven, saying, What shall we do with these, and whither shall we carry
51 them away? And[7] thy sanctuary is trodden down and profaned, and thy priests
52 are in mourning, and humiliation.[8] And lo, the heathen are assembled together against us to destroy us; what *things* they intend[9] against us, thou knowest.
53, 54 How shall we be able to stand before[10] them, except thou help us?[11] And they
55 sounded with the[12] trumpets, and cried with a loud voice. And after this Judas set leaders[13] over the people, chiefs[14] over thousands, and over hundreds, and over
56 fifties, and over tens. And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or *were* fearful,[15] that *they* should return,
57 every man to his house,[16] according to the law. And the army removed, and en-
58 camped southward from[17] Emmaus. And Judas said, Arm yourselves, and be valiant men, and be[18] in readiness against the morning, to[19] fight with these heathen,[20] that are assembled together against us to destroy us and our sanctuary.[21]
59 For *it is* better for us to die in battle, than to look upon the evils[22] of our people
60 and our sanctuary.[23] Nevertheless, as heaven's will is, so let it[24] do.

Ver. 48. — [1] A. V.: laid open (ἐξεπέτασαν. Cf. Luke iv. 17, where another verb is used, but with the same general meaning as here). [2] law, wherein (περὶ ὧν. Gen. of category. See *Com.*). [3] *omits* in order. [4] likeness of their images (Fritzsche receives the words τοῦ ἐπιγράφειν ἐπ' αὐτῶν from 55. 71. 74. 248. Co. Ald., which are wanting in the *text. rec.* The A. V. has in the margin: "for the which the heathen had made diligent search, that *they* might paint therein the likeness of their idols").

Vers. 49–52. — [5] A. V.: stirred up (ἤγειραν. It means here *they ranged*, *set out*, *presented*, i. e., along with the other things mentioned). [6] Then cried they with a *loud* voice (ἐβόησαν φωνῇ. Codd. 52. 93. add μεγάλῃ). [7] For (cf. ver. 48). [8] *are* in heaviness, and brought low. [9] imagine.

Vers. 53–56. — [10] A. V.: against. [11] *O God*, be our help. [12] Then sounded they with. [13] ordained captains. [14] *even* captains. [15] But *as for* such as . . . . fearful, *those* he commanded (I adopt, with Grimm and Keil, the reading εἶπεν, from III. X. 56. 64. 74. Old Lat. Syr., instead of the plur. of the *text. rec.* favored by Fritzsche). [16] own house.

Vers. 57–60. — [17] A. V.: So the camp . . . . pitched upon the south side of. [18] *see that ye* be. [19] that *ye* may (cf. *Com.*). [20] nations. [21] (Cf. ver. 48.) [22] behold the calamities (τὰ κακά. "Calamities" are more usually referred to events occurring in the material world). [23] (Cf. ver. 48.) [24] the will *of God* is in heaven, so let him.

Chapter III.

Ver. 3. **Protecting the army with (his) sword.** The word παρεμβολή means both "camp" and "army," but more frequently the latter, in our book. The former meaning seems more appriate here. Judas did not rely on fortifications for the protection of his force, but on the might of his sword. The word belongs to the Macedonian Greek, and is without the article here on account of the poetical style.

Ver. 5. The word ἄνομοι is used in the present book chiefly as referring to apostate Jews, but may also include the heathen. — **Burnt (up) those.** The language may be regarded as poetic, with the meaning of "destroyed utterly," or may refer to what is related at v. 5, 44; 2 Macc. viii. 33.

Ver. 7. **Many kings.** Antiochus Epiphanes, Eupator, and Demetrius I. are doubtless included.

Ver. 9. **Such as were ready to perish, ἀπολλυμένους.** The A. V. gives the sense correctly. Grimm supports the view of Michaelis, that it is to be rendered *who had lost themselves, got lost*, in harmony with Ps. cxix. 176, Jer. l. 6, Ezek. xxxiv. 6, where Israel is referred to under the figure of lost or straying sheep. But Keil calls attention to the fact that in the LXX. τὸ ἀπολωλός is used in such cases. He therefore agrees with Grotius that our Greek word stands for *pereuntes* in the sense of *absque ipso perituros*.

Ver. 10. **Apollonius.** Cf. i. 29, with 2 Macc. v. 24. According to Josephus this Apollonius was the military governor, στρατηγός, of Samaria, and is probably identical with the so-called "Meridarch" of Samaria mentioned in *Antiq.*, xii. 5, § 5.

Ver. 13. **Seron, the leader of the army of Syria.** He was leader of that division of the Syrian army which operated in the neighborhood of Jerusalem now that that of Apollonius had been defeated. — **A multitude, ἄθροισμα.** They are further designated as a "company of the faithful." That is, they are not dignified, in this report which came to the ears of Seron, with the title of "soldiers." The word πιστῶν is frequently used in the sense of *true, faithful* (cf. the LXX. at 2 Sam. xx. 19; Prov. xiv. 5; 1 Macc. ii. 52; Ecclus. xliv. 20). Some, however, on account of the connection, would give it here the less ennobling sense of "believers."

Ver. 15. Προσέθετο τοῦ ἀναβῆναι = **went up again**, i. e., he *undertook a second campaign*. The A. V. followed the Vulgate in translating προσέθετο in the sense of *præparavit se*. On the Hebraistic adverbial use of this Greek word, see Winer, p. 468, and cf. Luke xx. 11. — **Ungodly.** This word here probably refers to apostate Jews, and might perhaps be better rendered by transgressors.

Ver. 16. **Bethhoron.** There was an upper and a lower Bethhoron separated by a narrow, precipitous pass. It lay on the boundary line between Benjamin and Ephraim. Joshua fought here with

the five kings of the Amorites (cf. Josh. x. 16–26; Ecclus. xlvi. 6), gaining a complete victory over them; and this thought must have given courage to the small Maccabæan force on the present occasion.

Ver. 24. It would appear from this verse that Judas attacked the enemy in the narrow pass between the upper and lower Bethhoron.

Ver. 28. **Gave his soldiers pay for a year.** This gives a hint of the uncertain financial condition of the kingdom of Antiochus. The soldiers must be paid in advance, in order to insure their fidelity.

Ver. 30. On the rich gifts of Antiochus, cf. Schürer, *Neutest. Zeitgeschichte*, pp. 72, 73. See also Dan. xi. 24: "And he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches."

Ver. 31. **Go into Persia,** *i. e.*, the Seleucian provinces lying on the other side of the Euphrates. Rawlinson (*The Seventh Great Oriental Mon.*, p. 5) says: "The temples of the Asiatics had hitherto been for the most part respected by their European conquerors, and large stores of the precious metals were accumulated in them. Epiphanes saw in these hoards the means of relieving his own necessities, and determined to seize and confiscate them. Besides plundering the temple of Jehovah at Jerusalem, he made a journey into the southeastern portion of his empire, about B. C. 165, for the express purpose of conducting in person the collection of the sacred treasures. It was while he was engaged in this unpopular work that a spirit of disaffection showed itself; the East took arms no less than the West; and in Persia, or upon its borders, the avaricious monarch was forced to retire before the opposition which his ill-judged measures had provoked, and to allow one of the doomed temples to escape him." Cf. also *The Sixth Oriental Mon.*, by the same author, p. 73, ff.

Ver. 33. This son of Antiochus Epiphanes had also the name "Eupator," in addition to the one here mentioned.

Ver. 37. The account of this expedition is continued in chap. vi. The epithet "high countries" (τὰς ἐπάνω χώρας), as applied to the region of country lying on the Euphrates, is not peculiar to our book. Polybius (v. 40, 5) also uses the expression οἱ ἄνω τόποι; and Arrian (iii. 6, 12), ἡ ἄνω χώρα.

Ver. 38. This Ptolemy had also the name "Macron" (Μάκρων, 2 Macc. x. 12). Respecting Dorymenes, cf. Polyb. v. 61, 9. Nicanor, according to 2 Macc. viii. 9, was the son of a certain Patroclus, and lost his life in a conflict with the Jews.

Ver. 40. **Emmaus.** This is not the place, near Jerusalem, to which the two disciples of our Lord went immediately after the resurrection. It was situated at the base of the mountains of Judah ("*ubi incipiunt montana Judææ consurgere.*" Jerome, *Ad Dan.*), twenty-two Roman miles from Jerusalem, and had also the name Nicopolis. The latter name it received in the third century, at which time it was rebuilt.

Ver. 41. The A. V. agrees with all the Greek MSS. and the Vulgate in the reading καὶ παῖδας, *and servants*. But the emendation of Breitinger, Fritzsche, and others, with the Syriac, Josephus (*Antiq.*, xii. 7, § 3), καὶ πέδας, is doubtless correct. The former word was probably interchanged for the latter through the influence of εἰς παῖδας at the end of the clause.

Ver. 46. Ἤλθοσαν. This termination of the third person plural in the historical tenses occurs frequently in the present book. (Cf. iv. 50; vi. 31; xi. 44, 48.) It is likewise found frequently in 1 Esdras (iii. 16; v. 63, 68; viii. 68), and in fact is much used in the LXX. and by the Byzantine writers generally. Cf. Winer, p. 77. — **Massepha** = *Mizpah*. It was the name of several different places mentioned in Biblical history. The place here meant, however, is probably the Mizpah in the tribe of Benjamin, a few miles northwest of Jerusalem and in sight of it. The form of the word as here found is also found at Judges xx. 1. — **Where they prayed aforetime.** Cf. 1 Sam. vii. 5.

Ver. 48. **Paint the likenesses.** The explanation of this passage by the Roman Catholic commentators of the Middle Ages, based on the Latin text ("*de quibus scrutabantur Gentes similitudinem simulacrorum suorum*") was that the heathen had sought in the Scriptures analogies between its histories and the Grecian myths. For instance, they likened Moses to Minos. The giants of Gen. vi. were the Titans. Samson was Hercules, etc. But, in disproof of this explanation, it need only be said, (1) that the Greeks could scarcely have been expected to study Hebrew books; and (2) the Greek περὶ ὧν would not allow such a rendering. The real meaning seems to be, accepting the reading of the Complutensian and Aldine editions of the LXX. which Fritzsche adopts, that they painted images of their idols on the Scriptures, in order to ridicule the Jewish exclusiveness and shock their reverential feelings. The Syriac translates: *And they spread out the roll of the Law, and they complained before God that the heathen compelled them to do according to their likeness.* Cf. Graetz (*Geschichte*, ii. 2, p. 345, note). Hitzig (*Geschichte*, p. 393) thinks that they unrolled the Scriptures with reference to obtaining from them by lot some prophetic intimation of the divine purpose, and "*Es gab die Losung* 'Eleazar,' *Gott hat beigestanden.*" Cf. 2 Macc. viii. 23.

Ver. 49. **They brought also the priests' garments.** These things could no longer be used in the temple at Jerusalem on account of the interruption of its service; hence they had been brought here, *i. e.*, to a sacred place in the vicinity of Jerusalem, and spread out before the Lord, with the pathetic inquiry concerning them found in the text. — **Nazarites.** Cf. Numb. vi. 5, 13. After the time had passed for which the Nazarites had made their vow, there were certain sacrifices to be offered and gifts to be presented which naturally in peaceful times would have taken place in Jerusalem. Now these Nazarites were assembled here, and served to enhance the picture of distress which the Jewish people at that time presented.

Ver. 54. **Sounded with the trumpets.** This was customary, and according to the instructions given the Israelites by Moses. Cf. Numb. x. 7–10.

Ver. 56. **According to the law.** Cf. Deut. xx. 5–8.

Ver. 58. **Be in readiness . . . . to fight.** Ἑτοῖμος, with the following infinitive in the genitive, is found also at v. 39; xiii. 37; and in the LXX. at Ezek. xxi. 11. Cf. Winer, p. 332.

Chapter IV.

1 And Gorgias took five thousand footmen,[1] and a thousand chosen[2] horsemen, and 2 the force removed[3] by night, to the end that they might fall[4] upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. 3 And[5] when Judas heard *thereof*, he himself removed, and the valiant *men with him*, 4 that *he* might smite the king's army which was at Emmaus, while the forces were 5 yet[6] dispersed from the camp. And Gorgias came[7] by night into the camp of Judas; and when he found no *man there*, he sought them in the mountains; for 6 said he, These *fellows* flee from us. And[8] as soon as it was day, Judas showed himself in the plain with three thousand men; but they[9] had neither armor nor 7 swords[10] to their minds. And they saw the camp of the heathen that it was strong, fortified,[11] and compassed round about with horsemen; and these *were* expert in[12] 8 war. And Judas said[13] to the men that were with him, Fear ye not their multi- 9 tude, neither be ye afraid of their assault. Remember how[14] our fathers were de- 10 livered in the Red sea, when Pharaoh pursued them with an army. And now let us cry unto heaven, if peradventure it[15] will have mercy upon us, and remember the covenant of our[16] fathers, and destroy this army[17] before our face this day; 11 and all the heathen shall know[18] that there is one who redeemeth[19] and saveth 12 Israel. And[20] the strangers lifted[21] up their eyes, and saw them coming over against 13 *them*, and[22] they went out of the camp to battle; and[23] they that were with Judas 14 sounded their trumpets, and[24] joined *battle;* and they utterly routed the heathen,[25] 15 and they fled into the plain. But all the hindmost fell by[26] the sword. And[27] they pursued them unto Gazera,[28] and unto the plains of Idumæa, and unto[29] Azotus, 16 and Jamnia; and there fell of them about[30] three thousand men. And[31] Judas 17 returned with his force[32] from pursuing them, and said to the people, Be not greedy 18 of the spoils, for a battle is before us, and Gorgias and his army are near[33] us in the mountain; but stand ye now against our enemies, and fight[34] them, and after 19 this you may boldly take[35] the spoils. As Judas was yet speaking[36] these *words*, 20 there appeared a part *of them* peering out of the mountain. And they perceived that their force had been put to flight, and that they were setting fire to the camp,[37] 21 for the smoke that[38] was seen showed what had taken place. And perceiving[39] these *things*, they were sore afraid, and perceiving[40] also the force[41] of Judas in the 22, 23 plain ready to fight, they all fled[42] into the land of the Philistines.[43] And[44] Judas returned to spoil the camp; and[45] they got much gold, and silver, and blue,[46] 24 and purple of the sea, and great riches. And on returning they sang songs, and 25 blessed[47] heaven, because it is good,[48] because its[49] mercy *endureth* for ever. And[50] Israel had a great deliverance that day.

Vers. 1-5. — [1] A. V.: Then took G. . . . . *foot*men. [2] of the best (ἐκλεκτήν). [3] and removed out of the camp. [4] *he* might rush in. [5] Now. [6] while as yet the forces were. [7] In the mean season came G.

Vers. 6-8. — [8] A. V.: But. [9] who nevertheless. [10] (III. 44. 56. 62. 71. al. Co., the sing.) [11] *that it was* strong *and* well harnessed (ἰσχυρὰν τεθωρακισμένην). [12] of. [13] Then said J. [14] how (ὡς, III. X. 23. 44. 56. 62. 71. al. Co. Ald.; *text. rec.*, πῶς).

Vers. 10-13. — [15] A. V.: Now therefore . . . . *the Lord*. [16] (III. X. 44. 56. al. omit.) [17] host. [18] that *so* . . . . may know. [19] delivereth.

Vers. 12-15. — [20] A. V.: Then. [21] lift. [22] Wherefore. [23] but. [24] So they. [25] and the heathen being discomfited. [26] Howbeit . . . . *of them* were slain with. [27] for. [28] (Marg., Gr., *Assaremoth*. It is the reading of 44. 52. 62. 71. 74. 243. Co. Ald. Cf. LXX. at Jer. xxxviii. 40, and see *Com.*) [29] *omits* unto. [30] so that there were slain of them upon a.

Vers. 16-22. — [31] A. V.: This done. [32] *again* with *his* (19. 55. 93. have αὐτοῦ) host. [33] inasmuch as *there is* a battle . . . . *his* host *are here* by. [34] overcome (πολεμήσατε). [35] (Fritzsche receives λάβετε from III. X. 23. 44. 52. al.; *text. rec.*, λήψετε.) [36] (Fritzsche receives πληροῦντος from III. X. 23. 44. 52. 56. 62. al. Co.; *text. rec.*, λαλοῦντος. The former is probably original. There is perhaps a mistake in the Greek translation, מלל having been mistaken for מלא. I leave the A. V. as found, since with the reading πληροῦντος, the speaking of J. may be referred to.) [37] *of them* looking. . . . . Who when . . . . that *the Jews* had put *their host* . . . . and were burning the tents. [38] (ὁ is received by Fritzsche from III. X. 23. 55. 56. 62. 64. 106.) [39] declared what was done: when therefore they perceived. [40] seeing. [41] host. [42] they fled every one. [43] strangers (see *Com.*).

Vers. 23-25. — [44] A. V.: Then. [45] spoil (see *Com.*) the tents, where. [46] blue *silk*. [47] After this they went *home*, and sung a song of thanksgiving, and praised the Lord in (Fritzsche strikes out τὸν κύριον, as wanting in III. X. 23. 44. 56. al. Co. Ald.). [48] (καλόν, but probably as a translation of טוֹב.) [49] his. [50] Thus.

26 And as many of the heathen as [1] escaped came and told Lysias all that [2] had
27 happened; and he, on hearing it,[3] was confounded and discouraged because such *things* as he wished had not happened unto Israel, and what [4] the king commanded
28 him had not come [5] to pass. And in the year following [6] he [7] gathered together threescore thousand chosen footmen,[8] and five thousand horsemen, that *he* might
29 subdue them. And [9] they came into Idumæa, and pitched their tents at Bethsura;
30 and Judas met them with ten thousand men. And when he saw the [10] mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell [11] the violence [12] of the mighty man [13] by the hand of thy servant David, and gavest the army of the Philistines [14] into the hands of Jonathan son [15] of Saul, and his armor-
31 bearer. Deliver this army into [16] the hand of thy people Israel, and let them be
32 brought to shame over [17] their power and horsemen. Make them afraid,[18] and cause the boldness of their strength to melt [19] away, and let them quake at their destruc-
33 tion. Strike them down by [20] the sword of them that love thee, and let all those
34 that know thy name praise thee with songs.[21] And [22] they joined battle; and there fell from the army [23] of Lysias about five thousand men, even before them they fell.
35 But Lysias on seeing his army put to flight, while that of Judas was inspirited,[24] and how they were ready either to live or die valiantly, he departed unto [25] Antiochia, and collected mercenaries,[26] and having made *his* army greater than it was, he purposed to come again into Judæa.[27]

36 But Judas and his brethren said,[28] Behold, our enemies are discomfited; let us
37 go up to cleanse the sanctuary [29] and dedicate it.[30] And the whole army [31] as-
38 sembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs grown [32] in the courts as in a forest, or as on [33] one of the mountains, and
39 the chambers [34] pulled down, they rent their clothes, and made great lamentation,
40 and cast ashes upon their heads, and fell [35] to the ground upon *their* faces, and blew
41 an alarm with the trumpets, and cried towards heaven. Then Judas made it the duty of [36] *certain* men to fight against those that were in the fortress, until he had
42 cleansed the sanctuary. And he selected blameless priests who had pleasure in
43 the law; and they cleansed the sanctuary,[37] and bore [38] the defiled stones into
44 an unclean place. And they [39] consulted over the altar of burnt offering, which had
45 been profaned, what they should do with it. And it occurred to them as good counsel [40] to pull it down, lest it should become [41] a reproach to them, because the
46 heathen had defiled it; and they pulled down the altar. And they laid away [42] the

Vers. 26–28. — [1] A. V.: Now all the strangers that had. [2] what. [3] who, when he heard *thereof*. [4] neither such .... would were done .... nor such *things* (Fritzsche strikes out τοιαῦτα before ἐξέβη, as wanting in III. 44. 55. 56. 62. al. Co.) as. [5] were come. [6] The next year therefore following (ἐχομένῳ; III. X. 55. 62. 106. Ald., ἐρχομένῳ. Cf. ver. 12.) [7] Lysias (this word is wanting in III. X. 23. 44. 52. 55. al. Co.). [8] choice (cf. ver. 1) men *of foot* (the context shows that infantry are meant).

Vers. 29–33. — [9] A. V.: So. [10] *that*. [11] quail (obs., in this sense). [12] (Rendered more literally "assault," at ver. 8.) [13] (A. V., should have written in italics, there being no Greek word for "man.") [14] host of strangers. [15] the son. [16] shut up this army in (cf. iii. 18). [17] confounded in (αἰσχυνθήτωσαν ἐπί). [18] to be of no courage. [19] fall (marg., *melt*). [20] Cast .... with. [21] thanksgiving (ἐν ὕμνοις).

Vers. 34, 35. — [22] A. V.: So. [23] were slain of the host. [24] Now when L. saw .... and the manliness of Judas' *soldiers* (τῆς δὲ 'Ιούδα τὸ γεγενημένον θάρσος). [25] went into. [26] gathered together a company of strangers (cf. *Com.* at ver. 28.) [27] So, essentially, De Wette: "And after that he had increased the army, as it had been, he thought to come again to Judæa." But this is to give a wrong sense to τὸν γενηθέντα στρατόν. Grimm, with Michaelis and Apel, would therefore insert πάλιν before γενηθέντα: "the again assembled army," otherwise render with De Wette. The *text. rec.* is καὶ πλεονάσας τὸν γενηθέντα στρατὸν ἐλογίζετο πάλιν παραγενέσθαι εἰς τὴν 'I. With this slight change, good sense is obtained, and πάλιν might easily have been written where it is by mistake. But Fritzsche adopts the reading of III. X. 23. 52. and the majority of MSS., καὶ πλεοναστὸν γενηθέντα πάλιν, etc., changing, however, καί into ὡς: "that it [the army] become increased, might again come," etc. This is also supported by the Vulg. But it looks as though πλεοναστόν had been formed out of πλεονάσας τόν, and the grammatical structure of the sentence, as thus formed, would also be objectionable. Cf. Grimm's *Com.*

Vers. 36–38. — [28] A. V.: Then said J. and his brethren. [29] cleanse. [30] and dedicate the sanctuary. [31] Upon this all the host. [32] growing (πεφυκότα). [33] or in (ἐν is omitted by X. 23. 64. 74.). [34] *yea*, and the *priest's* chambers (cf. 1 Esd. viii. 59).

Vers. 39–43. — [35] A. V.: fell *down flat*. [36] (The A. V. renders as the Heb. expression, doubtless lying at the basis of our passage, is generally rendered; but the Greek is, "they trumpeted with the trumpets of signals," *i. e.*, gave a signal with the trumpets. They so rendered because this special use of the trumpet was intended as a signal.) .... J. appointed. [37] (Cf. iii. 43.) [38] So he chose priests of blameless conversation, such as had .... who cleansed the sanctuary and bare *out*.

Vers. 44–46. — [39] A. V.: when as they. [40] what to do with the altar .... offerings, which was profaned: they thought it best. [41] be. [42] Wherefore they .... it down, and laid up.

stones on [1] the mountain of the temple in a fitting [2] place, until there should come
47 a prophet to give answer concerning [3] them. And [4] they took unhewn [5] stones
48 according to the law, and built the altar new [6] according to the former. And they
restored [7] the sanctuary, and the interior of [8] the temple, and hallowed the courts.
49 They made also new holy vessels, and into the temple they brought the candlestick,
50 and the altar [9] of incense, and the table. And upon the altar they burnt incense,
and the lamps that were upon the candlestick they lighted, and they gave [10] light in
51 the temple. And they put *the* loaves [11] upon the table, and spread out the vails.
52 And when they had finished all the works which they did, they rose early on the
twenty-fifth day of the ninth month, that is the month Chaseleu, in the hundred
53 forty and eighth year,[12] and offered sacrifice according to the law upon the new altar
54 of burnt offerings, which they had made. At the time and on the day on which the
heathen [13] had profaned it, on that [14] was it dedicated with songs, and citherns, and
55 harps, and cymbals. And [15] all the people fell upon *their* faces, and worshipped and
56 blessed heaven,[16] which had given them prosperity.[17] And they kept the dedication
of the altar eight days, and offered burnt offerings with gladness, and sacrificed a
57 sacrifice of deliverance and praise.[18] They decked also the front [19] of the temple
with crowns of gold, and with shields; and the gates and the chambers they restored,
58 and made doors for them.[20] And there was [21] very great gladness among the people,
59 and [22] the reproach of the heathen was turned [23] away. And [24] Judas and his brethren
with the whole congregation of Israel ordained, that the days of the dedication of
the altar should be kept in their season from year to year, eight [25] days, from the
60 five and twentieth *day* of the month Chaseleu,[26] with gladness and delight.[27] At
that time also they fortified [28] mount Sion with high [29] walls and strong towers round
61 about, lest the Gentiles should come and tread it down, as they had done before.
And he placed [30] there a garrison to keep it; and they fortified [31] Bethsura to keep [32]
it, that the people might have a defense against Idumæa.

Vers. 46, 47. — [1] A. V.: in. [2] convenient. [3] shew what (55. adds τι) should be done with. [4] Then. [5] whole (ὁλοκλήρους. Cf. Heb. at Deut. xxvii. 6, where the A. V. has likewise rendered by "whole"). [6] a new altar (τὸ θυσιαστήριον καινόν. The article is omitted by III. X. 23. 56. 62. 71. 106.).

Ver. 48–52. — [7] A. V.: and made up. [8] *the things* that were within. [9] altar of burnt offerings and (so III. X. 23. 56. 62. al. Co. Ald. It is an obvious and false correction, since the altar of burnt offerings stood not in the ναός). [10] that they might give light (right according to sense). [11] Furthermore they set *the* loaves (suggested by the plural form, ἄρτους; lit., *breads*). [12] and finished .... they had *begun* to make. Now on the five and twentieth *day* .... which *is called* .... Casleu .... year, they rose betimes in the morning.

Vers. 54–56. — [13] A. V.: *Look*, at what .... what day the heathen. [14] *even* in that (X. 23. 55. 64. 93. al. add ἡμέρᾳ). [15] Then. [16] worshipping and praising *the God* of (the Divine name seems to be purposely omitted everywhere. Cf. *Introd.*) heaven. [17] who .... good success. [18] *so* they kept . . . the sacrifice of deliverance and praise (what is usually named the "thank offering," or "peace offering," is meant, זבח שלמים. The word θυσίαν is also doubtless used collectively. The whole might therefore be rendered *peace offerings*, as noted in the margin of the A. V.).

Vers. 57, 58. — [19] A. V.: forefront. [20] renewed and hanged doors upon them (ἐθύρωσαν αὐτά. In the margin rendered, *made doors for them*, i. e., the chambers). [21] Thus was there. [22] for that. [23] put.

Vers. 59–61. — [24] A. V.: Moreover. [25] *by the space of* eight. [26] Casleu. [27] mirth and gladness (I render as above for the sake of uniformity. Cf. ver. 58). [28] builded *up*. [29] *with* high. [30] they (III. 74. 106., the plur.) set. [31] and fortified (X. 23. 19. 64., the sing.). [32] preserve (cf. previous line in the Greek).

Chapter IV. (Cf. 2 Macc. viii. 23–36, and Jos., *Antiq.*, xii. 7, § 4.)

Ver. 2. **Men of the fortress.** Lit., "sons of the fortress." Probably apostate Jews are meant. Josephus, indeed, speaks of them as Jewish fugitives.

Ver. 6. The word for "armor," καλύμματα, as at vi. 2, means, first, a covering for the head worn by women. It includes here all kinds of armor used for protecting the person. While μαχαίρας, "swords," should have the same general significance, as including all sorts of weapons for *offensive* warfare.

Vers. 7, 8. **That it was strong.** The men whom Gorgias had taken with him on his expedition had not materially weakened the main force. — Δειλωθῆτε. This word is nowhere else found in the Greek Bible, except in the present book. Cf. verse 21; v. 41; xvi. 6.

Ver. 12. **The strangers** [= *heathen*]. The Syriac has translated this Greek word, ἀλλόφυλοι, by "Philistines," which, indeed, was its Hellenistic and technical meaning, but clearly cannot be the rendering in this place. This fact, together with similar facts occurring elsewhere, is clear proof that the Syriac is a translation from the Greek, since the Hebrew word for *Philistines* could not have stood in the original text.

Ver. 15. **Gazera.** Cf. xiii. 53; xv. 28, 35. The modern Yazûr, situated not far from Joppa. Keil, however, would identify it with the modern *el-Kûbab*. — **Azotus** is but another name for *Ashdod*, situated midway between Gaza and Joppa. — **Jamnia**, elsewhere called *Jabneel* (Josh. xv. 11), the modern *Jebna*, is situated about a dozen miles south of Joppa. — The narrative of the battle as here given, with so immense a disproportion of numbers and equipments in favor of

the Syrians, seems much exaggerated. According to the account in 2 Maccabees (viii. 9, 16), the Jewish army had six thousand men, and the Syrian twenty thousand. Moreover, the history appears somewhat suspicious in other respects, if the above designation of places be correct. To pursue the enemy to Gazera, and then on to Idumæa, would require more time than is here allowed. On a single day, all that is mentioned in verse 19 is supposed to have occurred. Keil, with *Codex Alexandrinus*, would read Ἰουδαίας instead of Ἰδουμαίας, which would in a great measure remove the difficulty; while Grimm and others would understand that the army of Judas *pursued* only to Gazera, but that the enemy continued their flight to Idumæa.

Ver. 22. **Land of the Philistines,** ἀλλοφύλων. Cf. above, verse 12.

Ver. 23. Σκυλεία from σκυλεύω, like παιδεία from παιδεύω, is not elsewhere found; and hence in some MSS. σκύλευσις is read in its place.

Ver. 24. **Blue and purple of the sea,** *i. e.*, garments of this color. Cf. Ecclus. xlv. 10. The designation "purple of the sea" indicates that it was a genuine purple, produced from a certain species of shell-fish.

Ver. 25. **That day.** The representation need not be understood to mean that all this happened on one and the same day. It might refer simply to the day of the engagement, or the word "day" may be used in the sense of "time."

Ver. 28. Συνελόχησεν, from συλλοχεῖν or συλλοχᾶν, means *to bring together* λόχους. The word is not elsewhere found. — The campaign of Lysias — if it be the same — is quite otherwise described in 2 Macc. xi. 1-12, especially with respect to the time when it occurred. There it is said to have taken place after the death of Antiochus Epiphanes, during the reign of Eupator. Most Roman Catholic commentators, unwilling to accept the theory of a discrepancy between the two accounts, hold that there were two separate campaigns. But, if this were the case, it is difficult to understand, as Grimm well maintains, how the author of the first book could have omitted any account of the second campaign, and the author of the second book could make no mention of the first. — **In the year following,** *i e.*, B. C. 164, or the year 148 of the Seleucian era. — **Bethsura,** elsewhere Bethzur = "house of rock." It was a place somewhere in the mountains of Judah. It is mentioned in Josh. xv. 58, between Halhul and Gedor, as though in their neighborhood.

Ver. 42. **Pleasure in the law.** From this passage Graetz (*Geschichte*, ii. 2, p. 352) infers that all priests who had adhered to the Greek party were excluded from further service in the temple, which is likely, but it hardly follows from this passage.

Ver. 43. **Defiled stones.** These were the stones from which the heathen altar had been made. See i. 54. — **An unclean place,** *i. e.*, some place outside the city where the offal was cast.

Ver. 46. **A prophet.** Christ is obviously not meant here, as some have intimated. Cf. similar passages at ix. 27, xiv. 41, which show that at this time there were none who were regarded as true prophets of the Lord, and that there had been none for a long time. — **Mountain of the temple.** Josephus (*Antiq.*, xii. 7, § 7) misunderstood this passage, supposing that the city of Jerusalem was meant.

Ver. 54. **At the time,** i. e., *the month.* For κατά with the accusative in a temporal sense, cf. Winer, p. 400 f. The time here meant was December, B. C. 165; it being, according to Josephus and Jerome (at Dan. viii. 14), exactly three years from the time of the first profanation of the altar through pagan sacrifices. According to 2 Macc. (x. 3), however, it was only two years. — **Citherns and harps.** כִּנּוֹר and נֶבֶל; answering nearly, it would seem, to our guitar and harp.

Vers. 56–58. The name of this feast of dedication among the Jews, חֲנֻכָּה, is given by Josephus as φῶτα, who adds: "I suppose the reason was because this liberty beyond our hopes appeared to us." But this would hardly explain the use of the plural. Winer (*Realwörterb.*, under *Kirchweihfest*): "Josephus was perhaps right in giving this more special significance, although an illumination was in general a symbol of joy (Juvenal, xii. 83 f.)." For a description of the manner in which this feast is celebrated by the Jews in modern times, see Stanley, iii., p. 343 f.

Ver. 59. The feast here spoken of is called in the Gospel of John (x. 22) "the feast of dedication," τὰ ἐγκαίνια.

Chapter V.

1 And it came to pass when [1] the heathen [2] round about heard that the altar was
2 built, and the sanctuary restored [3] as before, they were very angry.[4] And they resolved [5] to destroy the race [6] of Jacob that was among them; and they [7] began to
3 slay and destroy among the [8] people. And [9] Judas fought against the sons [10] of Esau in Idumæa at Acrabattine,[11] because they lay in wait for [12] Israel; and he
4 smote them in a great defeat,[13] and humbled them,[14] and took their spoils. And [15] he remembered the injury [16] of the sons of Bæan,[17] who were [18] a snare and an

Vers. 1-8. — [1] A. V.: Now when. [2] nations. [3] renewed. [4] it displeased them very much. [5] Wherefore they thought. [6] generation (γένος; 19. 64. 93., σπέρμα). [7] *thereupon* they. [8] destroy (ἐν) the. [9] Then. [10] children. [11] at (or *namely*. Cf. *Com.*) Arabattine (III. X. 64., Ἀκραβαττήνην. The *text. rec.*, gives the form found in our text. See *Com.*) [12] besieged (lit., but probably from יָשַׁב, which also sometimes meant *to lie in wait for.* The Lat. *obsidere*, too, has occasionally this meaning. See *Com.*). [13] gave them a great overthrow (lit., *smote them a great smiting*). [14] abated their courage (συνέστειλεν αὐτούς).

Ver. 4. — [15] A. V.: Also. [16] injury (τῆς κακίας). [17] children of Bean (see *Com.*). [18] had been.

5 offense unto the people, in that *they* lay in wait for them in the ways. And [1] he shut them into [2] the towers, and encamped against them, and destroyed them 6 utterly,[3] and burnt its towers [4] with fire, with [5] all that were therein. And he marched on against the sons [6] of Ammon; and [7] he found a strong force,[8] and 7 much people, with Timotheus as [9] their leader.[10] And he engaged in [11] many battles 8 with them, and [12] they were discomfited before him; and he smote them. And when he had taken Jazer,[13] with the towns belonging thereto,[14] he returned into Judæa.

9 And [15] the heathen that were in [16] Galaad assembled themselves together against the Israelites [17] that were in [18] their borders,[19] to destroy them; and [20] they fled 10 into [21] the fortress Dathema.[22] And they [23] sent letters unto Judas and his brethren, saying,[24] The heathen that are round about us are assembled together against 11 us to destroy us; and they are preparing to come and take the fortress into which 12 we fled; and Timotheus is leader [25] of their force.[26] Come now therefore, and 13 deliver us from their hand, for a multitude of us have fallen. And [27] all our brethren who were in the regions of Tubius [28] are put to death; their wives and their children also they have carried off with their stuff;[29] and they have slain [30] there 14 about a thousand men. While the [31] letters were yet in reading,[32] behold, there came other messengers from Galilee with their clothes rent, who reported on this 15 wise, and said, *They* of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the 16 Gentiles,[33] are assembled together against us to consume us. But [34] when Judas and the people heard these words, there gathered a great assembly [35] together, to consult what they should do for their brethren, that were in affliction,[36] and had been at-17 tacked by these people.[37] And Judas said [38] unto Simon his brother, Choose thee out men, and go and deliver thy [39] brethren that are in Galilee, while [40] I and Jon-18 athan my brother will go into Galaad.[41] And [42] he left Joseph the *son* of Zacharias, and Azarias, as leaders [43] of the people, with the rest of the army [44] in Judæa 19 to keep *it*. And he gave them [45] commandment, saying, Take ye the charge of this people, and see that you engage not in [46] war against the heathen until [47] we come 20 again. And [48] unto Simon were apportioned [49] three thousand men to go into Gali-21 lee, but [50] unto Judas eight thousand men for [51] Galaad. And Simon went [52] into Galilee, and engaged in [53] many battles with the heathen, and [54] the heathen were 22 discomfited before [55] him. And he pursued them unto the gate [56] of Ptolemais. And there fell [57] of the heathen about three thousand men and he took their spoils.[58] 23 And those that were of [59] Galilee, and in Arbattis,[60] with *their* wives and *their* children, and all that they had, took he along,[61] and brought *them* into Judæa, with 24 great joy. And Judas the Maccabee [62] and his brother Jonathan went over the [63] 25 Jordan, and traveled three days' journey in the wilderness. And they fell in [64] with the Nabatæi,[65] and they met them peaceably,[66] and told them all [67] that had happened 26 to their brethren in Galaad; [68] and that [69] many of them were shut up [70] in Bossora,

Ver. 5. — [1] A. V.: *omits* And. [2] up therefore (it so renders the preceding καί) in (Fritzsche receives εἰς for ἐν, from III. X. 23. 55. 56. al.). [3] (See *Com.*) [4] the towers of that *place* (αὐτῆς; αὐτῶν, 55. 106.). [5] and (σύν).

Vers. 6-8. — [6] A. V.: Afterward he passed over to the children. [7] where. [8] mighty power (χεῖρα κραταιάν. The former word is so used in the classics, as is also *manus*, in Latin. Cf. xi. 15). [9] *omits* as. [10] captain. [11] So he fought (συνῆψε). [12] till *at length*. [13] Jasar (this form probably comes from the Old Lat. *Jazare*). [14] Lit., *her daughters*.

Vers. 9-11. — [15] A. V.: Then. [16] at. [17] (Lit., *the Israel.*) [18] (ἐπί. The A. V. has properly rendered by "in," and not by "on," as is usual. A few Codd., 56. 62. 64. 93., read ἐν.) [19] quarters. [20] but. [21] to. [22] of D. (see *Com.* The form of the word adopted by us is found in III. 44. 243.; *text. rec.*, διάθεμα). [23] *omits* they. [24] *omits* saying. [25] whereunto we are fled, Timotheus being captain. [26] host.

Vers. 12-14. — [27] A. V.: hands, for many of us are slain: yea. [28] that were in the *places* of Tobie (marg., *Tubin*. This is from the Old Lat. and Syr.; III. X. 23. 52. 62. al., Τουβίου; *text. rec.*, Τωβίου. See *Com.*). [29] away captives, and *borne away their* stuff. (See *Com.*) [30] destroyed. [31] *these* (X. 44. omit αἱ). [32] yet reading.

Vers. 15-17. — [33] See *Com.* [34] A. V.: Now. [35] assembled . . . . congregation. [36] trouble. [37] assaulted of them. [38] Then said J. [39] (Omitted by X. 93.) [40] for (δέ). [41] the country of G.

Vers. 18-20. — [42] A. V.: So. [43] A., captains (III. X. 19. 23. 106. have the sing.; 64, 93. the same, and prefix the article). [44] remnant of the host. [45] Unto whom he gave. [46] make not (cf. ver. 7). [47] until the time that. [48] Now. [49] given. [50] and. [51] for the country of (τὴν Γαλααδῖτιν. Cf. vers. 17, 20, 21).

Vers. 21-23. — [52] A. V.: Then went S. [53] where he fought (cf. vers. 7, 19). [54] so that. [55] by. [56] (τῆς πύλης; τῶν πόλεων, III. 62. 74. 106. Ald.; τῶν πυλῶν, 55. Co., and Josephus.) [57] there were slain. [58] whose spoils he took. [59] in (Fritzsche receives ἐκ for ἐν, from III. X. 23. 44. 55. 56. al.) [60] (The form of the word is in dispute, as well as the place meant. Cf. *Com.*) [61] *away* with *him*.

Vers. 24-26. — [62] A. V.: Judas Maccabeus also. [63] *omits* the. [64] where they met. [65] Nabathites. [66] who came unto (καὶ ἀπήντησαν) them in peaceable manner. [67] every *thing*. [68] in the land of. [69] how that [70] συνειλημμένοι εἰσίν, more properly *held as prisoners*, the verb meaning *to seize*, *take prisoner*.

and Bosor, in Alema,[1] Chasphor, Maked, and Carnain,[2] all these cities *are* strong
27 and great, and *that* they were shut up in the rest of the cities of[3] Galaad, and[4] *that* against to-morrow they were marshalling their forces to attack[5] the forts,[6] and to
28 take *them*, and to destroy them all in one day. And[7] Judas and his force[8] turned suddenly their course backward into[9] the wilderness towards Bosor;[10] and when he had won the city, he slew all the males with the edge of the sword, and took all their
29 spoils, and burnt it[11] with fire. And from thence[12] he removed by night and marched
30 as far as[13] the fortress. And when morning broke[14] they lifted up their eyes,[15] and behold, an[16] innumerable multitude of people[17] bearing ladders and *other* engines *of war*,[18] to take the fortress; and they were beginning the battle against[19] them.
31 And when Judas[20] saw that the battle was begun, and *that* the cry of the city went
32 up to heaven with trumpet blast, and a great outcry,[21] he said unto the men of his
33 force,[22] Fight this day for your brethren. And[23] he went forth behind[24] them in
34 three divisions; and they[25] sounded *their* trumpets, and cried out in[26] prayer. And when the force of Timotheus perceived[27] that it was Maccabæus, they fled before[28] him; and[29] he smote them in a great defeat;[30] and there fell[31] of them that day
35 about eight thousand men. And he[32] turned aside to Maspha; and he[33] assaulted it, and[34] took it; and he[35] slew all the males therein, and received the spoils there-
36 of, and burnt it with fire. From thence he removed,[36] and took Chasphor, Maked,[37]
37 Bosor, and the rest of the cities of[38] Galaad. But[39] after these things[40] Timotheus
38 gathered another army,[41] and encamped before[42] Raphon beyond the brook. And[43] Judas sent *men* to spy out the camp; and they[44] brought him word, saying, All the heathen that be round about us are assembled unto them, *even* a very great
39 army.[45] They have[46] also hired *the* Arabians to help them, and they have pitched[47] their tents beyond the brook, ready to come against thee to battle.[48] And[49] Judas
40 went to meet them. And[50] Timotheus said unto the leaders of his army, as[51] Judas and his force came[52] near the stream,[53] If he cross[54] over first unto us, we shall
41 not be able to withstand him; for he will mightily prevail[55] against us; but if he be afraid, and camp beyond the river, we will[56] go over unto him, and prevail
42 against him. But[57] when Judas came near the stream,[58] he stationed the scribes of the people[59] by the brook, and gave them[60] commandment, saying, Suffer not a
43 single man[61] to remain in the camp,[62] but let all come to the battle. And[63] he went first over against[64] them, and all the people[65] after him; and[66] all the heathen were[67] discomfited before him, and[68] cast away their weapons, and fled into[69] the
44 temple at Carnain.[70] And[71] they took the city, and burnt the temple with fire[72] with all that were therein. And Carnain[73] was subdued; and they could not[74]
45 stand any longer before Judas. And[75] Judas gathered together all the Israelites

Vers. 26, 28. — [1] 23., Ἀλίμοις; Vulg., *Alimis*. It has not been identified. [2] A. V.: Carnaim (so 56.). [3] of the country of. [4] (III. X. 23. 74. 106. 243. Co. Ald. omit.) [5] had appointed to bring their host against. [6] Cf. vers. 11, 29. The plural is probably inaccurate.

Vers. 28–30. — [7] A. V.: Hereupon. [8] host. [9] by the way of (ἀπέστρεψεν . . . . ὁδὸν εἰς). [10] unto Bosorra (marg., *Bosor*; Βόσοῤῥα, 44. 62. 74. 243. Co. Ald. Cf. ver. 36). [11] the city (αὐτήν). [12] From whence. [13] went till *he came* to (the verb is in the plural in X. 64. 93.). [14] betimes in the morning (ἐγένετο ἑωθινή). [15] looked up. [16] *there was* an. [17] innumerable people. [18] (μηχανάς. Grimm renders by *Mauerbrecher*, *wall-breaker*; but cf. 2 Macc. xii. 15, where that machine is otherwise named.) [19] for they assaulted (καὶ ἐπολέμουν).

Vers. 31–34. — [20] A. V.: When J. therefore. [21] with trumpets, and a great sound. [22] *his* host. [23] So. [24] (Lit., *from behind*, i. e., he fell on their rear.) [25] companies, who. [26] with. [27] Then the host . . . knowing. [28] Maccabeus (III. 71. prefix the article. Cf. ver. 24), fled from. [29] wherefore. [30] with a great slaughter (lit., *a great smiting*. Cod. III., with Co., has the dative). [31] so that there were killed.

Vers. 35, 36. — [32] A. V.: This done, *Judas* (19. 64. 93. Old Lat. have the proper name). [33] after he had. [34] he. [35] *omits* he. [36] went he (cf ver. 29). [37] Casphon (so the last syllable, X. 44. al., but cf. ver. 26), Maged. [38] other cities of the country of.

Vers. 37–39. — [39] A. V.: *omits* But. [40] (ῥήματα ταῦτα, often used in this sense in the LXX. Cf. vii. 33; ix. 37.) [41] gathered T. . . . . host. [42] against. [43] So. [44] espy (κατασκοπεῦσαι. For this verb κατασκοπέω is found in the classics. Hence the reading of III., κατασκοπῆσαι) the host: who. [45] host. [46] He hath (Fritzsche receives μεμίσθωνται from X. 23. 55. al.; *text. rec.*, μεμίσθωται). [47] (Fritzsche receives παρεμβάλλουσιν from III. 23. 44. 55. al. Co. Ald.; *text. rec.*, παρενέβαλον.) [48] and fight against thee. [49] Upon this.

Vers. 40, 41. — [50] A. V.: Then. [51] captains . . . . host, When. [52] host come (the connection shows that he said this while Judas was seen approaching, and the grammatical construction also requires the rendering given). [53] (Lit., *brook of water*). [54] pass. [55] (δυνάμενος δυνήσεται. Cf. Heb. and Greek at 2 Chron. xxxii. 13.) [56] shall.

Vers. 42, 43. — [57] A. V.: Now. [58] brook. [59] caused the scribes (see *Com.*) . . . . to remain. [60] unto whom he gave. [61] no man. [62] (Lit., *to encamp*.) [63] So. [64] unto (ἐπί). [65] (III. 44. 56. 62. Co. Ald. add αὐτοῦ.) [66] then. [67] being. [68] *omits* and. [69] unto. [70] *that was* at Carnaim.

Vers. 44, 45. — [71] A. V.: But. [72] *omits* with fire. [73] Thus was Carnaim. [74] neither could they (ἐδύναντο; III. 56. 93., the sing.). [75] Then

that were in [1] Galaad, from the least unto the greatest, also [2] their wives, and their children, and *their* stuff, a very great host, to the end *they* might come into the land
46 of Juda.[3] And [4] they came unto Ephron. And [5] this *was* the [6] great city at [7] the entrance, strongly [8] fortified; they could not turn from it, to [9] the right hand
47 or the left, but must [10] pass through the midst of it. And [11] they of the city shut
48 them out, and blocked [12] up the gates with stones. And [13] Judas sent unto them with words of peace,[14] saying, Let us pass by thy [15] land to go back [16] into our land,[17] and none shall do you *any* hurt; we will only pass through on foot. And [18] they
49 would not open unto him. And [19] Judas commanded a proclamation to be made in
50 the army [20] that every man should pitch his tent in the place where he was. And [21] the soldiers encamped,[22] and assaulted [23] the city all that day and all the [24] night;
51 and [25] the city was delivered into his hands. And he [26] slew all the males with the edge of the sword; and he razed it,[27] and took the spoils thereof, and passed through
52 the city over them that were slain. And they went over the [28] Jordan into the
53 great plain before Bethsan.[29] And Judas brought up [30] those that fell behind,[31] and encouraged [32] the people all the way through, till they came [33] into the land of
54 Juda.[34] And [35] they went up to mount Sion with joy and gladness, and [36] offered burnt offerings, because not one of them had fallen [37] until they [38] returned in peace.

55 And in those days, when [39] Judas and Jonathan were in [40] Galaad, and Simon his
56 brother in Galilee before Ptolemais, Joseph the *son* of Zacharias, and Azarias, leaders of the army,[41] heard of the valiant acts and warlike deeds [42] which they did.[43]
57 And he [44] said, Let us also make ourselves [45] a name, and go fight against the
58 heathen that are round about us. And they ordered out [46] the men of the army [47]
59 that was with them, and marched against [48] Jamnia. And Gorgias and his men
60 came [49] out of the city to meet them [50] in battle. And Joseph [51] and Azarias were put to flight, and pursued unto the borders of Judæa; and there fell [52] that day of
61 the people of Israel about two thousand men. And there took place a [53] great overthrow among the children of Israel,[54] because they were not obedient unto Ju-
62 das and his brethren, thinking [55] to do valiant deeds.[56] But [57] these were [58] not of the seed of those men,[59] by whose hand deliverance was given unto Israel.

63 And [60] the man Judas and his brethren were greatly honored [61] in the sight of
64 all Israel, and of all the heathen, where [62] their name was heard; and men thronged
65 to them with plaudits.[63] And Judas went [64] forth with his brethren, and fought against the sons [65] of Esau in the land toward the south; and [66] he smote Hebron,[67] and the towns thereof, and pulled down the fortress [68] of it, and burnt the towers
66 thereof round about. And [69] he removed to go into the land of the Philistines, and
67 passed through Samaria.[70] On that day [71] *certain* priests, desirous to show their
68 valor, fell [72] in battle, since [73] they went out to fight unadvisedly. And [74] Judas turned toward [75] Azotus *in* the land of the Philistines, and when he had pulled down their altars, and burnt the images of their gods [76] with fire, and spoiled *their* cities, he returned into the land of Juda.[77]

Vers. 45, 46. — [1] A. V.: in the country of. [2] even (the men are previously referred to). [3] Judea. [4] Now *when*. [5] *omits* and. [6] a (the art. is omitted by 55. 64. 93.). [7] in. [8] way *as they should go* (ἐπὶ τῆς εἰσόδου = *at the entrance*) very well. [9] *either on*. [10] *must needs* (the words οὐκ ἦν have still force).

Vers. 47–50. — [11] A. V.: Then. [12] stopped (it is meant that they supported, secured, the gates with stones). [13] Whereupon. [14] In peaceable manner. [15] through (παρελευσόμεθα; III. 19. 62. al. Co. Ald., διελευσόμεθα) your. [16] *omits* back. [17] own country. [18] howbeit. [19] Wherefore. [20] throughout the host. [21] So. [22] pitched (cf. ver. 87). [23] (ἐπολέμησαν.) [24] *that*. [25] till *at the length*.

Vers. 51–54. — [26] A. V.: who then. [27] and rased the city. [28] After this went they over. [29] (See *Com.*) [30] gathered together. [31] came behind. [32] exhorted. [33] (The verb is sing. in III. X. 23 44. al. Co. Ald.; *text. rec.*, plur.) [34] Judea. [35] So. [36] where they. [37] were slain. [38] *they* had.

Vers. 55–58. — [39] A. V.: Now what time as. [40] in the land of. [41] captains . . . . garrisons. [42] (τοῦ πολέμου οἷα.) [43] had done. [44] Wherefore they (III. X. 19. 44. al., the plur.). [45] get us. [46] So when they had given charge (παρήγγειλαν). [47] unto the garrison. [48] they went towards.

Vers. 59–62. — [49] A. V.: Then came Gorgias and his men. [50] fight against them. [51] *so it was, that* J. [52] were slain. [53] Thus was there a. [54] (III. X. 23. omit.) [55] but thought. [56] some valiant act. [57] Moreover. [58] *men* came. [59] *omits* men.

Vers. 63–65. — [60] A. V.: Howbeit. [61] renowned. [62] where*soever*. [63] heard *of*; insomuch as *the people* assembled unto them with joyful acclamations. [64] Afterward went J. [65] children. [66] where. [67] (Χεβρών.) [68] Plur. in X. 19. 23. 64. 93.

Vers. 66–68.— [69] A. V.: From thence (ἐκεῖθεν is found in 19. 56. 62. 64. 93.). [70] (Cf. *Com.*) [71] At that time. [72] were slain. [73] for that. [74] So. [75] to. [76] their carved images. [77] Judea.

Chapter V.

Ver. 1. Hitzig thinks the second, and Von Lengerke the eighty-third, Psalm was based on the facts mentioned in this and the following verse, and Grimm assents to the theory. Cf., however, Grätz, *Geschichte*, ii. 2, note 17, and Westcott in Smith's *Bib. Dict.*, under "Maccabees," sect. 10.

Ver. 3. **Τὴν Ἀκραβαττίνην** is constructed in apposition with Idumæa. The construction is poetic. Kühner (*Gram.*, p. 372) says: "In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the accusative) are joined to one verb. The first of these denotes the entire thing; the other, that part of it to which the action of the verb is particularly directed, both being in the same case." The place here mentioned receives its name from the hill Acrabbim, the boundary line of Judah. Knobel (*Com.* on Josh. xv. 3) identifies it with the pass *Es-Sufah*, southwest from the Dead Sea. *Sufah* is the Zephath to which, according to Judges i. 17, the tribe of Judah extended its conquests. Cf. Schenkel's *Bib. Lex.*, *s. v.* — **Lay in wait for Israel.** The meaning seems to be that they took possession of the mountain passes, and from thence made hostile incursions into the land of Israel.

Ver. 4. **Sons of Bæan.** This "Bæan" was probably at the head of some Bedouin tribe which made predatory excursions. Blau, in Merx's *Archiv* (i., p. 359), says: "The region in which the event described in 1 Macc. v. 1–6 took place is the same as that which the table by Karnak calls Bajaa, near Kapharbaruk, east from Hebron, where in the time of the Maccabees Idumæans settled. In my opinion, בְּנֵי בַּיָן signifies simply the inhabitants of the place Bajjan."

Ver. 5. **Destroyed them utterly.** The Greek word is ἀνεθεμάτισεν. The word ἀνάθημα is the Attic form of the substantive, and means "offering." It occurs also with this meaning in 2 Macc. ii. 13. Cf. also Luke xxi. 5, with Gal. i. 8, 9. Generally, however, in the LXX., as in the present passage, it is used as synonymous with חֵרֶם, i. e., *devoted to destruction*. Cf. Cremer, *Lex.*, *s. v.*

Ver. 6. **Timotheus.** He was probably a Syrian general, and the same as the one mentioned in verse 11, below, and in 2 Macc. xii. 2 ff.

Ver. 8. **Jazer,** spelled also *Jaazer*. It was situated fifteen Roman miles north from Heshbon, and ten west from Philadelphia in Gilead. It has been recently found, as is supposed, in Szir, from which a little stream flows, as from the ancient Jazer, into the Jordan. Cf. Fritzsche, in Schenkel's *Bib. Lex.*, *s. v.*

Ver. 9. **Galaad.** It is the Greek form of the word *Gilead*. It is meant to embrace here, apparently, the possessions of Israel, which went by this name, on the east side of the Jordan. — **Dathema.** This place is also mentioned by Josephus (*Antiq.*, xii. 8, § 1), but has not been identified. Ewald supposes it may be the Dama in Hauran discovered by Burckhardt.

Ver. 12. **Tubius.** It is probably the land of Tob spoken of in the history of Jephtha. See Judges xi. 3, and cf. 2 Sam. x. 6; 2 Macc. xii. 17.

Ver. 13. **Τὴν ἀποσκευήν.** Trendelenburg (Eichhorn's *Rep.*, Theil 15, p. 13) thinks that by this word female children and young unmarried women are indicated. But it is interpreted in verse 23 as *all that they had*. It seems to mean here much the same as our expression *goods and chattels*, including, with household utensils, the flocks and herds. It is rendered in Polybius, both as singular and plural, by "baggage." Cf. Liddell and Scott, *s. v.* See, below, ix. 35, and the LXX. at 1 Chron. v. 21. — **A thousand men,** χιλιαρχίαν ἀνδρῶν. This Greek word is used in the LXX. (Numb. xxxi. 48) to designate a division of a thousand men standing under the command of a chiliarch. Some (Michaelis and Scholz) suppose these Gileadites would represent that an entire tribe had been destroyed.

Ver. 15. **Ptolemais** = *Accho*, the Modern *St. Jean d'Acre*, a seaport town on the Mediterranean, not far from the mouth of the little river Belus, and thirty miles south of Tyre. — **Galilee of the Gentiles.** The corrections of the text at this point — for such they seem to be — were probably occasioned by ignorance of its meaning in the original form. Cf Matt. iv. 15, where this expression is used. Upper Galilee is meant, whose population was largely foreign.

Ver. 20. The size of the Jewish army, as consisting of eleven thousand men, is considerably larger than it was represented to be in the previous chapter (iv. 6). Two thousand are said to have fallen (verse 60) in the battle which Joseph and Azarias, contrary to the orders of Judas, fought at Jamnia.

Ver. 23. **Of Galilee,** *i. e.*, the Jews of that province. They were transferred to Jerusalem for the sake of greater security. — **Arbattis.** This place has been supposed by some (Ewald) to be the district north of the Sea of Galilee (Syr., *Ard Bot*). Others think the word to be a corruption of Ἀκραβαττίνη, *Acrabattine*, in Idumæa. Others still (Hitzig, *Geschichte*, p. 397) make it the same as *Harbattot* (*mountain of the abyss*), the Νάρβαθα of Josephus (*Jud. Bell.*, ii. 14, § 5), sixty furlongs from Cæsarea, towards Samaria.

Ver. 25. The length of a day's journey was differently reckoned by the ancients in the East, being from one hundred and fifty to two hundred and ten furlongs. At present it is about four geographical miles. — **Nabatæi.** According to Nöldeke (Schenkel's *Bib. Lex.*, *s. v.*), an Arab tribe which dwelt in the southern part of Judæa, in a region which had been previously vacated by the Edomites. The latter had taken possession soon after the destruction of Jerusalem by Nebuchadnezzar. See Gen. xxv. 13, and Diod. Sic., ii. 48, xix. 94–97.

Ver. 26. **Bossora.** Probably "Bostra," in Hauran. — **Casphor.** According to Hitzig (*Geschichte*, p. 398), Chisfin, lying between the Jordan and "Nava," on the way to Egypt, about sixty miles from Damascus. — **Maked.** The same author holds this place to be identical with Maqadd, on the border of Hauran, near Adhraât. — **Carnain.** This was the residence of Og, king of Bashan. Cf. Deut. i. 4.

Ver. 27. The meaning is that the enemy had resolved to destroy, on the very next day, all *the Jews* whom they were now besieging in these different cities.

Ver. 28. **Edge of the sword,** *i. e.*, giving no quarter.

Ver. 29. **The fortress.** Dathema (verse 11)

must be meant. The apparent inaccuracy of using the plural was perhaps due to the incorrect report of the Nabatæi, as Keil suggests.

Ver. 35. **Maspha.** Clearly not the Mizpeh of Moab (1 Sam. xxii. 3), but of Gilead (Judg. xi. 29; x. 17).

Ver. 37. **Raphon.** Probably one of the ten cities, namely, *Raphana*. Cf. Jos., *Antiq.*, xii. 8, § 4.

Vers. 40, 41. This opinion of Timotheus is based on his knowledge of the impetuosity of the assaults of Judas.

Ver. 42. **Scribes of the people.** The Greek word γραμματεύς, here used, is employed by the LXX. to translate both סֹפֵר, *numberer, scribe*, and שֹׁטֵר, *overseer, director*. Probably the former is here meant. They were officers who kept the muster-rolls, and looked after all matters of this sort which required writing.

Vers. 43, 44. **Carnain.** See verse 26, above. The soldiers of Timotheus seem to have supposed that their lives would be spared if they took refuge in this temple. Cf. x. 83, where a similar case occurs.

Vers. 46–48. **Ephron.** It lay on the east of Jordan, over against Scythopolis. There was another place by this name in the possessions of Benjamin. Cf. Keil's *Com.* at 2 Chron. xiii. 19. Judas probably at first feared that the city might prove to be too strong for his force, and for that reason sought a peaceful passage through it. The reason for its refusal is the more plain if this was really the residence of the Syrian general Lysias. Cf. 2 Macc. xii. 27.

Ver. 52. **Great plain before Bethsan.** This was probably not the plain of Jezreel, or Esdraelon, as Grimm supposes, — as that lay behind, not "before," Bethsan, — but the Jordan valley, between Lake Tiberias and *Sakût*. Bethsan, now Beisan (cf. Josh. xvii. 11), was named by the Greeks Scythopolis.

Ver. 54. **Not one of them had fallen,** *i. e.*, none had fallen from the time they crossed the Jordan; or it may refer simply to the noncombatants whom Judas was conducting to Jerusalem.

Ver. 63. **The man Judas.** The same expression is used of Moses. Ex. xi. 3; Numb. xii. 3. It means the man *par excellence*, the noted man, the hero.

Ver. 65. **Hebron.** This is the old patriarchal city of the name, situated south of Jerusalem, on the mountains of Judah. Its present name is *El-Khalil*.

Ver. 66. **Passed through Samaria.** Keil, with Grotius, Michaelis, and others, accepts the reading of the Old Latin, Μαρίσσαν (*Mareshah*), which is also that of Josephus (*Antiq.*, xii. 8, § 6). It certainly agrees better with the context, this city lying in the low country of Judah, directly on the line of his march.

Ver. 67. **On that day,** *i. e.*, apparently on the day of the march through Mareshah. The inhabitants probably showed hostility to the army of Judas. Cf. 2 Macc. xii. 35.

Chapter VI.

1 And the [1] king Antiochus passed [2] through the upper [3] countries, and [4] heard that
2 in Elymais in Persia there was a city renowned [5] for riches, silver, and gold; and that the temple which was in it was very rich; and that there were there armors [6] of gold, and breastplates, and weapons,[7] which Alexander the son [8] of Philip, the [9]
3 Macedonian king who reigned first among the Grecians, had left there. And [10] he came and sought to take the city, and to spoil it; and [11] he was not able, because the
4 matter was known to the citizens.[12] And they [13] rose up against him in battle, and [14]
5 he fled, and departed thence with great grief to return [15] to Babylon. And [16] there came one who brought him tidings into Persia, that the armies, which went into the
6 land of Juda [17] were put to flight; and *that* Lysias went forth as commander [18] with a strong force, and was put to flight before them; [19] and *that* they were made strong with weapons, and material, and many [20] spoils which they had taken from [21]
7 the armies that [22] they had destroyed; also *that* they had pulled down the abomination which he built [23] upon the altar in Jerusalem, and *that* they had surrounded [24]
8 the sanctuary with high walls, as before, and his city Bethsura. And it came to

Ver. 1. — [1] A. V.: About that time (καί). [2] travelling. [3] high. [4] *omits* and. [5] *say* that Elymais (the reading I have adopted, with Fritzsche and Keil, is ἐν Ἐλυμαΐδι, and it is supported by many of the best authorities, that is, as far as the preposition is concerned: III. X. 23. 55. 56. 71. al. Co. Ald. Besides, there was no *city* "Elymais," in Persia; it was the name of a province. This reading is also supported in a general way by Polyb. (xxxi. 11) and Appian (*Syr.*, c. lxvi.)) in the country of Persia was a city greatly renowned.

Vers. 2, 3. — [6] A. V.: *that there was* in it a very rich temple, wherein *were* coverings (marg., *shields*. Cf. iv. 6, where the A. V. renders the same word "armour"). [7] shields (ὅπλα). [8] A., *son*. [9] (Fritzsche adopts the article before βασιλεύς from III. X. 23. 56. al.) [10] Wherefore. [11] but. [12] they of the city, having had warning thereof.

Vers. 4–6. — [13] A. V.: *omits* And they. [14] so. [15] heaviness, and returned. [16] Moreover. [17] against .... Judea. [18] who went forth first (ἐν πρώτοις = *inter primos*, i. e., as leader). [19] great power, was driven away of *the Jews* (there is slight MS. authority for the words in italics). [20] by the armour, and power (δυνάμει. It refers to supplies of various kinds), and store of. [21] gotten of. [22] whom.

Ver. 7. — [23] A. V.: had set *up*. [24] compassed about.

pass when [1] the king heard these words, he was astonished and sore moved; and he took to his [2] bed, and fell sick for grief, because it had not befallen him as he
9 desired.[3] And he was there [4] many days; for great grief came ever anew upon
10 him,[5] and he thought that he should die.[6] And [7] he called for all his friends, and said unto them, Sleep departeth [8] from mine eyes, and my heart faileth because of
11 care.[9] And I thought with myself, Unto [10] what tribulation have [11] I come, and what great flood [12] *is it* wherein now I am! For I was bountiful [13] and beloved in
12 my power. But now I remember the evils that I did at Jerusalem, and *that* I took all the vessels of gold and silver that were [14] therein, and sent forth [15] to destroy
13 the inhabitants of Juda without a cause.[16] I perceive therefore [17] that for these things [18] these troubles have come [19] upon me; and behold, I perish through great
14 grief in a strange land. And he called [20] for Philip, one of his friends; and he
15 made him [21] ruler over all his kingdom.[22] And he [23] gave him the crown, and his robe, and the [24] signet, to the end that he might guide his son Antiochus, and train [25]
16 him up for the kingdom. And the [26] king Antiochus died there in the hundred
17 forty and ninth year. And [27] when Lysias learned [28] that the king was dead, he set [29] Antiochus his son, whom he had trained up as a youth,[30] to reign in his stead; and his name he called Eupator.

18 And they of the fortress [31] shut up [32] the Israelites round about the sanctuary,
19 and sought always *their* hurt, and the strengthening of the heathen. And Judas purposed [33] to destroy them, and [34] called all the people together to besiege them.
20 And [35] they came together, and besieged them in the hundred and fiftieth year, and
21 he made shooting towers and *other* engines [36] against them. And some of them came forth from the confinement, and unto them certain of the [37] ungodly *men* of
22 Israel joined themselves; and they went unto the king, and said, How long [38] ere
23 thou execute judgment,[39] and avenge our brethren? We were well pleased [40] to serve thy father, and to walk according to his orders,[41] and to obey his command-
24 ments. And for this cause the sons of our people encamped against the fortress,[42] and were [43] alienated from us; moreover as many of us as they lighted on [44] they slew, and
25 our inheritance was spoiled.[45] And they stretched not [46] out *their* hand against us
26 only, but also against all their borders. And behold, this day are they besieging [47] the fortress [48] at Jerusalem, to take it; and the sanctuary [49] and Bethsura have they
27 fortified. And [50] if thou dost not anticipate [51] them quickly, they will do greater *things* than these, and thou wilt not be able to restrain them.[52]

28 And [53] when the king heard it,[54] he was angry, and gathered together all his
29 friends, and [55] the commanders [56] of his army, and those over [57] the horse.[58] There came also unto him from other kingdoms, and from isles of the seas,[59] hired soldiers.

Vers. 8, 9. — [1] A. V.: Now when. [2] whereupon he laid *him* down upon *his*. [3] looked for. [4] And there he continued. [5] his grief was ever more and more. [6] made account . . . . should die.

Vers. 10–12. — [7] A. V.: Wherefore. [8] The sleep is gone (cf., for a similar expression, Gen. xxxi. 40; Dan. vi. 18). [9] faileth (lit., *falls together*, or *falls away*. He felt heartbroken) for *very* care. [10] with myself (lit., *said to my heart*, but III. X. 23. 55. al. Ald. omit μου), Into (ἕως, i. e., *as far as*). [11] am. [12] *how* great a flood *of misery* (the italics are correct as a gloss, but more properly belong in a commentary than in a translation). [13] bountiful (χρηστός). [14] (Nothing representing "were" is found in the Greek.) [15] *omits* forth. [16] Judea without a cause (διὰ κενῆς, often found in the LXX. as διὰ κενῆς πράξεως. In the classics it meant, rather, *without result*).

Vers. 13–15. — [17] Omitted by III. X. 23. 44. 71. al. Co. Ald. [18] A. V.: this cause. [19] are come (εὗρον). [20] Then called he. [21] whom he made. [22] realm. [23] *omits* he. [24] *his* (more emphatic to leave the article). [25] *he* should bring *up* (here ἀγαγεῖν, and followed, in the next line, by ἐκθρέψαι) . . . . nourish.

Vers. 16, 17. — [26] A. V.: So. [27] Now. [28] knew. [29] set up. [30] brought up, *being* young.

Vers. 18–20. — [31] A. V.: About this time (καί) they that were in the tower (for uniformity, I change. Cf. iv. 41, *et passim*). [32] shut up (*conclusum tenebant*, Wahl). [33] Wherefore J., purposing. [34] *omits* and. [35] So. [36] mounts for shot (βελοστάσεις. Cod. III. has βελοστασία, which form is found in Polyb. It was an engine for hurling missiles) . . . . and *other* engines (μηχανάς).

Vers. 21–24. — [37] A. V.: Howbeit *certain* of them that were besieged got forth, unto whom some. [38] long *will it be*. [39] (ποιήσῃ κρίσιν. Codd. III. 23. 44. 62. have for the former, ποιήσεις, which is preferred by Grimm, as more in accordance with the usage of the LXX. But cf. 2 Macc. xiv. 18.) [40] have been willing. [41] do as he would have us. [42] For which cause they of our nation besiege (I adopt περιεκάθηντο, with Fritzsche and Keil, from X. 23. 52., and so, too, afterwards, ἠλλοτριοῦντο, from III. X. 23. 44. and most of the MSS., in place of περικάθηνται and ἀλλοτριοῦνται respectively, of the *text. rec.*) the tower. [43] are. [44] could light on. [45] spoiled our inheritance.

Vers. 25–27. — [46] A. V.: Neither have they stretched. [47] (here παρεμβεβλήκασι, which is a stronger word than the one used at ver. 24, περιεκάθηντο.) [48] tower (cf. ver. 18). [49] it: the sanctuary also. [50] Wherefore. [51] prevent (i. e., *get ahead of*). [52] neither shalt thou . . . . rule them (κατασχεῖν αὐτῶν = *hold them in check*).

Vers. 28, 29. — [53] A. V.: Now. [54] *this*. [55] (καί, with the following article, is omitted by III. X. 44. 62. Co. Ald.) [56] captains. [57] that had charge of (simply ἐπί). [58] ("the reins," *i. e.*, of the horses of the army.) [59] sea (plur.), bands of.

30 And[1] the number of his forces[2] was an hundred thousand footmen, and twenty
31 thousand horsemen, and two and thirty elephants exercised in[3] battle. And they[4] went though Idumæa, and pitched against Bethsura, and fought[5] many days, and made[6] engines *of war;* and they[7] came out, and burnt them with fire, and fought
32 valiantly. And[8] Judas removed from the fortress, and pitched in Bæthzacharia,[9] over
33 against the king's army.[10] And the king rose early and removed his army, eager for the fray, toward Bæthzacharia;[9] and the soldiers made ready for[11] battle, and
34 sounded the trumpets. And to the end *they* might provoke[12] the elephants to fight,
35 they showed them the blood of grapes and mulberries. And[13] they distributed[14] the beasts among the phalanxes,[15] and for every elephant they appointed a thousand men, wearing chain armor, and on their heads helmets of brass; and for every beast
36 there were appointed five hundred chosen horsemen.[16] These were beforehand,[17] wheresoever the beast was; and whithersoever it[18] went, they went also, and de-
37 parted not[19] from him. And upon them were[20] strong towers of wood, which covered every one of the beasts, *and* were bound upon him by *certain* contrivances; and[21] upon every one were two and thirty soldiers,[22] that fought upon them, besides
38 his Indian *driver.*[23] And the rest of the horsemen they set[24] on this side and on that side on the two wings of the army, to harass *the enemy* and serve as protec-
39 tion for the phalanxes.[25] And[26] when the sun shone upon the shields of gold and
40 brass, the mountains glistened[27] therewith, and shone[28] like lamps of fire. And[29] part of the king's army spread itself out upon[30] the high mountains, and part on
41 the lowlands; and they came on confidently[31] and in order. And[32] all that heard the noise of their multitude, and the marching of the multitude,[33] and the striking together of the weapons, trembled;[34] for the army was very great and mighty.
42 And[35] Judas and his army[36] drew near to[37] battle; and there fell[38] of the king's
43 army six hundred men. And Eleazar Avaran perceived one of the beasts that was armed with royal armor, and[39] was higher than all the *other* beasts, and he appeared
44 as though the[40] king was upon him. And he gave his life,[41] to the end *he* might de-
45 liver his people, and get for himself an eternal[42] name. And[43] he ran upon him courageously into the midst of the phalanx, and put to death to the right hand
46 and[44] the left; and[45] they were divided from him on both sides.[46] And he slipped in[47] under the elephant, and stabbed him from beneath,[48] and slew him and he fell

Ver. 30. — [1] A. V.: So that. [2] army. [3] εἰδότες, here *skilled in*.

Vers. 31–34. — [4] A. V.: These. [5] which they assaulted. [6] making. [7] but they *of Bethsura*. [8] Upon this. [9] Bathzacharias (as 93. and Old Lat., as it respects the termination). [10] camp (cf. ver. 33). [11] Then the king, rising very early, marched fiercely *with* (ἐν ὁρμήματι αὐτῆς = *in its eagerness, impetuosity*. It was eager for the fray) his host toward Bathzacharias, where *his* armies made them ready to. [12] παραστῆσαι, *to bring to one's side* and so *stimulate, encourage*. Vulg., *acuere*.

Vers. 35, 36. — [13] A. V.: Moreover. [14] divided. [15] armies (φάλαγγας; φάραγγας, III. 62. 71. 74. 243. Ald.). [16] armed with coats of mail (ἐν ἁλυσιδωτοῖς, preceded by τεθωρακισμένους), and *with* helmets of brass on their heads; and *besides this* for every beast *were* ordained five hundred horsemen of the best. [17] These were *ready* at every occasion (πρὸ καιροῦ = *before the time*, i. e., the battle, and hence in previous exercises, and on the march). [18] *the beast*. [19] neither departed they.

Vers. 37, 38. — [20] A. V.: the beasts *were there*. [21] of them, *and* were girt fast unto them with devices: *there were* also. [22] every one two and thirty strong men (δυνάμεως is omitted by III. 62. 71. al. Co. Ald.). [23] the Indian that ruled him. [24] As for the remnant .... set them. [25] and that side (ἔνθεν καὶ ἔνθεν) .... at .... parts of the host, giving *them* signs *what to do* (κατασείοντες, lit., *to shake down, throw down*. The subject is the persons who arranged the order of battle, and the present participle is used like the infin. in Latin. Cf. Winer, p. 345, § 4), and being harnessed all over amidst the ranks (καὶ καταφρασσόμενοι ἐν ταῖς φάλαγξιν, lit., *and to protect themselves in the phalanxes*, i. e., the same persons spoken of before, the commanders with their men, not the horsemen. Fritzsche receives φάλαγξιν from III. X. 55. 56. 62. 106. Old Lat. Syr.; *text. rec.*, φάραγξιν, which reading the A. V. notices in the margin: *defended with the valleys*).

Vers. 39, 40. — [26] A. V.: Now. [27] glistered. [28] shined. [29] So. [30] being spread upon. [31] on the valleys *below* (Fritzsche receives τά before ταπεινά from III. X. 23. 44. 56. 74. 93. 106. 243. Co.), they marched on safely (ἀσφαλῶς. The Vulg. has *caute*, and is followed by most commentators. More properly with Grimm and Keil, *confidenter, firmo pede*).

Vers. 41, 42. — [32] A. V.: Wherefore. [33] company (πλήθους, as just before). [34] rattling (συγκρουσμοῦ) of the harness, were moved (lit., *shaken*). [35] Then. [36] host. [37] near, *and entered* into. [38] were slain.

Ver. 43. — [39] A. V.: E. also, *surnamed* Savaran (so *text. rec.*; 19. 23. 64. al. Co. Syr. Joseph., σαυαραν; X. 55. al., αυραν. Cf. ii. 5), perceiving that .... armed with royal harness, (Fritzsche adopts θώραξιν βασιλικοῖς from III. X. 23. 44. 55. al.; *text. rec.*, the sing.). [40] the rest, and supposing that (ὤφθη. The subject is τὸ θηρίον) the.

Vers 44–46. — [41] A. V.: put himself in jeopardy (See *Com.*). [42] him a perpetual. [43] Wherefore. [44] through .... battle, slaying *on* .... and *on*. [45] so that. [46] (Lit., *hither and thither.*) [47] Which done, he crept (καὶ εἰσέδυ). [48] thrust him under (so the Vulg., *supposuit se*, but it is an unusual employment of this verb, and would be

47 on the ground over [1] him, and there he died. And when they saw [2] the strength of the king, and the impetuosity of the soldiers, they [3] turned away from them.

48 But [4] the king's army [5] went up to Jerusalem to meet them. And the king 49 pitched his tents against Judæa, and against mount Sion; and [6] with them that were in Bethsura he made peace; and [7] they came out of the city, because they had no provisions there to endure the siege; [8] for it was a year of rest [9] to the 50 land. And [10] the king took Bethsura, and detailed [11] a garrison there to keep it. 51 And he besieged the sanctuary many days; and he set up there towers for shooting, and engines and machines [12] to cast fire and stones, and scorpions [13] to cast darts, 52 and slings. And [14] they also made engines against their engines, and fought a long 53 time.[15] But their magazines were without provisions, on account of its being the seventh year, and they who had taken refuge in Judæa from the heathen, had eaten 54 up the residue of the store; and there [16] were *but* a few left in the sanctuary,[17] because the famine overcame them, and they dispersed [18] themselves, every man to his own place.

55 And Lysias heard [19] that Philip, whom Antiochus the king while he yet lived [20] 56 had appointed to bring up his son Antiochus, that he might be king, had returned from [21] Persia and Media, also the troops that went with the king, along with him,[22] 57 and that he sought to seize the government.[23] And he felt impelled to depart in haste,[24] and said to the king and the leaders of the army and the men, We grow weaker daily, and our provision is [25] small, and the place we lay siege unto is strong, 58 and the *affairs* of the kingdom lie upon us. Now therefore let us be friends [26] 59 with these men, and make peace with them, and with all their nation; and covenant [27] with them, that *they* shall live [28] after their customs, as before; [29] for they are angry,[30] and have done all these *things*, because we abolished their customs.[31] 60 And the matter pleased the king and the princes; and [32] he sent unto them to make 61 peace; and they accepted *thereof*. And [33] the king and the princes made an oath 62 unto them; whereupon they went out of the fortress.[34] And [35] the king entered into mount Sion; and [36] when he saw the defenses [37] of the place, he broke the oath that he had sworn,[38] and gave commandment to pull down the wall round 63 about. And he departed in haste,[39] and returned unto Antiochia, and found Philip [40] master of the city; and [41] he fought against him, and took the city by force.

a repetition of what is just said. The word τὸ ξίφος is rather to be supplied, as is done by 19. 56. 64. 93.). [1] whereupon *the elephant* fell down upon.

Vers. 47-49. — [2] A.V.: Howbeit *the rest of the Jews* seeing. [3] violence (cf. ver. 33) of *his* forces. [4] Then. [5] (Lit., Those from the king's army, οἱ δὲ ἐκ, etc. Cod. III. omits the article, indicating that it was only a detachment.) [6] But. [7] for. [8] victuals there to endure the siege (τοῦ συγκεκλεῖσθαι ἐν αὐτῇ). [9] It being .... rest (σάββατον).

Vers. 50-54. — [10] A. V.: So. [11] set (ἀπέταξεν). [12] As for the sanctuary, he besieged it .... and set there artillery with engines and instruments. [13] pieces (σκορπίδια). [14] Whereupon. [15] held *them* battle .... season. [16] Yet *at the last*, their vessels (ἁγίοις is adopted by Fritzsche from III. X. 56. 106. al. Syr.; Old Lat., *in civitate; text. rec.*, ἀγγείοις, which is accepted by Grimm and Keil. The former may have arisen from its use at ver. 54) being without victuals, (for that it was .... in Judea, that were delivered from the Gentiles .... store;) there. [17] sanctuary (or "holy places," *i. e.*, here, the fortress of the temple mount). [18] did *so* prevail against them, that they *were fain to* disperse.

Vers. 55-58. — [19] A. V.: At that time .... heard *say*. [20] whiles he lived (ἔτι ζῶντος αὐτοῦ, III. X. 23. 44. 55. al. Co. Ald.; *text. rec.*, ἔτι ζῶν). [21] was returned out of. [22] and the king's host *also* that went with him (X. 23. 52. al. Syr. have μετά before τοῦ βασιλέως which is omitted by the *text. rec.*, while 55. Old Lat. omit the last two words). [23] take unto *him the ruling of* the affairs. [24] Wherefore he went in all haste (I adopt from Fritzsche, with Grimm and Keil, the text, καὶ κατέσπευδεν καὶ ἀπένευσεν, employing the former verb adverbially. Cf., for this usage, Winer, p. 468. For εἰπεῖν, there should also be read εἶπεν, with III. X. 23. al.). [25] captains of the host and the company, We decay daily, ... victuals *are but*. [26] Marg., Gr., *give hands*.

Vers. 59-61. — [27] στήσωμεν. [28] Lit., *go, walk*. [29] A. V.: laws (νομίμοις), as *they did* before. [30] *therefore* displeased. [31] laws. [32] So the king .... were content: wherefore. [33] Also. [34] strong hold.

Vers. 62, 63.— [35] A. V.: Then. [36] but. [37] strength (τὸ ὀχύρωμα). [38] brake his .... made. [39] Afterward departed he in *all* haste. [40] where he found Philip to be. [41] so.

CHAPTER VI.

Ver. 1. **In Elymais.** Another name for *Susiana*, in the western part of Persia. Those who accept the *text. rec.* think the writer may have given the name of the province to its chief city, no city by this name being known to geographers. Such a custom was not unknown in ancient times; Arabic geographers, for instance, having given the name "Egypt" both to Memphis and Cairo. Grimm prefers the theory of a mistake in translation, thinking that the Hebrew word for

province was rendered by πόλις. Cf. LXX. at Dan. xi. 24. But the reading above, which is adopted by Fritzsche, seems sufficiently well supported.

Ver. 2. **Reigned first among the Grecians.** See emended text at i. 1. This statement is not exactly true, since his father, Philip, had also reigned over the Greeks. But the kingdom of Alexander, through the conquests which he made, quite overshadowed that of his father. The former was founder of the Greek empire in its widest extent.

Vers. 3, 4. According to Appian, Antiochus succeeded in robbing the temple but, in addition to our book, the definite statement of Polybius is against him. Cf. *Text. Notes*.

Ver. 7. **Abomination.** Of course, the messenger did not use this word to Antiochus. It is put in his mouth by the Jewish historian.

Ver. 13. **Strange land.** It belonged to his own kingdom, but was far from the seat of government. Doubtless the description of the last hours of this wretched king is, for the most part, imaginative. That there was some basis of truth in the representation, however, appears from what Polybius (xxxi. 11) says: "Δαιμονήσας, ὥς ἔνιοί φασι." etc.

Ver. 14. **Philip.** According to 2 Macc. v. 22, a Phrygian; and 2 Macc. ix. 29, a friend of Antiochus in boyhood. — **Signet,** *seal ring*. Cf. Tob. i. 22, and Esth. iii. 10. See also Rawlinson, *Ancient Mon.*, i. 94, 158, 170, 383; iii. 226, 342.

Ver. 15. **Died there.** It was at Tabæ, in Persia, on the authority of Polybius (*l. c.*).

Ver. 17. Antiochus Eupator was at this time but nine years of age, according to Appian (*De Rebus Syr.*, xlvi., lxvi). According to other authorities he was fourteen. The former view is probably the correct one.

Ver. 18. **Shut up the Israelites** (ἦσαν συγκλείοντες). They hindered the people from going in and out, by holding possession of the passages.

Ver. 22. **Our brethren.** See, in the following verse, *our people*. The garrison was composed of foreign soldiers, together with apostate Jews.

Ver. 23. **Εὐδοκοῦμεν, we were well pleased.** The word is found only in the later Greek, and is really but a stronger form for **δοκεῖν**, *to think it good*. Cf. Acts xxvi. 9.

Ver. 28. **When the king heard it.** What is said of the king here is probably to be referred to Lysias.

Ver. 29. **Other kingdoms.** Those of Asia Minor: Pergamos, Bithynia, Pontus, and Cappadocia.

Ver. 30. Great as this army is here represented to be, the numbers are still further increased in 2 Macc. xiii. 2. Both seem too high. One half the army of Lysias was still in Persia, under Philip (verse 14). While the entire army of Syria, at an earlier period, when the empire was in its bloom, as at the battle of Magnesia, numbered only eighty thousand men. Still, as Michaelis and Grimm have shown, there was a special reason why Lysias should raise as large a force as possible at this time, inasmuch as it was not simply to operate against Judæa, but against his rival, Philip, and to sustain the yet unacknowledged claims of Eupator to the throne.

Ver. 32. **Bethzacharia.** It lay, according to Josephus (*Antiq.*, xii. 9, § 4), between Jerusalem and Bethsura, about eight miles north from the latter place. It is identified with the modern *Beit Sakarieh*.

Ver. 34. **Showed them the blood of grapes and mulberries,** *i. e.*, spirituous liquors made out of these fruits, which were much relished by these animals. Cf. 3 Macc. v. 2. If it had been really given to them, they might have been rendered unmanageable. On the use of elephants by the Persians in battle, cf. Rawlinson, *Ancient Mon.*, iii. 182, 532. The Romans had declared their unwillingness that the Syrians should use elephants for warlike purposes.

Ver. 37. **Two and thirty soldiers.** The number commonly fighting in this way on the back of an elephant was, at the most, only four or five. Besides, a structure capable of holding thirty warriors would have been quite too large for an elephant's back. Whether the obvious error is due to an exaggeration or a mistranslation, *two or three* being taken for *two and thirty*, it is impossible to say; but, considering the generally trustworthy character of our book, the latter theory is preferable. — **His Indian (driver).** The elephant came from India, and often, though not always, had drivers from that country.

Ver. 38. **Phalanxes.** It seemed to us better to retain this term, which is descriptive of the well-known Macedonian order of battle, that was in use also among the Syrians. The cavalry on each wing had for its object to prevent any flanking movement on the part of the enemy.

Ver. 39. **Shields of gold.** There must have been very few indeed. Possibly, however, a thin covering of gold is meant.

Ver. 44. **Gave his life.** Lit., himself. Cf. Gal. i. 4; Tit. ii. 14.

Ver. 47. The brevity of this narrative has been observed by commentators, and ascribed to the desire of the Jewish historian to get over an unpleasant subject as soon as possible. But it may have really been a comparatively small and unimportant battle, owing to the nature of the country.

Ver. 48. This verse seems to presuppose that Judas took refuge with his force within the fortifications of Jerusalem. So also Josephus (xii. 9, § 5); although in another place the latter affirms that he was not in Jerusalem at all at this time, as was probably the case. Otherwise we should expect some notice of the fact in what is said later concerning the conclusion of a peace.

Ver. 49. **A year of rest to the land.** Cf. Deut. xv. 1 ff; Keil's *Archäol.*, p. 392 f.; and Caspari in *Stud. u. Kritik.* for 1877, p. 181 f. The last author says: "This" — *i. e.*, what is narrated from vi. 20, to vi. 52, 53 — "all happened in the (Seleucian) year 150; for the events of the year 149 are described chap. vi. 1–16, and those of the year 151 in chap. vii. 1 ff. The year 150 was therefore the Sabbatic year. With this position of the First Book of Maccabees agrees almost literally the report of Josephus (*Antiq.*, xii. 9). According to him, also, the events belong to the Seleucian year 150. The want which the besieged in the temple suffered, he ascribes to the Sabbatic year. With these two concordant reports that of 2 Macc. xiii. 1 is in contradiction, where the date 149 instead of 150 is found. But in that book rules an evident chronological confusion, since in chap. xi. 33 the royal confirmation of the capitulation of the temple is improperly put in the year 148, since it took place in consequence of what is related in xiii. 1. The dates of 1

Maccabees and of Josephus must then be held for correct, and the year 150 of the Seleucian era have been the Sabbatic year." "The epoch of the Seleucian era is October, or Tischri, B. C. 312, 442 of Rome. The first year of the era, accordingly, is reckoned from October, 313, to October, 312. The Seleucian era 150 is B. C. 312–150 = 163, *i. e.*, from October B. C. 163 to October B. C. 162. This is the Sabbatic year. Some chronologists think it extended from B. C. 164–163, because in this way the want experienced in the Seleucian year 150 could be better explained. Both reports, however, say with the utmost definiteness that the Seleucian year 150 was the Sabbatic year: ἐκείνῳ τῷ ἔτει . . . . τὸ ἕβδομον ἔτος. Moreover, the want in the Sabbatic year itself is explained by the fact that every cultivator of the soil held a stock for two years on hand for himself, and hence the public markets and magazines were less cared for, and so the want was perceptible immediately after the harvest of the sixth year."

Ver. 61. The princes joined in taking the oath, on account of the fact that the king had not yet attained his majority.

Chapter VII.

1 In the hundred and fifty-first[1] year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned 2 there. And it came to pass[2] as he entered into the palace of his ancestors, the sol- 3 diers seized[3] Antiochus and Lysias, to bring them unto him. And when the 4 matter was known to him,[4] he said, Let me not see[5] their faces. And the soldiers[6] 5 slew them, and[7] Demetrius sat[8] upon the throne of his kingdom. And[9] there came unto him all the transgressors[10] and ungodly men of Israel, and Alcimus, who 6 was desirous to be high priest, was their leader.[11] And they accused the people to the king, saying, Judas and his brethren have slain all[12] thy friends, and driven[13] 7 us out of our land.[14] Now therefore send a[15] man whom thou trustest, and let him go and see all the[16] havoc he hath made amongst us, and in the king's land, and let 8 him punish[17] them with all them that aid them. And[18] the king chose Bacchides, one of the friends[19] of the king, who ruled beyond the river,[20] and *was* a great *man* 9 in the kingdom, and faithful to the king. And he sent him and the godless[21] Alcimus, whom he made high priest,[22] and commanded that he should take vengeance 10 on the sons[23] of Israel. And[24] they departed, and came with a great force[25] into the land of Juda. And he[26] sent messengers to Judas and his brethren with words 11 of peace[27] deceitfully. And they did not give[28] heed to their words; for they saw 12 that they had[29] come with a great force.[30] And there assembled[31] unto Alcimus 13 and Bacchides a company of scribes, to seek[32] justice, and the Asidæans were the 14 first among the sons[33] of Israel that sought peace of them. For said they, A[34] priest of the seed of Aaron hath[35] come with the soldiers,[36] and he will do us no 15 wrong. And[37] he spake with[38] them peaceably, and swore[39] unto them, saying, 16 We will not seek to harm you or[40] your friends. And they trusted in him; and he seized threescore men of them,[41] and slew them in one day, according to the word 17 which one[42] wrote, The flesh of thy saints have they cast out, and their blood have 18 they shed round[43] about Jerusalem, and there was none to bury them. And[44] the fear and dread of them fell upon all the people, for they[45] said, There is neither

Vers. 1, 2. — [1] A. V.: one and fiftieth. [2] *omits* it came to pass. [3] *so* it was *that his* forces had taken.

Vers. 3–5. — [4] A. V.: Wherefore when he knew it. [5] (Lit., *shew me not.*) [6] So *his* host. [7] Now when. [8] was set. [9] *omits* And. [10] the wicked (ἄνομοι). [11] having A. . . . . for their captain.

Vers. 6–8. — [12] Fritzsche receives πάντας from III. X. 23. 44. 55. 56. 62. 71. al. Old Lat. Co. Ald.; *text. rec.* omits. [13] Lit., *dispersed*, ἐσκόρπισαν; III. X. 23. 62. Old Lat., the sing. [14] A. V.: own land. [15] *some.* [16] what (πᾶσαν is omitted by 52.). [17] For κολασάτω, III. X. 23. 62. 106. Syr. Old Lat. have ἐκόλασατο, so making the words refer to Judas. But it is rejected by the best critics.

Vers. 9–11. — [18] A. V.: Then. [19] a friend. [20] flood. [21] him he sent with *that* wicked. [22] (Lit., *and made the high priesthood sure to him.*) [23] of the children. [24] So. [25] power. [26] Judea (so 23.), where they (44. has the plur.). [27] peaceable words. [28] But they gave no. [29] were. [30] power.

Vers. 12–14. — [31] A. V.: Then did . . . . assemble. [32] require. [33] Now the Asideans (Fritzsche receives καί before πρῶτοι from III. X. 55. 62. Co. Ald. Old Lat.) . . . . children. [34] One *that is* a. [35] is. [36] *this* army.

Vers. 15–17. — [37] A. V.: So. [38] unto. [39] sware. [40] procure the harm neither of you nor. [41] Whereupon they believed him: howbeit he took of them threescore men. [42] words which *he* (56., "David"; 55. Old Lat., in Cod. S. Germ., "Asaph"; and the last two, with 19. 64. 93. Syr., add ὁ προφήτης. Codd. III. 44. 55. 56. al. *the words which*, for the sing.). [43] There is but one verb, ἐξέχεαν, which, however, is meant to cover both thoughts. Cf. ver. 19.

Ver. 18. — [44] A. V.: Wherefore. [45] who.

truth nor righteousness in them; for they have broken the treaty [1] and oath that
19 they swore.[2] And Bacchides removed [3] from Jerusalem, and pitched his tents in Bezeth; and [4] he sent and seized [5] many of the men that had deserted from him,[6] and certain of the people,[7] and when he had slain them, *he cast them* into the great
20 pit. And he committed [8] the country to Alcimus, and left with him an army [9] to aid him; and [10] Bacchides went back [11] unto the king.

21, 22 And [12] Alcimus contended [13] for the high priesthood. And unto him assembled [14] all those who stirred up their people, and they got [15] the land of Juda
23 into their power, and slew many [16] in Israel. And [17] when Judas saw all the evil [18] that Alcimus and his followers [19] had done among the Israelites, *even* above the
24 heathen, he went out into all the borders [20] of Judæa round about, and took vengeance on the men [21] that had deserted,[22] so that they durst no more go forth into
25 the country. On the other hand,[23] when Alcimus saw that Judas and his followers gained strength,[24] and knew that he was not able to withstand them,[25] he returned [26] to the king, and accused them wickedly.[27]

26 And [28] the king sent Nicanor, one of his honored chief officers, one that hated
27 and was hostile unto Israel, and commanded him [29] to destroy the people. And [30] Nicanor came to Jerusalem with a great force, and sent unto Judas and his breth-
28 ren deceitfully with friendly words, saying, Let there be no war [31] between me
29 and you; I will come with a few men, that I may see your faces [32] in peace. And he came [33] to Judas, and they saluted one another peaceably. And [34] the enemies
30 were prepared to take away Judas by violence. And the thing became [35] known to Judas, that he had come [36] unto him with deceit, and, in dismay, he withdrew
31 from [37] him, and would see his face no more. And Nicanor,[38] when he saw that
32 his plan [39] was discovered, went out to fight against Judas by Chapharsalama; and there fell on [40] Nicanor's side about five hundred [41] men; and they fled [42] into the city
33 of David. And after these events [43] went Nicanor up to mount Sion. And there came out of the sanctuary some of the priests and some [44] of the elders of the people, to salute him peaceably, and to show him the burnt sacrifice that was offered
34 for the king. And [45] he mocked them, and laughed at them, and defiled them,[46]
35 and spoke insolently.[47] And he swore [48] in *his* wrath, saying, Unless Judas and his army be at once [49] delivered into my hands, it shall be,[50] if ever I come again in
36 peace,[51] I will burn up this house. And he [52] went out in great wrath.[53] And [54] the priests entered in, and stood before the altar and the temple, and wept, and
37 said,[55] Thou O Lord,[56] didst choose this house to be called by thy name, *and* to be
38 a house of prayer and petition for thy people. Be avenged on [57] this man and on [58] his army,[59] and let them fall by the sword; remember their blasphemies, and suffer them not to continue.[60]

39 And [61] Nicanor went out of Jerusalem, and pitched his tents in Bethoron; and
40 there joined him a force from Syria.[62] And [63] Judas pitched in Adasa with three
41 thousand men; and Judas prayed, and said,[64] When they that were *sent* from the

Vers. 18, 19. — [1] A. V.: covenant (στάσιν). [2] made. [3] After this removed B. [4] where. [5] took. [6] forsaken him (I adopt the reading of the *text. rec.*, with Grimm, Keil, and others, ἀπ' αὐτοῦ αὐτομολησάντων ἀνδρῶν; Fritzsche receives for the first two words μετ' αὐτοῦ, from III. X. 23. 44. 52. 56. al. Co. Ald. The reference is probably to Jews who had once joined the Syrian party and afterward withdrawn from it. Cf. *Com.*). [7] people *also*. [8] Then committed he (καὶ κατέστησε, which the Old Lat. renders by *commisit*). [9] a power. [10] so. [11] went.

Vers. 21-23. — [12] A. V.: But. [13] (*i. e.*, with arms.) [14] resorted. [15] such as troubled the .... who, after they had gotten. [16] did much hurt (lit., *made a great defeat*). [17] Now. [18] mischief. [19] company.

Vers. 24-26. — [20] A. V.: coasts. [21] of them. [22] revolted *from him*. [23] side. [24] company had gotten the upper hand (ἐνίσχυσεν). [25] abide their force. [26] went again. [27] said *all* the worst of them *that he could*. [28] Then. [29] honourable princes, *a man* that bare deadly hate unto I., with commandment.

Vers. 27-29. — [30] A. V.: So. [31] battle (μάχη, here *fighting, war*). [32] you (I adopt the marginal rendering). [33] He came therefore. [34] Howbeit.

Vers. 30-32. — [35] A. V.: Which thing after it was. [36] *to wit*, that he came. [37] he was sore afraid of (ἐπτοήθη ἀπ' αὐτοῦ). [38] more. Nicanor also. [39] counsel. [40] beside (κατά) Capharsalama: where there were slain of. [41] thousand (so the *text rec.* Fritzsche receives πεντακόσιοι from X. 19. 44. 55. al. Syr. and Old Lat. by Cod. S. Germ.). [42] *the rest* fled.

Vers. 33-35. — [43] A. V.: After this. [44] *certain .... certain* (ἀπό, followed by the gen.). [45] But. [46] abused them shamefully. [47] spake proudly. [48] And sware. [49] host be now (τὸ νῦν). [50] *omits* it shall be (as 71.). [51] safety. [52] *with that* he. [53] a great rage (cf. ver. 35).

Vers. 36-38. — [54] A. V.: Then. [55] weeping, and saying. [56] (Omitted by III. X. 23. 55. al. Co. Ald.) [57] of [58] *omits* on. [59] host. [60] continue *any longer* (lit., *and give not to them continuance*).

Vers. 39-42. — [61] A. V.: So. [62] where a host *out* of S. met him [63] But. [64] *there* he .... saying, O Lord (the

king of the Assyrians [1] blasphemed, thine angel, O Lord, went forth,[2] and smote
42 an hundred fourscore and five thousand among [3] them. So [4] destroy thou this
army [5] before us this day, that the rest may know that they spoke wickedly [6]
43 against thy sanctuary; and judge thou him according to his wickedness. And on [7]
the thirteenth *day* of the month Adar the armies [8] joined battle; and Nicanor's
44 army [9] was discomfited, and he himself fell first [10] in the battle. But when the
army [11] saw that Nicanor had fallen,[12] they cast away their weapons, and fled.
45 And [13] they pursued after them a day's journey, from Adasa until they came to
46 Gazera;[14] and they sounded an alarm [15] after them with the [16] trumpets. And [17]
they came forth out of all the villages [18] of Judæa round about, and closed them in;
and they turned against one another; and all fell by [19] the sword, and not even [20]
47 one of them was left. And [21] they took the spoils, and the booty,[22] and smote off
Nicanor's head, and his right hand, which he stretched out insolently,[23] and brought
48 *them away*, and hanged *them* up by [24] Jerusalem. And [25] the people rejoiced
49 greatly, and they kept that day as [26] a day of great gladness. And [27] they ordained
50 to keep yearly this day, *being* the thirteenth of Adar. And [28] the land of Juda was
at [29] rest a little while.

last two words are more properly inserted below). [1] (Omitted by III. X. 23. 55. 62. al. Co. Ald.) [2] thine angel went out. [3] of (ἐν). [4] *Even* so. [5] host. [6] he hath spoken (III. X. 23. Old Lat. have the sing., but it looks like a correction; plur. in the *text. rec.*) blasphemously.

Vers. 43–46. — [7] A. V.: So. [8] hosts. [9] but N.'s host. [10] was first slain. [11] Now when N.'s host. [12] he was slain. [13] Then. [14] Adasa unto Gazera (the intervening words are omitted by 62.). [15] sounding an alarm (cf. iv. 40). [16] their. [17] Whereupon. [18] towns. [19] so that they, turning back upon them *that pursued them*, were all slain with (lit., *and these turned about against those, and all fell*). [20] *omits* even.

Vers. 47–50. — [21] A. V.: Afterwards. [22] prey. [23] *so* proudly. [24] towards (παρά, i. e., in the neighborhood of the city. Cf. 2 Macc. xv. 32). [25] For this cause. [26] *omits* as. [27] Moreover. [28] Thus. [29] in.

Chapter VII.

Ver. 1. This Demetrius had been a hostage in Rome since his ninth year. In his twenty-third year, on the occasion of the death of Antiochus Epiphanes, he sought permission from the Romans to take possession of the Syrian throne, but was refused. At the time now under consideration, he asked for no permission, but fled from Rome on a Carthaginian vessel. — **Came up.** The Hebrew writer cannot rid himself of the idea that a journey toward Palestine, even by water, is an ascent. Keil, however, thinks the reference is simply to his disembarking. — **A few men.** This is supported by Polybius (xxxi. 22, 11), but not by the Second Book of Maccabees. The city where Demetrius landed, if we may trust Josephus and 2 Maccabees, was Tripoli. — **Reigned there**, *i. e.*, was there recognized as king.

Ver. 2. **Palace.** The translation *royal city*, i. e., Antioch, is also allowable. Cf. Dan. iv. 29; Esth. i. 9.— **The soldiers**, αἱ δυνάμεις. The Syriac translates by *principes copiarum*.

Ver. 3. Demetrius probably did not wish to hear their pleas for mercy. It was at least a sufficient hint to the bloodthirsty soldiers.

Ver. 5. **Desirous to be high-priest.** According to 2 Macc. xiv. 7, he had already been high-priest, and been deprived of the office by the Jews. The statement of the present verse might simply mean that he wished to be reinstated and confirmed in this office.

Ver. 8. **Friends of the king** = one of his high officials. — **The river** = Euphrates.

Ver. 12. **A company of Scribes.** We might expect the article here if the Sanhedrin proper were meant. (Cf. Bertholdt, *Einleit.*, i. 69, 73.) These Scribes were simply those who made the study and interpretation of the Old Testament their special object. Graetz holds that they formed one party with the "Asidæans." *Geschichte*, iii. 7. — **Seek justice.** Probably (with Grimm) to seek the confirmation of the concessions granted them by Eupator, or freedom from any new demands which might have been expected.

Ver. 13. **The Asidæans.** The present passage bears against the theory that the Asidæans and the party of Judas Maccabæus were identical, as some have supposed. Cf. ii. 42.

Ver. 15. **He swore**, *i. e.*, Alcimus, the new high-priest, swore it. His treachery, therefore, as described in the next verse, was the more unexpected and monstrous. Judas and his troops were at this time probably hovering about somewhere in the neighboring mountains.

Vers. 16, 17. **According to the word.** As Grimm and Keil have shown, we have here the familiar formula of quotation from the Scriptures, or at least one analogous to it, and that special weight was meant thereby to be laid on the Scriptures as such, and on the Psalm here quoted as a part of the written word. (Cf. in the LXX. Ps. lxxix. 23.) The usual formula is indeed ὡς γέγραπται, or κατὰ τὸ γεγραμμένον; but the aorist, ἔγραψε, in Scripture citations is analogous to the same word as used in John (v. 46), where Jesus, speaking of Moses, says, "he wrote of me." The subject of ἔγραψε, ὁ γράψας, is to be taken from the verb itself, according to a common Hebrew usage, as also that of the New Testament. Cf. Winer, p. 588.

Ver. 19. **Bezeth.** The exact position of this place is uncertain, though it obviously lay not far from Jerusalem. — If we adopt the reading of Fritzsche, as above, instead of that of the "received text," there would still be room for question what its real meaning would be. Hitzig thinks that strolling bands of soldiers would be meant; Grimm, deserters to the Jewish army under Judas Maccabæus; Ewald, the Jewish apostates that were about him. — **The great pit.** The article shows that it was a well-known cis-

tern at the time our book was written. Cf. art. "Brunnen" in Riehm's *Handwörterbuch*.

Ver. 21. **Contended for the high-priesthood.** He used force in carrying out his purpose, as the next verse plainly shows. But cf. Josephus (*Antiq.*, xii. 10, § 3), where a different account is given.

Ver. 25. According to 2 Macc. xiv. 26, Alcimus was vexed on account of the apparent good understanding between Nicanor and Judas, and for that reason went to Antioch to complain to the king. In the opinion of Grimm, this is but a mutilated form of the present history.

Ver. 26. **Hated and was hostile.** Cf. iii. 38; iv. 6 ff.

Ver. 31. **Chapharsalama.** Unknown, except that it seems to have been situated in the mountainous region south of Jerusalem.

Ver. 32. According to Josephus it was Nicanor who won this victory, and Judas who fled to Jerusalem. It is hard to decide how he arrived at such an opinion, if he had it. It may have been merely a slip of the pen. Keil suggests that he mixed up this account with that of 2 Macc. xiv. 17, where a defeat of Simon by Nicanor is mentioned. The present battle is not at all mentioned in 2 Maccabees.

Ver. 33. **Offered for the king.** This was customary with the Jews. Cf. Ezra vi. 10.

Ver. 35. **Come again in peace,** *i. e.*, from the campaign against Judas.

Ver. 39. **Bethhoron.** See above, iii. 16.

Ver. 40. **Adasa.** It was, according to Eusebius, about thirty furlongs from Bethhoron. Josephus (*Antiq.*, xii. 10, § 5) allows Judas but a thousand men; and to the hostile army, nine thousand; while in 2 Maccabees (xv. 27) it is stated that the number of the latter's dead was thirty-five thousand!

Ver. 43. **Adar.** It corresponded to parts of our February and March, but mostly to the latter. It was the sixth month of the Jewish civil year, and the last of the ecclesiastical year.

Ver. 46. **Closed them in.** Lit., *outflanked them, ὑπερεκέρων.* Syriac: *ventilabant eos cornu.* — **They turned against, etc.,** *ἀνέστρεφον οὗτοι πρὸς τούτους.* This would seem at first sight to mean that the pursued turned upon their pursuers. But it is better (with Grimm and Keil) to refer it wholly to the pursued. They turned upon their own friends, so great was their haste to escape. — **Not even one.** A rhetorical expression for a total overthrow.

Ver. 47. **The spoils and the booty.** The last word (*προνομήν*) may refer to the spoil which the Syrians had previously taken, and which was now retaken from them. It was used in the classics for *forage;* but in the LXX. generally, as here. Cf. Deut. xxi. 10.

Ver. 49. Some have held that this day is still kept by the Jews. But the observance seems to have lasted only to a period a little after the beginning of the Christian era. On the 14th of Adar, *i. e.*, the following day, was the Feast of Purim. This may have been, at last, the occasion for giving up the former festival. Michaelis sees in the failure of our author to mention this fact, *i. e.*, the occurrence of these two feasts at the same time, a reason for believing that the Book of Esther was then unknown to him, or was not regarded as canonical! The same is true of Josephus, who yet knew of both feasts. Cf. also 2 Macc. xv. 36.

Chapter VIII.

1 And Judas [1] heard of the fame of the Romans, that they were men of great valor,[2] and that they took pleasure in [3] all that joined themselves unto them, and made [4] 2 a league of amity with as many as [5] came unto them; and that they were *men* of great valor. It was told him also of their wars and valiant [6] acts which they did [7] amongst the Galatians,[8] and that they [9] conquered them, and brought them under 3 tribute; and what they did [10] in the country of Spain, to get possession of the 4 mines of silver [11] and gold which are [12] there; and that by their prudence and perseverance [13] they got possession of the whole land,[14] though the land was [15] very far from them; and of the kings [16] that came against them from the uttermost part of the earth, till they [17] discomfited them, and gave them great overthrows,[18] and that 5 the rest gave [19] them tribute every year; and that [20] they [21] discomfited in battle Philip, and Perseus, king of the Macedonians, and the *others* that lifted up them- 6 selves against them, and overcame [22] them; and that [23] Antiochus the Great, king of Asia, who [24] came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was also [25] discomfited by them; 7 and that [26] they took him alive, and covenanted with them that both he [27] and such

Vers. 1–8.— [1] A. V.: Now J. had. [2] mighty and valiant *men* (cf. last part of verse). [3] such as would lovingly accept. [4] make. [5] *all* that. [6] noble. [7] had done. [8] (marg., *Frenchmen*. See *Com.*) [9] how they had. [10] had done. [11] Spain (Fritzsche adopts Σπανίας from III. X. 23. 44. 55. 71. 106. 243.; *text rec.*, Ἱσπανίας), for the winning of . . . . the silver. [12] is.

Vers. 4, 5. — [13] A. V.: *that* by . . . . policy and patience (τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ). [14] had conquered all the place (τόπος is not infrequently used for a whole country in the LXX., as at 1 Sam. xii. 8, and in the classics). [15] it were. [16] and the kings *also*. [17] they had. [18] given them a great overthrow (*i. e.*, a series of them, the sing. standing distributively for the plur. Cf. Winer, p. 174). [19] so . . . . did give. [20] besides this, *how*. [21] they had. [22] Citims (marg., *Macedonians*. Cf. i. 1) with *others* that lift . . . . had overcome.

Vers. 6, 7. — [23] A. V.: *how* also. [24] that. [25] *omits* also. [26] *how*. [27] covenanted that he.

as reigned after him should pay a great tribute, should [1] give hostages, and a part
8 *of the empire*, namely,[2] the country of India, and Media, and Lydia, and of their [3]
9 goodliest countries, which they took from [4] him, and gave to king Eumenes; and
10 that [5] the Grecians [6] determined to come and destroy them; and that the matter became known to them, and they [7] sent against them a certain general,[8] and fought against them and many of them were killed; [9] and they [10] carried away captives their wives and their children, and spoiled them, and took possession of their land,[11]
11 and pulled down their strong holds, and made slaves of them [12] unto this day; and that [13] they destroyed and reduced to servitude the rest of the [14] kingdoms and the [15]
12 isles as many as [16] at any time resisted them; but with their friends and such as relied upon [17] them they kept amity; and *that* they had gotten possession of the [18] kingdoms far [19] and nigh, and that [20] all that heard of their fame [21] were afraid of
13 them; also that,[22] whom they would help and have reign, they [23] reign; and whom [24]
14 they would, they displace; and that [25] they were greatly exalted. And in all [26] this none of them put on [27] a crown, or clothed himself [28] in purple, so as [29] to be
15 magnified thereby; and that [30] they had made for themselves a senate, and that [31] three hundred and twenty *men* sat in council daily, consulting alway for the people,
16 to the end they might be well governed; and that they intrusted it to one man every year to govern them, and rule over [32] all their country, and that [33] all were obedient to the [33] one, and that [33] there was neither envy nor jealousy [34] among them.

17 And [35] Judas chose Eupolemus son [36] of John, the *son* of Accos, and Jason son [36] of Eleazar, and sent them to Rome, to make a league of amity and an alliance [37] with
18 them, and that they might [38] take the yoke from them; for they saw that the king-
19 dom of the Grecians would bring Israel wholly into [39] servitude. And they went [40] to Rome, and it was [41] a very great journey; and they came into the senate, and
20 spake [42] and said, Judas the Maccabee [43] with his brethren, and the people of the Jews, sent [44] us unto you, to make an alliance [45] and peace with you, and that we
21 might be registered your allies [46] and friends. And the [47] matter pleased them.[48]
22 And this *is* the copy of the epistle which they [49] wrote back on [50] tables of brass, and sent to Jerusalem, that it might be by them there [51] a memorial of peace and alliance: [52]

23 Good success be to the Romans, and to the nation [53] of the Jews, by sea and by
24 land for ever; the sword also and enemy be far from them. But [54] if there be at hand first war for Rome [55] or any of their allies [56] throughout all their domin-
25 ion, the nation [57] of the Jews shall help *them*, as the circumstances permit,[58] with
26 all *their* heart. And *the Romans* shall not give to them that make war nor supply provisions, weapons, money, ships, as it seemeth [59] good unto the Romans;

Ver. 7. — [1] A. V.: and. [2] that which was agreed upon (Gr., διαστολήν. I render with Drusius, Grotius, Wahl, Grimm, Bunsen's *Bibelwerk*, and Keil, as above, in the sense of *a separation*, i. e., a part of the empire separated from the rest), and.

Vers. 8–10. — [3] A. V.: the (αὐτῶν; αὐτοῦ, 56. 64. 93.). [4] of. [5] moreover how. [6] G. had. [7] *that* they, having knowledge thereof. [8] captain. [9] fighting with them slew many of them. [10] *omits* they. [11] lands. [12] and (received from III. X. 23. 62. 106. Co. Ald.) brought them to be their servants.

Vers. 11, 12 — [13] A. V.: *it was told him* besides, *how*. [14] brought under their dominion *all* other. [15] *omits* the. [16] that. [17] (Cf. Greek of LXX. at Micah iii. 11.) [18] had conquered. [19] *both* far. [20] insomuch as. [21] name (see ver. 1).

Vers. 13, 14. — [22] A. V.: *that*. [23] to a kingdom, *those*. [24] whom *again*. [25] finally, *that*. [26] yet for all. [27] wore (ἐπέθετο; III. X. 23. 93., the plur.). [28] was clothed. [29] *omits* so as (ὥστε).

Vers. 15, 16. — [30] A. V.: moreover *how*. [31] senate house (cf. ver. 19), wherein. [32] ordered: and *that* they committed their government (Fritzsche receives ἄρχειν from III. X. 23. 44. 52. 55. Co. Ald.; *text. rec.*, τὴν ἀρχήν) . . . . every year, who ruled over. [33] *that*. [34] emulation.

Vers. 17–20. — [35] A. V.: In consideration of these things. [36] the son. [37] confederacy. [38] *to intreat them* that *they* would. [39] did oppress I. with. [40] They went therefore. [41] which *was*. [42] where they spake (lit., *answered*). [43] J. Maccabeus (III. X. 44. 74. Ald., ὁ καὶ Μακκ.). [44] have sent. [45] a confederacy. [46] confederates.

Vers. 21–24. — [47] A. V.: So *that*. [48] *the Romans well*. [49] *the senate*. [50] back again in (Fritzsche adopts the sing. of these verbs from III. X. al. Old Lat. Syr.; *text. rec.*, plur.). [51] there *they* might have by them. [52] confederacy. [53] people. [54] *omits* But. [55] come (ἐνστῇ) first *any* war upon the Romans (Ῥώμῃ. Fritzsche adopts ἐν before it, from III. X. 19. 23. 55. al. Rome and its dependencies are meant). [56] confederates.

Vers. 25, 26. — [57] A. V.: people. [58] the time shall be appointed (ὁ καιρὸς ὑπογραφῇ, i. e., the time and its relations may prescribe). [59] neither shall they give (*i. e.*, the Romans shall not give, as is evident from what follows just after, ὡς ἔδοξε Ῥ., and in ver. 28, where συμμαχοῦσιν is employed instead of πολεμοῦσιν. This is the rendering of Michaelis, Grimm, Keil, and many others) *any thing* unto them that make war *upon them* (rather, *for them*, the Romans)

27 and[1] they shall keep their covenants without receiving anything.[2] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help
28 them heartily,[3] according as the circumstances permit;[4] and there shall not be given to the allies provisions, weapons, money, ships,[5] as it seemeth[6] good to the Romans; and[7] they shall keep these[8] covenants, and *that* without deceit.
29 Thus[9] according to these articles have the Romans made covenant[10] with the
30 people of the Jews. But if after these articles *are in force*[11] the one *party* or the other shall wish to add or take away[12] *any thing*, they may do *it* with the consent
31 of the others,[13] and whatsoever they shall add or take away shall be valid.[14] And as touching the evils that the king[15] Demetrius bringeth to pass against them,[16] we have written unto him, saying, Wherefore hast thou made thy yoke heavy
32 upon our friends and allies[17] the Jews? If therefore they complain any more against thee, we wi'' execute for[18] them justice, and fight against[19] thee by sea and by land.

or aid *them* with victuals .... *or* ships .... hath seemed (the Romans leave the matter open to do it, or not, as they please). [1] Romans (Ῥώμῃ, III. X. 23. 55. 62. 106.); but. [2] taking any *thing therefore*.

Vers. 27-29. — [3] A. V.: *them* with *all their* heart (ἐκ ψυχῆς). [4] time shall be appointed them (cf. ver. 25). [5] neither shall victuals .... them that take part *against* (τοῖς συμμαχοῦσιν. Cf. ver. 26) *them*, or weapons, or money, *or* ships. [6] hath seemed. [7] but. [8] their (αὐτῶν, but Fritzsche receives ταῦτα from III. X. 23. 44. 52. 55. 62. 106. al. Co. Ald.). [9] *omits* thus (which Fritzsche receives from III. X. 19. 23. 52. 62. 64. 93. al.). [10] did the R. make *a covenant* (ἔστησαν 'P.).

Vers. 30-32. — [11] A. V.: Howbeit if hereafter (ἐὰν δὲ μετὰ τοὺς λόγους τούτους). [12] shall think meet .... diminish. [13] at their pleasures (ἐξ αἱρέσεως αὐτῶν). [14] ratified. [15] *omits* the king (as X.). [16] doeth to *the Jews*. [17] *and* confederates. [18] do. [19] with.

CHAPTER VIII.

Ver. 1. With reference to what is said here and in the following verses concerning the Romans and their relations to the Jews, most critics express great doubts of its reliability. Michaelis remarks that as historian it was not the writer's province to correct the information he received, but to communicate it. But Grimm well answers: "It is hardly questionable whether, in case of his ability to correct, he would not have done so, inasmuch as Jewish writers are accustomed involuntarily to refer what is present to the past. And if we had not also, in verse 10, the clear proof that the author treats of something which he himself had learned with respect to the Romans, as though it were information which had come to Judas, still the suspicion would be likely to arise that he mixes what he knows himself of the Romans with that which was known to Judas, just as soon as it is considered how much of the contents of the speeches reported in the book (ii. 60) and the original documents (see especially xii. 23) is due to the revision of the writer." (Cf. Grimm's *Com.*, p. 119.) Josephus at this point in the history reports what is said of Alcimus at 1 Macc. ix. 54–56, and says that Judas was made high-priest; and in his *Antiquities* (xii. 11, § 2), that after Judas had been three years high-priest (Alcimus held the office three years) he died. The present book seems to know nothing of this, and it appears, moreover, to have no basis in fact. And Josephus contradicts himself in this statement, since he elsewhere (*Antiq.*, xx. 10) affirms that the office of high-priest remained vacant for seven years after the death of Alcimus, and then was given to Jonathan. — **Heard of the fame, τὸ ὄνομα.** The LXX. translate by this Greek word the Hebrew, שֵׁמַע. (Cf. Numb. xiv. 15, *et passim.*)

Ver. 2. **Galatians.** A people, as some suppose, that settled in Asia Minor about B. C. 240, and were conquered by the Romans A. D. 189. They were also called Celts. Mommsen, however, thinks the Gauls of Italy are meant, for the following reasons: It was only the latter that owed tribute to the Romans. They are mentioned next to Spain. The war of Rome with the Gauls of Italy was the event which would have been earliest and most widely reported in the East. Keil and others, also, support the latter view. Cf. an article by Grimm in *Stud. u. Krit.*, 1876, ii., p. 201 ff.: "*Ueber die Nationalität der kleinasiatischen Galater.*"

Ver. 3. **Spain.** This land was B. C. 201 given up to the Romans by the Carthaginians, but not till B. C. 19 wholly subdued. The form of the word supported by III. and other MSS., as above, was the Grecian; while Ἱσπανίας was the Roman, earlier Ἰβηρία.

Ver. 5. **Philip.** The third of this name. He was son of Demetrius II., and was defeated B. C. 197 by Flaminius. — **Perseus.** An illegitimate son of the former, and his successor. He was defeated by Æmilius Paulus B. C. 167, at Pydna.

Ver. 6. **Antiochus.** Antiochus III., king of Syria from B. C. 223 (or 224) to 187. He carried on a war with the Romans from 192 to 189, when, after the battle of Magnesia, he was compelled to make a humiliating peace with them.

Ver. 7. **And that they took him alive.** This statement does not agree with those of the Greek and Roman classics. (Cf. Livy, xliv. 45.) How it originated it is impossible to say. — **Should pay a great tribute.** This seems also not to be literally true. What he was obliged to pay was the immense costs of the war. Cf. Polyb., xxi. 14, 4–6; Livy, xxxviii. 38 f.

Ver. 8. **India, and Media, and Lydia.** This statement, also, is untrustworthy. He had never had any possessions in India, nor had any earlier king of Syria. He was obliged to give up only the countries on the side of the Taurus towards Rome. Eumenes (II.), to whom the lands were given, was king of Pergamos B. C. 198–158.

Vers. 9, 10. **Contemporaneous history** does

not inform us of any such resolution of the Greeks. In B. C. 192 an Ætolian military leader did indeed give to Flaminius the answer, when he declined to sanction a treaty of theirs with Antiochus III., that he would pursue the subject in Italy (Liv., xxxv. 33; xxxvi. 24). This fact, however, could hardly have come to the ears of the Jews. Moreover, what is here said of the Romans spoiling the Greeks, and carrying away their wives and children as captives, it would seem, could only be properly referred to the war of the Romans against the Greeks B. C. 147–146, *i. e.*, fifteen years after the death of Judas. Keil remarks (*Com.*, p. 141): "In order that a too unfriendly judgment concerning the credibility of our book may not be drawn from this anachronism, it should be considered: (1) that the author wrote from twenty to twenty-five years after the destruction of Corinth by the Romans; (2) that the Jews of Palestine were not accurately informed concerning the wars of the Romans with the Greeks; and (3) that by our author only the final event of the war of the Greeks against the Romans is given in the way of a summary.

Ver. 12. **Kept amity.** This picture of the Romans is drawn in colors quite too fair to correspond with well-known facts. Grimm remarks on the present passage: "That did they only so long as it suited their political views, and until the time came to make these provinces with which they had formed a treaty a constituent part of the Roman empire."

Ver. 15. **Three hundred and twenty.** It consisted, on the contrary, of only three hundred men at first, and after the year B. C. 123 of 600. Moreover, it is not true that they held daily sittings. The fact that the same number is given in 5 Macc. xii., xiii., and xlii. can have little weight, since that work is based so largely on the First and Second Books of Maccabees, with Josephus, and cannot be regarded as having any independent authority. — **Well governed,** *εὐκοσμεῖν*. This word is found only here; *ἡ εὐκοσμία* and *τὸ εὔκοσμον*, in a similar sense, are used by Aristotle (*Polit.*, iv. 15) and Thucydides (i. 84, 3), respectively. — **One man.** There were, on the contrary, two consuls, as is well known.

Ver. 16. **Neither envy nor jealousy.** Again not strictly true, as the contentions between the people and the Patricians, and the troubles of the Gracchi, prove. Stanley (iii. 350) thus sums up the objections which might be urged against the trustworthiness of this supposed letter: "(1.) Spain was not wholly reduced till the reduction of Cantabria, B. C. 19. (2.) The elephants at the battle of Magnesia were not one hundred and twenty, but fifty-four (Liv., xxxviii. 39). (3.) Antiochus was not taken prisoner. (4.) His dominions did not include India. (5.) The conquest of Ætolia was fifteen years later. (6.) The Senate was not three hundred and twenty, but three hundred. (7.) One consul is substituted for two. (8.) The Roman factions are ignored. The total omission of the conquest of Carthage is difficult to explain."

Ver. 18. **Kingdom of the Grecians,** *i. e.*, the Syrian kingdom.

Ver. 19. **Great journey.** Paul's required half a year. Cf. Acts xxvii. 1, 9; xxviii. 11–16.

Ver. 22. **Tables of brass.** The usual method of sending such documents. Cf. Polyb., iii. 26, 1. Josephus adds, in harmony with this citation from Polybius, that the original was deposited in the capitol at Rome, and only a copy sent to Jerusalem.

Ver. 23. Grimm notices that our author, while using both terms, "Israelites" and "Jews," of his people, when speaking of them himself, employs only the latter term in these public, international documents.

Vers. 25, 26. The provisions of the treaty are somewhat wanting in clearness, a fact which has been explained by some by supposing that it comes to us only after being twice translated, once from the original document into Hebrew, and then from the Hebrew into Greek.

Ver. 28. **As it seemeth good to the Romans,** *ὡς ἔδοξε Ῥώμῃ*. Michaelis explains: "*ut Romanis visum fuerit*, i. e., the Romans will perhaps do it, if they think best. They will not, however, bind themselves so to act." The treaty after all was not as advantageous to the Jews as to the Romans. Properly this should have read in such a case, and may in fact have stood in the original document, *ὡς ἔδοξε Ἰουδαίοις*, to correspond with what is said in verse 26. Still, the Romans not infrequently made treaties in which they took the lion's share of the privileges. Cf. Polyb., iii. 25, 3 f.

Vers. 31, 32. These verses form properly no part of the treaty. They are simply an additional document which the Senate sent to Judas and his brethren as answer to their letter. In fact, it may not have been written at all, but have been communicated orally. Demetrius at this time had not been really recognized as king by the Romans, and it is probable that the contents of the communication, whether written or oral, are given in a very free and general way. The question whether Judas ought to have made this treaty with the Romans is one which we cannot enter upon here. It doubtless was one, however, which was much discussed among the Jews themselves. It may, in fact, as Graetz (*Geschichte*, ii. 2, p. 374, iii. p. 8) suggests, have been one of the reasons why at a later period the Asidæans no longer coöperated with him so cheerfully as they had previously done. And it is also true, as remarked by Michaelis (*Com., ad loc.*): "Had Judas received true information respecting the Romans instead of that which is found in verses 1–12, namely, that they craftily, under the pretense of friendship, brought their allies into bondage to themselves, and that as soon as a people entered into treaty with the Romans it lost its independence, he truly would never have desired to make a treaty with them."

Chapter IX.

1 And [1] when Demetrius heard that Nicanor and his army had fallen [2] in battle, he sent again [3] Bacchides and Alcimus into the land of Juda a [4] second time, and
2 with them the right wing.[5] And they [6] went forth *by* the way that *leadeth* to Galgala, and pitched their tents against Mæsaloth,[7] which is in Arbela, and they won
3 it and slew many [8] people. And in [9] the first month of the hundred and fifty sec-
4 ond [10] year they encamped against [11] Jerusalem. And [12] they removed, and went to
5 Berea, with twenty thousand footmen [13] and two thousand horsemen. And [14] Judas
6 had pitched his tents at Elasa,[15] and three thousand chosen men with him. And when they saw [16] the multitude of the soldiers, that they were many, they [17] were sore afraid; and [18] many conveyed themselves [19] out of the army; there were left [20]
7 of them not more than [21] eight hundred men. And when Judas [22] saw that his army slipped [23] away, and *that* the battle pressed upon him, he was much cast down, be-
8 cause [24] he had no time to gather them together. And he was discouraged, and [25] unto them that remained he said, Let us arise and go up against our adversaries,[26]
9 if peradventure we may be able to fight with them. And they would not listen to [27] him, saying, We shall not [28] be able; let us for the present [29] rather save our own [30] lives, and [31] we will return with our brethren, and fight against them; but we are
10 too few.[32] And [33] Judas said, Be it far from me that I [34] should do this thing *and* flee *away* from them; and [35] if our time be come,[36] let us die manfully for our
11 brethren, and leave behind us no stain upon [37] our honor. And the army removed from the camp,[38] and stood over against them; and [39] *their* horsemen were [40] divided into two troops, and *their* slingers and archers went before the army, and
12 all the valiant men marched in the van.[41] But Bacchides was on [42] the right wing; and the embattled line [43] drew near on the two wings,[44] and sounded *their* trumpets.
13 They also on [45] Judas' side, they [46] sounded *their* trumpets also, and [47] the earth shook from [48] the noise of the armies; and the battle raged [49] from morning till
14 evening. And [50] when Judas perceived that Bacchides and the strength of *his*
15 army *were* on the right,[51] he took with him [52] all the brave-hearted men, and they
16 drove before them [53] the right wing, and pursued them unto mount [54] Azotus. And [55] when they of the left wing saw that the [56] right wing was [57] discomfited, they turned back and followed after [58] Judas and those that were with him hard at the heels from
17 behind. And [59] there was a sore battle,[60] and [61] many were slain on both sides.[62]
18, 19 And Judas fell,[63] and the rest [64] fled. And [65] Jonathan and Simon bore off [66] Judas their brother, and buried him in the sepulchre of his [67] fathers in Modein.
20 And [68] they bewailed him, and all Israel made great lamentation for him, and
21 mourned many days, saying, How is the valiant *man* fallen, that delivered Israel!

Vers. 1, 2. — [1] A. V.: Furthermore. [2] host were slain. [3] *omits* again (προσέθετο, followed by ἀποστεῖλαι. Cf. iii. 15). [4] Judea the. [5] chief strength of his host (so Grotius, but incorrectly. Cf. *Com.*). [6] who. [7] before (ἐπί) Masaloth. [8] after they had won it, they slew much.

Vers. 3, 4. — [9] A. V.: Also. [10] fifty and second. [11] before. [12] from whence. [13] *foot*men (as antithetic to "horsemen," unnecessarily italicised).

Vers. 5–7. — [14] A. V.: Now. [15] Eleasa (so *text rec.* I read as above with X. 23. 62. 64. 93.; III. 55. Syr., Ἀλασά). [16] who seeing. [17] *other* army (plur.) to be *so* great. [18] whereupon. [19] (ἐξεῤῥύησαν, *flowed out*, *disappeared*.) [20] host, *insomuch as* there abode. [21] no more but. [22] When J. therefore. [23] host slipt (ἀπεῤῥύη. Cf. ver. 6). [24] sore troubled in mind and much distressed (I begin, with Fritzsche, a new sentence with καὶ ἐξελύθη) for that.

Vers. 8, 9. — [25] A. V.: Nevertheless (cf. preceding note). [26] enemies. [27] But they dehorted. [28] never. [29] now (τὸ νῦν). [30] *omits* own. [31] and *hereafter* (Fritzsche strikes out the καί before the verb, as wanting in III. X. 23. 55. al., and has received after the verb, καὶ οἱ ἀδελφοὶ ἡμῶν for μετὰ τῶν ἀδελφῶν ἡμ., from the same authorities). [32] for we *are but* few (see *Com.*).

Vers. 10–12. — [33] A. V.: Then. [34] God forbid that I (μή μοι γένοιτο. The pronoun is omitted by X. 23. 55.). [35] *omits* and. [36] (Lit., *hath come near.*) [37] let us not stain (μὴ καταλίπωμεν αἰτίαν. Marg., Gr., *let us not leave any just cause behind us why our glory should be spoken against*). [38] With that the host *of Bacchides* (see *Com.*) removed out of *their* tents. [39] *omits* and. [40] being. [41] going before the host, and they that marched in the forward *were* all mighty *men*. [42] As for B., he was in. [43] so the host. [44] parts.

Vers. 13–15. — [45] A. V.: of. [46] even they. [47] so that. [48] at. [49] continued (lit., *became engaged*, ἐγένετο with the perf. pass. part. of συνάπτω). [50] night. Now. [51] right *side*. [52] (Lit., *there went with him.*) [53] hardy men who discomfited. [54] the mount.

Vers. 16–20. — [55] A. V.: But. [56] *they of* the. [57] were. [58] followed upon (lit., *turned about*, but the verb was used in a pregnant sense for *turned and followed*). [59] whereupon. [60] (Lit., *the battle was heavy.*) [61] insomuch as. [62] parts. [63] also was killed. [64] remnant. [65] Then [66] took (ἦραν). [67] ("their," X. 64. 93.) [68] Moreover

22 And as for the rest of the [1] things concerning Judas and *his* wars, and the valiant [2] acts which he did, and his [3] greatness, they are not written; for they were very many.
23 And it came to pass after [4] the death of Judas the transgressors showed themselves [5] in all the borders [6] of Israel, and there rose up [7] all such as wrought iniq-
24 uity. In those days there occurred [8] a very great famine; yea, the land revolted [9]
25 with them. And [10] Bacchides chose out [11] the godless [12] men, and made them lords
26 of the country. And they sought out and made search [13] for Judas' friends, and brought them unto Bacchides; and he took vengeance on them, and mocked them.[14]
27 And there arose [15] a great affliction in Israel, such as had not occurred [16] since the
28 time that a prophet appeared not [17] amongst them. And [18] all Judas' friends came
29 together, and said unto Jonathan, Since thy brother Judas died, there is [19] no man like him to go forth against the enemy,[20] and Bacchides, and [21] against them that
30 are adversaries of our nation.[22] Now therefore we have chosen thee this day to be
31 our ruler and leader [23] in his stead, that *thou* mayest fight our battles.[24] And Jonathan assumed the rule [25] at that time, and took the place [26] of his brother Judas.
32, 33 And [27] when Bacchides learned of it,[28] he sought to [29] slay him. And [30] Jonathan, and Simon his brother, and all that were with him, learned of it and fled [31] into the wilderness of Thecoe, and pitched their tents by the cistern [32] Asphar.
34 And [33] Bacchides learned of it on the sabbath day, and he and all his army crossed
35 the Jordan.[34] And [35] Jonathan [36] had sent his brother as leader [37] of the people, to pray his friends the Nabatæi,[38] that *they* might leave with them their baggage,[39]
36 *which was* much. And [40] the sons of Ambri [41] came out of Medaba, and seized [42]
37 John, and all that he had, and departed with the things in their possession.[43] But after these events [44] came word to Jonathan and Simon his brother, that the sons of Ambri [45] made a great marriage, and were bringing the bride, a daughter of one of
38 the great princes of Chanaan, from Nadabath with a great escort.[46] And [47] they remembered John their brother, and went up, and hid themselves under the covert [48]
39 of the mountain. And they lifted [49] up their eyes, and looked, and behold, a tumultuous noise and a great train; [50] and the bridegroom came forth, and his friends
40 and brethren, to meet them with timbrels, and music,[51] and many weapons.[52] And they [53] rose up against them from the place where *they* lay in ambush, and slew them; and many were killed, and the rest [54] fled into the mountain; and they took
41 all their spoils. And the marriage was [55] turned into mourning, and their strains of

Ver. 22. — [1] A. V.: As for the other. [2] noble. [3] *Text. rec.*, "their." Fritzsche adopts αὐτοῦ from III. X. 55. 64. 93. 106. Old Lat. Syr.

Vers. 23–26. — [4] A. V.: Now after. [5] wicked (οἱ ἄνομοι) *began to* put forth *their heads* (lit., *peep out*). [6] coasts. [7] (The Greek word is used in the LXX. to render פָּרַח, especially *to put forth buds, to flourish.*) [8] *also* was there. [9] by reason whereof the country revolted, and went (cf. *Com.* Lit., *the land became a deserter*). [10] Then. [11] *omits* out. [12] wicked. [13] made inquiry and search (ἐξεζήτουν καὶ ἐξηρεύνων). [14] who took .... of them, and used them despitefully (marg., "Gr., *mocked them*").

Vers. 27–29. — [15] A. V.: So was there. [16] the like whereof was not. [17] was not seen. [18] For this cause. [19] *we* have. [20] *our* enemies. [21] (i. e., *and, in general.*) [22] of our nation that are adversaries *to us* (ἐν τοῖς ἐχθραίνουσι τοῦ ἔθνους ἡμῶν. The participle is used substantively, and so limited by the gen.).

Vers. 30. 31. — [23] A. V.: *our* (ἡμῖν) prince and captain. [24] (Lit., *war our war.*) [25] Upon this J. took the governance upon him. [26] rose up instead.

Vers. 32–34. — [27] A. V.: But. [28] gat knowledge *thereof.* [29] for to. [30] Then. [31] perceiving *that* fled. [32] water of the pool (ὕδωρ λάκκου 'Ασφάρ. The second word corresponds to the Heb. בְּאֵר and בּוֹר, an artificial collection of water). [33] Which when. [34] understood, he came near to Jordan with all his host upon the sabbath day (cf. *Com.*).

Vers. 35–37. — [35] A. V.: Now. [36] (Fritzsche strikes out this word with III. X. 23. 44. 55. 62. al. and the Old Lat. by Cod. S. Germ.) [37] *John*, a captain. [38] Nabathites. [39] carriage. [40] But. [41] children of Jambri (*text. rec.*, υἱοὶ 'Ιαμβρί. Fritzsche receives the article before the former from III. X. 55. al., and 'Αμβρί from 44. al. Jos. Syr. Co.; X. 64., 'Αμβρεί). [42] took. [43] went their way with *it*. [44] After this (μετὰ δὲ τοὺς λόγους τούτους. Cf. vii. 33). [45] children of Jambri (cf. ver. 36). [46] bride from Nadabatha with a great train, *as being* the daughter .... Canaan.

Vers. 38, 39. — [47] A. V.: Therefore. [48] (σκέπην = סֵתֶר). [49] where they lift. [50] *there was* much ado (θροῦς) and great carriage (ἀποσκευή = properly, *baggage*. I render by *train*, as it consisted apparently of wagons and beasts of burden taken along to receive the dower. Cf. *Coms.* of Grimm and Keil). [51] them (*i. e.*, the train of the bride), with drums (cf. 1 Esd. v. 2; Judith iii. 7, xvi. 2) and *instruments of* musick (μουσικῶν). [52] Not only *weapons*, but *torches*, *vessels* of various kinds, etc., which might be required at a wedding.

Vers. 40, 41. — [53] A. V.: Then Jonathan and they that were with him (Fritzsche strikes out οἱ περὶ τὸν 'Ι. after ἐνέδρου, as wanting in III. X. 23. 52. 55. al. Old Lat. It was probably first written as a gloss). [54] made a slaughter of them in such sort as many fell down dead, and the remnant. [55] Thus was the marriage.

42 music[1] into lamentation. And[2] when they had avenged fully the blood of their
43 brother, they returned to the marsh[3] of Jordan. And[4] when Bacchides heard of
it,[5] he came on the sabbath day as far as[6] the banks of the[7] Jordan with a great
44 army.[8] And[9] Jonathan said to his men,[10] Let us go up now and fight for our lives,
45 for it is not[11] to-day, as in time past,[12] for behold, the battle *is* before us and behind us, and the water of the Jordan is on[13] this side and that side, and marsh[14] and
46 wood; there is no place[15] to turn aside. Wherefore cry ye now unto heaven, that
47 ye may be delivered from the hand of your enemies. And[16] they joined battle; and Jonathan stretched forth his hand to smite Bacchides, and he turned away
48 from him backwards.[17] And[18] Jonathan and they that were with him leaped into the Jordan,[19] and swam over unto the farther bank; and they[20] passed not over the[21]
49 Jordan unto them. And there fell from[22] Bacchides' side that day about a thou-
50 sand men. And he returned[23] to Jerusalem, and built fortified[24] cities in Judæa, the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha-Phar-
51 athon,[25] and Tephon,[26] with high walls, and[27] with gates, and with bars. And in
52 them he set a garrison, that *they* might carry on hostilities against[28] Israel. He fortified also the city Bethsura,[29] and Gazara, and the fortress,[30] and put forces in
53 them, and stores of provisions. And[31] he took the chief men's sons in the country *for* hostages, and put them into the fortress[32] at Jerusalem to be kept.

54 And[33] in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he
55 *would have* pulled[34] down also the works of the prophets; and he[35] began to pull down. At that[36] time was Alcimus smitten,[37] and his enterprises hindered, and[38] his mouth was stopped, and he was paralyzed,[39] so that he could no more speak a
56 word,[40] nor give orders[41] concerning his house. And[42] Alcimus died at that time
57 with great torment. And[43] when Bacchides saw that Alcimus was dead, he returned to the king; and[44] the land of Juda was at rest two years.[45]

58 And[46] all the transgressors took[47] council, saying, Behold, Jonathan and his men live[48] at ease, and[49] without care; now therefore we will bring Bacchides *hither*,
59 and he shall seize[50] them all in one night. And[51] they went and consulted with
60 him. And he removed, that he might come[52] with a great army,[53] and sent letters privily to all[54] his adherents in Judæa, that they should take Jonathan and those that were with him; and[55] they could not, because their plan[56] was known unto
61 them.[57] And they[58] took of the men of the country, who were authors of the
62 wickedness,[59] about fifty men,[60] and slew them. And[61] Jonathan, and Simon, and they that were with him, got[62] away to Bethbasi, which is in the wilderness, and
63 they[63] repaired the ruined portions[64] thereof, and made it strong. And when Bacchides learned of it,[65] he gathered together all his host,[66] and sent word to them that
64 were of Judæa. And he went[67] and laid siege against Bethbasi, and fought[68]

Vers. 41, 42. — [1] A. V.: the noise of their melody. [2] So. [3] turned again to the marish (I have, for the sake of clearness, changed the form of the last word, although it is still in use in the sense of *bog*, *marsh*).

Vers. 43-45. — [4] A. V.: Now. [5] *hereof* (contained in the context). [6] unto. [7] *omits* the. [8] power. [9] Then. [10] company. [11] standeth not *with us*. [12] (Lit., *as yesterday and the third day*.) [13] of J. on. [14] the marish likewise. [15] neither is there place *for us*.

Vers. 47-49. — [16] A. V.: With that. [17] but he .... turned back from him. [18] Then. [19] leapt into J. [20] howbeit *the other*. [21] *omits* the. [22] So there were slain (διέπεσον. The verb means usually, in the classics, *to escape*, or, *to cut through*, as spoken of an army. But it is used as here in the LXX. at Deut. ii. 14. Codd. X. 19. 23. 64. 93. have ἔπεσον) of.

Vers. 50-53. — [23] A. V.: Afterward returned *Bacchides*. [24] repaired *the* strong (the idea of *rebuilding* and *repairing* is not excluded, but the verb is ᾠκοδόμησε). [25] Thamnatha, Pharathoni (I read Φαραθών, with III. 23. 55. 62. 64. 106. See *Com.*). [26] Taphon (Τεφών; Τεφώ, 23. 55. 56. al.), *these did he strengthen*. [27] *omits* and. [28] work malice upon. [29] (So X. 56. 64. 93. Old Lat.; "in Bethsura," *text. rec.*). [30] tower. [31] and provision of victuals. Besides. [32] tower.

Vers. 54-57. — [33] A. V.: Moreover. [34] he pulled (this seems to refer to the *intention* of Alcimus; what he actually began *to do* is stated just after). [35] *as* he. [36] *even* at that. [37] plagued. [38] for. [39] taken with a palsy. [40] *any* thing. [41] order. [42] So. [43] Now. [44] whereupon. [45] in rest two years.

Vers. 58-61. — [46] A. V.: Then. [47] ungodly *men* held a. [48] company are. [49] and dwell. [50] who shall take. [51] So. [52] Then removed he, and came. [53] host. [54] *omits* all. [55] howbeit. [56] counsel. [57] (αὐτοῖς is omitted by X. Old Lat. by Cod. S. Germ.; 19. 64. 93. have for it Ἰωνάθαν). [58] Wherefore they (the party of Jonathan). [59] *that were* authors of *that* mischief. [60] persons.

Vers. 62-63. — [61] A. V.: Afterward. [62] got them. [63] (Verb is sing.) [64] decays. [65] Which thing when B. knew. [66] Here πλῆθος.

Ver. 64. — [67] A. V.: Then went he. [68] they fought (verb in sing.).

65 against it a long season, and made engines *of war*. And [1] Jonathan left his brother Simon in the city, and went forth [2] into the country; and with a small number [3]
66 went he. And he smote Odomera [4] and his brethren, and the sons [5] of Phasiron
67 in their tent; and [6] he began to smite,[7] and to come up in stronger force. And
68 Simon [8] and his men [9] went out of the city, and burnt up the engines *of war*, and fought against Bacchides; and he was [10] discomfited by them, and they afflicted him
69 sore; for his plan and expedition were [11] in vain. And he was very wroth [12] at the transgressors [13] that gave him counsel to come into the country; and [14] he slew
70 many of them, and purposed to return to his land.[15] And when Jonathan had knowledge of it,[16] he sent ambassadors unto him, in order to make peace with him,
71 and that he should [17] deliver [18] them the prisoners. And he accepted,[19] and did according to his terms,[20] and sware [21] unto him that *he* would not seek to harm him [22]
72 all the days of his life. And he [23] restored unto him the prisoners that he had taken previously [24] out of the land of Juda, and [25] returned and departed to his land, and
73 came not again [26] any more into their borders. And [27] the sword ceased from Israel, and [28] Jonathan dwelt at Machmas; and Jonathan [29] began to judge [30] the people, and caused the ungodly to disappear [31] out of Israel.

Vers. 65, 66. — [1] A. V.: But. [2] forth *himself*. [3] *certain* number (ἐν ἀριθμῷ, i. e., a number which one might easily count). [4] he forth (Fritzsche receives ἦλθεν from III. X. 23. 44. 55. al. in place of ἐξῆλθεν of the *text. rec.*) . . . . Odonarkes (marg., *Odomarra*. I read, with Fritzsche, as III. X. 23. 44. 52. 62. 71. 74. 106. Co. Ald.; *text. rec.*, 'Οδοαρρὴν; Old Lat., *Odaren*). [5] children.

Vers. 67-69. — [6] A. V.: And when. [7] smite *them*. [8] and came up with his forces ("against Bethbasi" is understood), Simon. [9] company. [10] who was. [11] counsel and travel was. [12] Wherefore he . . . . wroth (verb in plur. in III. X. 56. al.). [13] wicked men. [14] insomuch as. [15] into his own country.

Vers. 70, 71. — [16] A. V.: Whereof . . . . had knowledge. [17] to the end *he* should. [18] and deliver. [19] Which thing he accepted. [20] demands (λόγους). [21] sware. [22] never do him harm (cf. vi. 18).

Vers. 72, 73. — [23] A. V.: When therefore he had. [24] aforetime. [25] Judea he. [26] went his way into his own land, neither came he. [27] Thus. [28] but. [29] *omits* J. (as 44. 71.). [30] govern (marg., *judge*). [31] he destroyed (ἠφάνισε) the ungodly *men*.

Chapter IX.

Ver. 1. **The right wing.** It means perhaps that part of the Syrian army which was stationed to the right of the Euphrates towards the west, (Grimm), or that to the south, *i. e.*, nearest to Judæa (Hitzig and others).

Ver. 2. **Galgala.** Possible *Gilgal*, between Jericho and the Jordan; or, a Canaanitish city now called *Jiljûleh*, situated a short distance from Antipatris, or Jilgîlia, a little to the north of the ancient Gophna. — **Massaloth**, either Mesilloth, (*i. e.*, stairs, terraces), referring to fortified caves, or a place between Gilead and Arbela, in Pella, east of the Jordan.

Ver. 3. **First month.** At the middle or end of the month Nisan the Syrian army could have reached Jerusalem and possibly it was at the time of the celebration of the Passover.

Ver. 4. **Berea.** This place has not been identified.

Ver. 5. **Elasa.** This place is also unknown. According to Josephus the camp of Judas was at *Bethzetho*, which Ewald would identify with the present *Bir-el-zeit*, a couple of miles northwest of Jifna. In "Berea," on the other hand, he finds *Beeroth*, the modern *El-Bîreh*, eight or nine miles north of Jerusalem and about four miles south of Jifna. But the form of the word is against it. — **Three thousand.** According to Josephus he had but one thousand at first.

Ver. 8. **Fight with them.** The meaning is *fight successfully*.

Ver. 9. **Dehorted.** (A. V.) 'Απέστρεψαν is better translated as above, *they turned away from, would not listen to, him*, since the aorist is not properly used of an endeavor. Cf. Kühner's *Gram.*, p. 346. This is also the translation of the Syriac. — 'Ολίγοι in the sense of *too few*. Cf. Herod., vi. 109; vii. 207; Thucyd., i. 50.

Ver. 11. The Israelitish force may be meant. — **And stood**, *i. e.*, took a position. This refers to the Syrians, as the context shows.

Ver. 15. **Mount Azotus** (*Ashdod*?). Josephus has 'Αζὰ ὄρους, the battle *might* have taken place only three or four miles from Ashdod, so that it would have been within reach of the flying Syrians. But it seems more likely that the word is a mistranslation for אשדות ההר, *declivities of the mountain*. So Michaelis and Hitzig.

Ver. 19. Josephus has embellished his account of the matter by saying that it was by special arrangement with the enemy that the brothers obtained the body of Judas. Cf. *Antiq.*, xii. 11, § 2. — **Modein.** See. ii. 1.

Ver. 22. **Not written.** They were neither recorded by the author of the present book nor in the (supposed) work which he used as his authority. The same expression is often found in the Books of the Kings.

Ver. 24. 'Η χώρα, here, is referred by most to the inhabitants of the land. But it seems better with the Syriac, followed by Ewald, Grimm, and Keil, to refer it to the land proper. It became false, as it were, along with its apostate inhabitants.

Ver. 26. **Mocked them.** This probably refers to their religious customs. He ridiculed them and sought to bring them into contempt.

Ver. 27. **Since the time that a prophet appeared not.** This was since the time of Malachi. Grimm remarks: "His choosing this *terminus a quo* rather than the destruction of the temple or, as Josephus does, the Babylonian exile, shows that he regarded the extinction of the spirit of prophecy among their great national calamities, at least

as on a level with them. The assertion of the writer, however, seems here somewhat exaggerated, since the sufferings of Israel in the time of Antiochus Epiphanes must have been quite as great.

Ver. 29. The καί before ἀνήρ at the beginning of the apodosis, after a preceding relative clause, is Hebraistic. Cf. Thiersch, *De Pentateuchi Vers. Alex.*, p. 181. See, also, remarks at Judith v. 20.

Ver. 33. **Wilderness of Thecoe**, the district lying about Tekoa, especially to the east of it. It is called *Midbar* (Greek, ἔρημος), desert, in 2 Chron. xx. 20. — **Cistern** [or *well*] **Asphar.** This spot is at present unknown.

Ver. 34. **Bacchides** doubtless marched immediately on the reception of the news. But why did he cross the Jordan? It would seem that verses 35–42 give the reason, and are to be regarded as parenthetical. What is said in verse 43 is essentially a going back to the thought of the present verse. The fact that verses 35–42 form a parenthesis is properly indicated in the A. V., the aorist being rendered in certain cases as pluperfect.

Ver. 35. **Nabatæi.** Cf. remarks at v. 25.

Ver. 36. **Medaba.** Originally Med'ba, a city of the Moabites, and subsequently a possession of the Amorites. It was taken from the latter by Israel, and assigned to the tribe of Reuben. (Numb. xxi. 21–30.) Cf. Kneucker in Schenkel's *Bib. Lex.*, *s. v.*

Ver. 37. **With a great escort.** Παρατομπῆς probably refers here to an armed escort. Cf. Polyb., xv. 5, 7.

Ver. 42. **The marsh of Jordan.** At certain seasons of the year the Jordan overflowed its banks to a considerable extent, especially at a point on the east bank, just before emptying into the Dead Sea, which place seems to be here referred to. Hence a morass (ἕλος) was formed, which, as the article shows, was well known at that time.

Ver. 43. With this verse the thought, broken off in verse 34 for the purpose of making an explanation, is again resumed. Bacchides had crossed over to the west side of the river and taken possession of the usual ford at this point; also, as it would appear from verse 45, of one farther up the river, in order to attack Jonathan as well in the rear as in front.

Ver. 47. **To smite Bacchides.** Grimm thinks the *force* of Bacchides is here meant. But Keil justly dissents. The contests of individuals formed no small part of ancient warfare.

Ver. 48. **The farther bank,** *i. e.*, the west bank, τὸ πέραν, being understood here from the point of view of the combatants. Jonathan took the opportunity to cross the Jordan while the momentary withdrawal of Bacchides made it possible.

Ver. 49. **About a thousand.** Josephus says 2,000, and some MSS. of minor importance, 3,000.

Ver. 50. **Thamnatha-Pharathon.** This is probably the Hebrew, תִּמְנָה, or תִּמְנָתָה, Timnath (cf. Josh., xv. 57; xix. 43, and Judg. xii. 15), and the Pharathon seems to have been added to distinguish it from some other place of the same name. The latter word is joined to the former in the Vulgate, Syriac and in Josephus by καί, but, as we judge, improperly. — **Tephon.** *Teffuh* west of Hebron (Josh. xv. 53).

Ver. 52. **Bethsura.** See iv. 29. — **Gazara.** See iv. 15, "Gazera."

Ver. 54. The one hundred and fifty-third year of the Seleucian era would be B. C. 160. — **Wall of the inner court of the sanctuary.** This was the wall that separated the court of the priests from that of the people. (Cf. art. "Temple" in Smith's *Bib. Dict.*, and Schenkel's *Bib. Lex.*, *s. v.*) By razing this wall Alcimus meant to destroy the special theocratical character of the temple. And it is called "the works of the prophets" as having been planned and built under the direction of prophetic inspiration (cf. Ex. xxv. 9, 40; 1 Chron. xxviii. 19), particularly — the temple of Zerubbabel — through the enthusiasm for the work inspired by Haggai and Zechariah.

Ver. 55. **Was smitten.** Grimm calls attention to the moderation of the writer here, who does not say that it was God who brought this affliction upon Alcimus, but leaves it to the mind of the reader to supply that thought.

Ver. 57. **Bacchides . . . . returned.** It was at the desire of Alcimus that he had gone to Judæa in order to support the former in his aspirations for the office of high priest (cf. vii. 5 ff.), and now that he was dead he apparently did not think it needful to remain any longer.

Ver. 61. **And they took.** Josephus would make this refer to the party of Bacchides, but Jonathan and his friends are doubtless meant.

Ver. 62. **Bethbasi.** This place has not been identified. Josephus names it (*Antiq.*, xiii. 1, § 5.), *Bethalaga.*

Ver. 63. **Sent word to,** *i. e.*, he called out his adherents, the apostate Jews and others.

Ver. 66. The **Odomera,** here mentioned as having been smitten by Jonathan, was, apparently, a Bedouin chief, as was the *Phasiron* spoken of.

Ver. 67. The forces of Jonathan had become, perhaps, stronger, and were, at least, in better courage, through their recent victories.

Ver. 73. This interim of peace lasted until B. C. 152, *i. e.*, to the time of the war between Demetrius and Alexander for the throne of Syria (x. 1.). — **Machmas.** On the borders of Benjamin, nine Roman miles north of Jerusalem, now *Mŭkhmâs.* Jonathan's privileges at this time as a subject of the Syrian king, seem not to have been very extensive, as we learn from x. 6 ff. in what is offered to him by Demetrius in case he will espouse, with his adherents, the latter's cause.

CHAPTER X.

1 AND [1] in the hundred and sixtieth year Alexander Epiphanes, the *son* of Antiochus,[2] went up and took Ptolemais; and they [3] received him, and [4] he reigned

Ver. 1. — [1] A. V.: *omits* And. [2] A., the *son* of Antiochus, *surnamed* Epiphanes (I have changed the order, for the sake of clearness). [3] for *the people* had. [4] by means whereof.

2 there. And [1] when king Demetrius heard of it,[2] he gathered together an exceeding
3 great army,[3] and went forth against him to fight. And [4] Demetrius sent letters
4 unto Jonathan with conciliating [5] words, so as to enhance his greatness.[6] For said he, Let us be beforehand in making [7] peace with him, before he join with Alexander
5 against us; for [8] he will remember all the evils that we have brought to pass [9] against
6 him, and against his brethren and his nation.[10] And [11] he gave him authority to gather together an army,[12] and to provide weapons, and that he should be his ally; [13] he commanded also that the hostages that were in the fortress [14] should be delivered
7 to [15] him. And Jonathan came [16] to Jerusalem, and read the letters in the audience
8 of all the people, and of them that were in the fortress. And they [17] were sore afraid when they heard that the king had given him authority to gather together an army.
9 And they of the fortress [18] delivered the [19] hostages unto Jonathan, and he delivered
10 them unto their parents. And Jonathan dwelt [20] in Jerusalem, and began to build
11 and restore [21] the city. And he commanded the workmen to build the walls and mount [22] Sion round about with square stones for fortification; and they did so.
12 And [23] the strangers that were in the fortresses which Bacchides had built, fled;
13, 14 and [24] every man left his place, and returned into his land.[25] Only at Bethsura [26] certain of those that had forsaken the law and the commandments remained be-
15 hind; [27] for it was their [28] place of refuge. And when the king [29] Alexander heard [30] what promises Demetrius had sent unto Jonathan, and [31] it was told him of the battles and valiant [32] acts which he and his brethren had done, and of the toils and
16 troubles [33] they had endured, he said, Shall we find another such [34] man? And
17 now [35] we will make him our friend and ally. And [36] he wrote a letter,[37] and sent [38] unto him according to these words, saying,

18, 19 King Alexander to *his* brother Jonathan *sendeth* greeting. We have heard
20 of thee, that thou art a man of great valor,[39] and meet to be our friend. And [40] now this day we have appointed thee as [41] high priest of thy nation, and to be called the king's friend; (and [42] he sent him a purple *robe* and a crown of gold) and thou art to be thoughtful of our affairs,[43] and keep friendship with us.

21 And [44] in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided many arms.[45]

22, 23 And when Demetrius heard of these things,[46] he was sorry,[47] and said, Why have we done this,[48] that Alexander hath anticipated [49] us in making [50] amity with
24 the Jews to strengthen *himself?* I also will write unto them words of encourage-
25 ment, and *promise them* dignities and gifts, that I may have their aid. And he wrote to them [51] to this effect:

26 King Demetrius unto the nation [52] of the Jews *sendeth* greeting. Whereas you have kept the [53] covenants with us, and continued in our friendship, and have not joined [54] yourselves with our enemies, we have heard of it, and have been [55] glad.
27 And [56] now continue ye still to keep faith toward [57] us, and we will repay you with
28 good things for what [58] you do in our behalf. And we [59] will grant you many im-
29 munities, and give you presents.[60] And now I do free you, and [61] release all the

Vers. 2-5. — [1] A. V.: Now. [2] *thereof.* [3] host. [4] Moreover. [5] loving (εἰρηνικοῖς). [6] *he* magnified him. [7] first make. [8] else. [9] done. [10] people.

Vers. 6-9. — [11] A. V.: Wherefore. [12] a host [13] weapons, that *he* might aid him in battle. [14] tower. [15] *omits* to. [16] Then came J. [17] tower: who. [18] a host. Whereupon . . . . tower. [19] *their.*

Vers. 10-14. — [20] A. V.: This done, J. settled himself (cf. ix. 73). [21] repair. [22] the (the article seems out of place in Eng.) mount. [23] Then. [24] away; insomuch as. [25] went . . . . own country. [26] (The form is Βαιθσούροις in III. X. 23. 44. 55. al.) [27] *still.* [28] X. 23., εἰς for αὐτοῖς.

Vers. 15-18. — [29] A. V.: Now when king. [30] had heard. [31] *when* also. [32] noble. [33] the pains that. [34] such another. [35] now therefore. [36] confederate. Upon this. [37] a letter (the word is plural in form, but clearly only one letter is meant. Cf. XI. 29, xii. 5, 7, 19, xiv. 20, xv. 1). [38] sent *it.*

Vers. 19-21. — [39] A. V.: power (δυνατὸς ἰσχύϊ, but his *bravery* is referred to, as at ii. 42, *et passim*). [40] Wherefore. [41] ordain thee (the form καθέστακα (ἔστακα, 1 Macc. xi. 34) for καθέστηκα is found in the LXX. also at Jer. vi. 17) *to be* the. [42] and *therewithal.* [43] *require thee* to take our part (φρονεῖν τὰ ἡμῶν. These words are to be connected by zeugma, with καθεστάκαμέν σε). [44] So. [45] much armour.

Vers. 22-25. — [46] A. V.: Whereof . . . . heard. [47] *very* sorry. [48] What have we done. [49] prevented. [50] (for καταθέσθαι, III. X. 19. al. offer καταλαβέσθαι, but it is not allowed with the dative following.) [51] He sent unto them therefore.

Vers. 26-31. — [52] A. V.: people. [53] *omits* the. [54] friendship, not joining. [55] *hereof,* and are. [56] Wherefore. [57] be faithful unto. [58] well recompense you for *the things.* [59] *omits* we. [60] rewards. [61] and for your sake

30 Jews, from tributes,[1] and the tax on[2] salt, and from the crown taxes;[3] and[4] that which falleth to[5] me to receive for the third of[6] the seed, and half[7] the fruit of the trees, I leave off,[8] from this day forth, to take it from the land of Juda, and from[9] the three provinces[10] which are added thereunto from[11] Samaria and
31 Galilee, from[12] this day forth and[13] for evermore.[14] Let Jerusalem also be holy
32 and free, with the borders thereof; *so* the tenths and the gifts.[15] And I yield up my authority over the fortress which is at Jerusalem,[16] and give *it* to the high priest,
33 that he may place in it men whom[17] he shall choose to keep it. And as a free gift I[18] set at liberty every one of the Jews, that have been carried[19] captives out of the land of Juda[20] into any part of my kingdom; and I will that all *my officers* remit[21]
34 the tributes also[22] of their cattle. And[23] I will that all the feasts, and the[24] sabbaths, and new moons, and solemn[25] days, and three[26] days before the feast, and three[26] days after the feast, shall be full[27] days of immunity[28] and freedom[29] for
35 all the Jews who are[30] in my realm. And no man[31] shall have authority to bring
36 action against,[32] or to molest any of them in any matter.[33] And[34] I will[35] that there be enrolled amongst the king's forces about thirty thousand men of the Jews,
37 and pay shall be given them,[36] as is suitable for[37] all the king's forces. And of them *some* shall be placed in the king's great fortresses,[38] of whom also *some* shall be appointed to the offices[39] of the kingdom, which are of trust; and I will that their officials and rulers be from[40] themselves, and that they live after their laws, as
38 also[41] the king hath commanded in the land of Juda.[42] And *concerning* the three provinces that have been[43] added to Judæa from the country of Samaria, let them be joined to Judæa, and be reckoned with it so that they may be[44] under one, and
39 obey no other[45] authority than the high priest's. Ptolemais,[46] and the *land* pertaining thereto, I give as a present to the sanctuary at Jerusalem for the proper
40 expense[47] of the sanctuary. And[48] I myself give every year fifteen thousand
41 shekels of silver out of the king's revenues[49] from the places fitting.[50] And all the additional,[51] which the officials[52] paid not in, as in the[53] former years,[54] from
42 henceforth they shall give[55] towards the works of the temple. And besides this, five[56] thousand shekels of silver, which they took from the requirements[57] of the temple out of the income[58] year by year, these also[59] shall be released, because they
43 belong[60] to the priests that minister. And as many as may flee[61] unto the temple at Jerusalem, or to any of its precincts,[62] being indebted[63] unto the king, or *for* any
44 *other* matter, let them be at liberty, and all that they have in my realm. For the building also and restoring[64] of the works of the sanctuary the[65] expense[66] shall
45 be given also from[67] the king's revenue.[68] And[69] for the building of the walls of Jerusalem, and the fortifying *thereof* round about, the expense shall also be[70] given out of the king's revenue, as also for the building[71] of the walls in Judæa.

I (62. 74. Co. Ald. add ὑμῖν to the verb). [1] (φόρων, apparently, *poll taxes.*) [2] *from* the customs of (τιμῆς — lit., *price* — τοῦ ἁλός). [3] from crown *taxes* (τῶν στεφάνων. See *Com.*). [4] and from. [5] appertaineth unto. [6] *part* of. [7] the half of. [8] release *it.* [9] so that *they shall not* be taken of . . . . Judea, nor of. [10] governments (see *Com.*). [11] out of the country of. [12] (The καί found before this word in the *text. rec.* is omitted by III. X. 23. 64. 93. 106. Old Lat.) [13] *omits* and. [14] (For αἰῶνα, III. X. 19. 23. al. Old Lat. offer ἅπαντα. Cf. xi. 36. It is better Greek, is therefore to be suspected.) [15] both *from* tenths and tributes (these words look back to ἀφειμένη, i. e., ἀφειμένα ἔστωσαν are to be supplied). The form ἤτω for ἔστω, here used, is also the common one in the New Testament. It is the Doric inflection. Cf. Winer, p. 79.

Vers. 32, 33. — [16] A. V.: *as for* the tower . . . . I yield up *my* authority *over it.* [17] set in it *such* men as. [18] Moreover I freely. [19] were carried. [20] Judea. [21] (Lit., *let all remit.*) [22] even.

Vers. 34–36. — [23] A. V.: Furthermore. [24] *omits* the. [25] (ἀποδεδειγμέναι, *appointed.* Cf. *Com.*) [26] the three. [27] all (here, *whole*, i. e., *full*). [28] (ἀτελείας = freedom from tax and service.) [29] (ἀφέσεως = remission of taxes and service. Both words are used for emphasis.) [30] *omits* who are. [31] Also no *man.* [32] meddle *with them* (for the use of πράσσειν τινά in this sense, cf. Liddell and Scott's *Lex.*, *s. v.*). [33] (*i. e.*, suit.) [34] *omits* And. [35] will further. [36] unto whom . . . . be given. [37] belongeth to.

Vers. 37, 38. — [38] A. V.: strong holds. [39] set over the affairs. [40] overseers and governors be of. [41] own laws even as. [42] Judea. [43] governments (see *Com.*) that are. [44] with Judea, that *they* may be . . . . reckoned to be (lit., *joined to J. to be reckoned* (*with it*), *to the end that*, etc.). [45] nor bound to obey other.

Vers. 39–41. — [46] A. V.: *As for* P. [47] *it as a free* gift . . . . necessary (Fritzsche receives προσκαθήκουσαν from 52. 55. al. including, virtually, III. 44. 106. Ald.; *text. rec.*, καθήκουσαν) expences. [48] Moreover I. [49] accounts. [50] appertaining (ἀνήκων = προσήκων. Cf. Eph. v. 4). [51] the overplus (πλεονάζον = not a balance in the treasury, which would be a very unlikely circumstance, but what was outstanding in dues to the temple service. Cf. *Com.*). [52] officers. [53] *omits* the. [54] time. [55] shall be given.

Vers. 42, 43. — [56] A. V.: the five. [57] uses. [58] accounts. [59] even those *things.* [60] appertain. [61] whosoever *they be that* flee. [62] or *be* within the liberties (ἐν πᾶσι τ. ὁρ., but probably a mistaken translation for εἰς πάντα τὰ ὅρια αὐτοῦ, as dependent on φύγωσιν) thereof. [63] ὀφείλων, III. X. 62. 74. 106. Old Lat.; *text. rec.*, nom. plur.

Vers. 44, 45. — [64] A. V.: repairing. [65] *omits* the. [66] expences. [67] of. [68] accounts. [69] Yea, and [70] expences shall be. [71] accounts, as also for building.

46 But[1] when Jonathan and the people heard these words, they credited them not[2] nor received *them*, because they remembered the great evil that he had done in
47 Israel, and how he[3] had afflicted them very sore. And[4] with Alexander they were well pleased, because he was the first that proposed a[5] peace with them, and
48 they remained allies[6] with him always. And the king Alexander gathered to-
49 gether[7] great forces, and camped over against Demetrius. And[8] the two kings joined[9] battle, and Demetrius' army[10] fled; and Alexander[11] followed *after* him,
50 and prevailed against them. And he[12] continued the battle very sore until the sun went down; and that day Demetrius fell.[13]

51 And[14] Alexander sent ambassadors to Ptolemy[15] king of Egypt with a message to this effect:

52 Forsomuch as I have returned[16] to my realm, and have seated myself on[17] the throne of my fathers,[18] and have gotten the dominion, and overthrown Demetrius,
53 and recovered our country; yea, I[19] joined battle with him, and[20] he and his host were discomfited[21] by us, and we have seated ourselves on[22] the throne of his king-
54 dom; so now[23] let us make a league of amity together, and give me now thy daughter to wife; and I will be thy son-in-law, and will give thee[24] and her gifts worthy of thee.[25]

55 And[26] Ptolemy the king gave answer, saying,

Happy *be* the day wherein thou didst return into the land of thy fathers, and
56 satest on[27] the throne of their kingdom. And now will I do to thee, as thou hast written; but meet me[28] at Ptolemais, that we may see one another; and[29] I will marry my daughter[30] to thee as thou hast said.[31]

57 And[32] Ptolemy went out of Egypt, he and[33] his daughter Cleopatra, and they
58 came unto Ptolemais in the hundred threescore and second year. And the king[34] Alexander met him, and he[35] gave unto him his daughter Cleopatra, and celebrated
59 her marriage at Ptolemais just as kings *do*,[36] with great glory. And the[37] king
60 Alexander wrote[38] unto Jonathan, that *he* should come and meet him. And he went in state[39] to Ptolemais, and[40] met the two kings, and gave them and their
61 friends silver and gold, and many presents, and found favor in their sight. And[41] pestilent fellows from[42] Israel, men who had apostatized,[43] assembled themselves
62 against[44] him, to accuse him; and[45] the king gave them no attention.[46] And[47] the king commanded to take off Jonathan's[48] garments, and clothe him in purple;
63 and they did so. And the king[49] made him sit by himself, and said unto his chief officers,[50] Go with him into the midst of the city, and make proclamation, that no *man* complain against him concerning any suit,[51] and let no man trouble him con-
64 cerning any matter.[52] And it came to pass when the[53] accusers saw that he was honored according to the proclamation,[54] and that he was[55] clothed in purple, they
65 all fled.[56] And[57] the king honored him, and enrolled[58] him amongst his chief
66 friends, and made him a general and governor. And[59] Jonathan returned to Jerusalem with peace and gladness.

67 And[60] in the hundred threescore and fifth year came Demetrius son of Demetrius

Vers. 46–50. — [1] A. V.: Now. [2] gave no credit unto them. [3] for he. [4] But. [5] entreated of *true*. [6] were confederate. [7] Then gathered king A. [8] And after. [9] had joined. [10] battle, Demetrius' (Fritzsche adopts Δ. here, and 'A. immediately after, with III. X. 44. 71. 74. 93. 106. Co.; *text. rec.* reverses the order. Grimm and Keil do not favor it) host. [11] but A. (see preceding note). [12] (If A. is subject, as seems probable from what follows, the view of Fritzsche appears less likely to be correct. Cf. *Com.*) [13] was D. slain.

Vers. 51–54. — [14] A. V.: Afterward. [15] Ptolemee (I shall write hereafter as in the text). [16] am come again. [17] am set in. [18] progenitors. [19] for after I had. [20] *both*. [21] was discomfited. [22] so that we sit in. [23] now therefore. [24] *both* thee. [25] according to thy *dignity*.

Vers. 55–57. — [26] A. V.: Then. [27] in. [28] meet *me* therefore. [29] for. [30] (ἐπιγαμβρεύσω = *I will make a connection by marriage*. Cf. ver. 54.) [31] according to thy desire. [32] So. [33] with.

Vers. 58–60. — [34] A. V.: where king. [35] meeting him, he. [36] (P., with great glory, as *the manner of* kings *is*.) [37] Now. [38] had written. [39] Who thereupon went honourably (μετὰ δόξης). [40] where he.

Vers. 61–63. — [41] A. V.: At that time *certain*. [42] of. [43] men of a wicked life (ἄνδρες παράνομοι). [44] (πρός, but III. 44. 55. 62. 74. Co. Old Lat. read ἐπ'.) [45] but. [46] would not hear them. [47] Yea, *more than* that. [48] his (lit., "And the king commanded and they took off from J. his," etc.). [49] Also he. [50] princes (ἄρχουσιν). [51] of any matter (cf. ver. 35). [52] and that (the construction is changed to the imperative) no *man* trouble (A. V. *molest* at ver. 35) him for any *manner of* cause.

Vers. 64–67. — [53] A. V.: Now when *his*. [54] (Lit., "saw his glory as one heralded it, and him clothed," etc.) [55] *omits* that he was. [56] fled all *away*. [57] So. [58] wrote. [59] duke and partaker of *his* dominion (cf. *Com.* and Esd. i. 5). Afterward. [60] Furthermore.

68 out of Crete into the land of his fathers. And[1] when the king Alexander heard
69 of it, he was very[2] sorry, and returned unto[3] Antioch. And Demetrius appointed Apollonius, who was over Cœlesyria, *general;* and he[4] gathered together a great army,[5] and camped in Jamnia, and sent unto Jonathan the high priest, saying,
70 Thou quite[6] alone liftest up thyself against us, and I have become a laughing stock and reproach[7] for thy sake; and why dost thou vaunt thy power[8] against us
71 in the mountains? Now therefore, if thou reliest on thy forces,[9] come down to us into the plain,[10] and there let us measure our strength together; for with me is
72 the power of the cities.[11] Ask and learn who I am, and the rest that take our part, and they will say that your[12] foot is not able to stand before us;[13] for thy fathers
73 were[14] twice put to flight in their[15] land. And[16] now thou shalt not be able to withstand[17] the horsemen and so great an army[18] in the plain, where is neither stone, nor pebble,[19] nor place to flee *unto.*
74 But[20] when Jonathan heard *these* words of Apollonius, he was very indignant;[21] and he chose out[22] ten thousand men and went[23] out of Jerusalem; and[24] Simon
75 his brother met him to[25] help him. And he pitched his tents against Joppe; and
76 they of the city shut him out,[26] because Apollonius *had* a garrison in Joppe; and they fought against[27] it. And[28] they of the city let *him* in for fear; and *so* Jona-
77 than won Joppe. And[29] when Apollonius heard of it,[30] he ordered[31] three thousand horsemen, with a great force of footmen under arms,[32] and went to Azotus as though he would pass through it,[33] and suddenly he advanced[34] into the plain, because
78 he had a great number of horsemen, and relied on them.[35] And Jonathan[36] followed
79 after him to Azotus, and[37] the armies joined battle. And[38] Apollonius had left be-
80 hind them[39] a thousand horsemen in ambush.[40] And Jonathan learned[41] that there was an ambushment behind him; and they closed in around his army, and cast[42]
81 darts at the people, from morning till evening.[43] But the people stood *still,* as Jona-
82 than had commanded *them;* and their horsemen got[44] tired. And Simon advanced his force, and engaged[45] the footmen, for the horsemen were spent; and they[46]
83 were discomfited by him, and fled. The horsemen, also, were[47] scattered in the plain;[48] and they[49] fled to Azotus; and they[49] went into Beth-dagon, their idol's
84 temple, for safety. And[50] Jonathan set fire to[51] Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and[52] them that had fled to-
85 gether[53] into it, he burnt with fire. And[54] there were burnt and slain with the
86 sword about[55] eight thousand men. And from thence Jonathan removed,[56] and camped against Ascalon, and they[57] of the city came forth, and met him with great
87 honors.[58] And Jonathan returned to Jerusalem with his troops,[59] having many
88 spoils. And it came to pass when the[60] king Alexander heard these things, he

Vers. 68, 69. — [1] A. V.: whereof. [2] heard *tell*, he was right. [3] into. [4] Then D. made (κατέστησε. Others, *confirmed*) A. the governor of Cœlosyria *his general* (Others would not supply this thought, but it seems to be plainly suggested by the Greek. So the Vulg., *constituit Apollonium ducem*), who. [5] host.

Vers. 70–73. — [6] A. V.: *omits* quite (superl. of μόνος. Cf. 2 Macc. x. 70; 3 Macc. iii. 19). [7] and I am laughed to scorn for thy sake, and reproached. [8] (Lit., *hast thou authority*, i. e., here, exercise, arrogate, it. Cf. the Heb. יִשְׁלַט at Eccles. ii. 19; viii. 9.) [9] trustest in thine own strength. [10] plain field. [11] try the matter .... (64. Old Lat., πολέμων). [12] *shall* tell *thee that* thy. [13] our face. [14] have been [15] their own. [16] Wherefore. [17] abide. [18] a power. [19] flint.

Vers. 74–76. — [20] A. V.: So. [21] moved in *his* mind (too tame. Syr., *iratus et commotus est*). [22] choosing. [23] he went. [24] where. [25] for to. [26] but they (Fritzsche receives οἱ from III. X. 55. 62. 64. al.) *of Joppe* .... out of the city. [27] there. Then *Jonathan* laid siege unto. [28] whereupon.

Vers. 77, 78. — [29] A. V.: Whereof. [30] *omits* of it. [31] took (παρενέβαλε. I render by "ordered .... under arms." This verb, with the accus., is used in the classics to signify *to put* an army *in battle array*, and so Wahl's *Clavis* would render here. But cf. the following καὶ ἐπορεύθη. There is no intimation that he went with only a part of his army to Ashdod. Hence Grimm renders by "*marschfertig machen*," "*made ready for the march;*" Keil, "*Schlagfertig ordnen*," "*put them in readiness for battle*"). [32] host *of footmen*. [33] one that journeyed (I adopt the marg. reading). [34] therewithal drew *him* forth (marg., "*led* his company." The meaning is rather that on approaching the place he suddenly *diverged* into the plain so as to draw the Jewish army in that direction). [35] in whom he put his trust. [36] Then J. (Fritzsche strikes out the proper name, with III. X. 23. 44. 55. al.). [37] where.

Vers. 79–82. — [38] A. V.: Now. [39] *omits* behind them. [40] (ἐν κρυπτῷ; III. X. 23. 44. al., κρυπτῶς.) [41] knew. [42] for they had compassed in his host and cast (lit., *shook out*). [43] (Fritzsche adopts δείλης from III. X. 19. 23. 44. al.; *text. rec.*, ἑσπέρας). [44] *so* the *enemies'* horses were. [45] Then brought (lit., *drew*) S. forth his host .... set *them* against. [46] who.

Vers. 83–85. — [47] A. V.: being. [48] field. [49] *omits* they. [50] But. [51] on. [52] with. [53] were fled. [54] Thus. [55] well nigh.

Vers. 86–88. — [56] A. V.: removed *his host*. [57] where the *men*. [58] pomp. [59] After this returned J. and his host, unto Jerusalem. [60] Now when.

89 honored Jonathan yet more. And he [1] sent him a buckle of gold, such as it is customery to give to the relatives of kings; [2] he gave him also Accaron with all [3] the borders thereof in possession.

Ver. 89.—[1] A. V.: *omits* he. [2] as the use is (I render freely, according to the sense) to be given to such as are of the kings' blood (cf. *Com.*, and vers. 31, 82, chap. xi). [3] *omits* all.

Chapter X.

Ver. 1. **In the hundred and sixtieth year.** This was B. C. 153.—**Son of Antiochus.** He was not really a son, but was so called for political purposes. The enemies of Demetrius put him forward as son of Antiochus, changed his name to Alexander, introduced him to the Roman Senate as the proper heir to the Syrian throne, and thereby secured for him an army by which his pretensions were sustained. Cf. Polyb., xxxiii. 14, 15; Diod. Sic. in Müller's *Fragm. Hist. Græc.*, ii. xii. ff.; Liv., *Epit.*, l., lii.; Appian, *Syr.*, lxvii.; Joseph., *Antiq.*, xiii. 2, § 1. It is hardly likely that prejudice in this king's favor on account of his friendliness to the Jews led our author, as Grimm suggests, to give him this title, "Son of Antiochus." The report was assiduously circulated in Syria and Asia Minor as true, and he seems really to have believed it. Coins have been discovered in which this king bears the title "Epiphanes;" hence the supposition of Grotius and Michaelis, that τοῦ Ἐπιφανοῦς should be read is of no account.

Ver. 7. **And of them that were in the fortress.** The documents may not have been read at the same time to both, but to the latter possibly by means of a flag of truce

Ver. 8. **Sore afraid.** This may refer both to the Greek, and the believing, party. War was dreaded alike by both. By the one, because of fear of Jonathan's revenge; by the other, on account of the cruelties in general which would be likely to attend it.

Ver. 11. **With square stones for fortification.** Michaelis remarks: "Jonathan must have had a very good idea of the art of fortifying, since Jerusalem so fortified that the temple was at the same time the city's citadel, became one of the largest fortresses of the old world whose capture cost the Romans, in their three sieges (under Pompey, Sosius, and Vespasian), not a little time and trouble."

Ver. 19. **We have heard.** In all documents issued by kings to be found in the Books of Maccabees, excepting 2 Macc. ix. 20 ff., the plural form (plur. of majesty) is used as here. This is not customary in the canonical books of the Old Testament. Cf. Ez. iv. 18–22; Dan. iii. 29. The plural, however, in the present book is generally used only at the beginning of such documents, the singular being subsequently employed.

Ver. 20. **As high priest.** The office had remained vacant since the death of Alcimus, seven years before. Strictly speaking, Jonathan had no right to this position since it was hereditary. But it had already for a long time been subordinated to the local secular authority. Moreover, there was no legitimate successor to the dignity then living, while Jonathan himself was of priestly descent.—**And he sent him a purple (robe),** namely, as a token of royalty (viii. 14), or of special favor (Esth. viii. 15). This sentence, which the writer throws in parenthetically, shows that if he derived the contents of this letter from original sources, he did not consider it essential that they should be given in their literal form.

Ver. 21. Jonathan officiated for the first time as high priest at the Feast of Tabernacles, on the 15th of the month Tisri (October) B. C. 153. This is the same year in which the events described x. 1 ff. took place. Hence Michaelis, Grimm, Wieseler, and others (cf. remarks at i. 10), think that the author of the present book must have begun the computation of the Seleucian era from the beginning of Nisan (April) and not from Tisri, since these events could not have all taken place within the short space of fourteen days. But it is not held that the Seleucian era began precisely with the beginning of Tisri, but only that it began in the fall of the year. Hence, the Feast of Tabernacles here spoken of *may* have taken place nearly a year later than the events mentioned in verse 1 ff., i. e., *at the close* of the year. Cf. Ex. xxiii. 16. The Jewish civil year did in fact begin with Tisri. Cf. Keil, *Com. in loc.*, and Schürer, *Neutest. Zeitgeschichte*, p. 17 f.

Ver. 25. **Unto the nation of the Jews.** Alexander had written directly to Jonathan. Perhaps the reason for this difference, which Josephus notices and seeks to avoid, by asserting that Alexander wrote to Jonathan and the people, arises from the really different relations of the rival kings to the Jewish people. Grimm sees in the statement proof of the genuineness of our book at this point.

Ver. 29. **Tax on salt.** This salt was taken from the Dead Sea (xi. 35), and hitherto the Syrian kings had demanded a tax on all that was produced.—**Crown taxes.** This tax consisted, at first, of golden crowns, for which gold of equal value was often substituted. Cf. xiii. 37; 2 Macc. xiv. 4.

Ver. 30. The oppressiveness of such a tax may be imagined. But that the amount is not exaggerated is shown by Winer (*Realwörterbuch*, under "Abgaben"), who cites Pausanias (iv. 14, 3), respecting a tax levied by the Spartans on the Messenians, amounting in times of need, to one half of what was harvested.—**Νομῶν, provinces.** The word was used to designate the departments into which ancient Egypt was divided and the satrapies of the old Babylonian empire. Rawlinson translates it in Herodotus (ii. 165) by "canton," and in the notes speaks of them as "nomes." Cf. Liddell and Scott's *Lex.*, *s. v.* These three provinces are elsewhere (xi. 34) designated as Aphærema, Lydda, and Ramathem, and as having been added to Judæa from Samaria (v. 39). The words **and Galilee**, in the present verse, are generally looked upon (so Grimm, Keil, and others) as a corruption, or a blunder of the writer. Josephus thought of the districts of Samaria, Galilee, and Peræa. Ewald conjectures that the words ἀπὸ τῆς are to be repeated before Γαλιλαίας, and that the latter was meant so to be coördinated with Judæa. But why is not then Galilee included with Judæa in the same connection below?

Ver. 31. **Holy,** *i. e.*, sacred, dedicated to God.—**The tenths and the gifts.** As necessary to the support of the temple and its service, these

were also to be free from taxation. Every adult Israelite was expected to contribute, every year, half a shekel in silver for the uses of the temple.

Ver. 33. **Every one of the Jews,** Πᾶσαν ψυχὴν Ἰουδαίων. The language is emphatic and means all, whether old or young, men or women, *every Israelitish person.* — **Tributes also of their cattle.** The sense is not clear. The reference may be to a road tax which was imposed on beasts of burden. Josephus, however, regarded it as giving to the animals of the Israelites immunity from a forced courier, and other similar service. Cf. the LXX. at 1 Kings, ix. 21; 2 Chron. viii. 8, where φόρος is used to render מַס, as also in other places.

Ver. 34. **Solemn days.** It means days especially *set apart* for religious ceremonies, and refers in a general way to the feasts already mentioned, and others of a like character. — **Three days before the feast and three days after the feast.** This time was allowed in order to give those living at a distance from Jerusalem opportunity to go and return.

Ver. 36. By this apparent privilege of entering his army which Demetrius grants to the Jews, he doubtless means to put a check upon all attempt at revolution on their part, as well as to provide himself with a potent ally against Alexander.

Ver. 39. A very sagacious stroke on the part of Demetrius, since this city was now in the possession of Alexander, although properly belonging to the former, and a great inducement was thereby offered to the Jews to join the party of Demetrius and dislodge his enemies from this stronghold.

Ver. 40. **Fifteen thousand shekels of silver.** Cf. on the different values of the shekel, Keil, *Archäol.*, p. 599 ff.; Smith's *Bib. Dict.*, under "Shekel" and "Money." — **From the places fitting,** *i. e.*, where the money could best be spared. This offer of Demetrius will not appear strange, when it is remembered that other sovereigns, as Darius and Artaxerxes (Ez. vi. 3, 7; viii. 25) had devoted money to a similar purpose.

Ver. 41. **All the additional,** πᾶν τὸ πλεονάζον. Some (Scholz, Gaab) make this refer to any surplus found in the royal treasury after the expenses were paid! Grimm, with Michaelis, supposes that it relates to what was behind in the amounts pledged to the support of the temple by previous kings. This immense, outstanding sum was now to be gradually (ἀπὸ τοῦ νῦν) paid. But this seems to us very unlikely on the face of it and not true to the Greek. The word πλεονάζον looks both backwards and forwards, but is especially limited by the following relative sentence, "all the additional, which the officials paid not in as in the former years," *i. e.*, since the time of the Persians down to Antiochus Epiphanes, this yearly sum pledged to the support of the temple was "from now on," to be regularly paid.

Ver. 42. This five thousand shekels was the royal tax on the income of the temple from tithes and gifts (see ver. 31), and on things like wood, salt, and cattle that were required in its service.

Ver. 43. The right of asylum in the temple for insolvent debtors is something of which the Mosaic law has nothing to say, but is derived from Greek custom. Cf. Winer, *Realwörterbuch*, under "Freistatt." — **And all that they have.** None of their property in the king's realm could in these circumstances be seized for debt.

Ver. 44. **King's revenue** (λόγου). This word is used in the sense of "reckoning," "account," in Matt. xii. 36, xviii. 23, and often elsewhere. Here, as in verse 40, it is to be taken for that which is reckoned, that is, the income, "*ratio*, i. e., *impensorum et expensorum collatio.*" Wahl's *Clavis, s. v.*

Calovius quoted by Grimm, says properly that Alexander was not spoken of as first to make peace in the sense of time but of rank, dignity: "*Princeps pacis dicitur non ordine temporis, sed dignitatis.*" He had named Jonathan at once high priest, called him a friend of the king, and sent a crown and purple mantle as tokens of his real intentions.

Vers. 49, 50. Grimm and Keil contest Fritzsche's reading as given above, the latter urging that since Demetrius is mentioned in the latter part of the 50th verse the unknown subject of ἐστερέωσε in the previous clause should be Alexander, which would favor the common reading. What has caused vacillation among authorities is probably the fact stated by Justin (xxxv. 1, 10), that there were really two battles between these kings, in the former of which Demetrius was successful. Josephus, like the writer of the present book, seems to speak only of the latter and decisive conflict.

Ver. 51. **Ptolemy** = Ptolemæus VI. Philometer, who reigned B. C. 180–145.

Ver. 54. These gifts were simply the usual presents (מִנְחָה) made on such occasions.

Vers. 62, 63. Cf. the treatment of Joseph by Pharonh (Gen. xli. 43), and of Mordecai by Xerxes (Esth. vi. 11).

Ver. 65. Previously (ver. 6), Demetrius had promised Jonathan the rank of στρατηγός, *military leader, general*, and now Alexander gives it to him in fact. — **Μεριδάρχης, governor.** He was to have control, under the king, over one of the provinces into which, since the time of Seleucus I., Cœle-Syria had been divided.

Ver. 67. This landing of Demetrius II. Nicator, in Cilicia, B. C. 147, took place three years after Alexander's marriage.

Ver. 68. As Keil remarks, the choice of the word ἐλυπήθη, to describe the feelings of Alexander, is quite in place, since in his luxury and debauchery it was more a feeling of sorrow at being disturbed by the arrival of Demetrius than of fear for its consequences to his kingdom. Others suspect a false translation (Michaelis), or give the word a forced meaning.

Ver. 69. This Apollonius is supposed to be the trusted friend of Demetrius I. mentioned by Polybius (xxxi. 19, 6, xxi. 2), which would account for his going over so soon to the party of the son. — **Jamnia.** Cf. iv. 15.

Ver. 71. **Power of the cities.** The rich cities of the coast.

Ver. 72. The allusion to victories which had been won over the Israelites is probably to be referred to the two great battles which occurred in Eli's time, in one of which (1 Sam. iv. 10) the ark was taken and in the other Saul slain (1 Sam. xxxi). — **In their land,** *i. e.*, where they had their choice of position.

Ver. 75. **Joppe,** the present *Jaffa.* It was situated about three geographical miles from Jamnia, where the force of Apollonius was encamped.

Ver. 81. Covered by their shields, the force of Jonathan received little injury from the hostile arrows, while the cavalry of Apollonius became ex-

hausted in a fruitless endeavor to break through the close ranks.

Ver. 83. It was clearly not the cavalry that fled to the protection of the idol temple, but the infantry. The former could at least keep out of the way of the Jewish soldiers. — **Beth-dagon** = *house (temple) of Dagon.* Dagon was the well-known divinity of the Philistines, whose image was a horrible monstrosity, half fish, half man.

Ver. 86. **Ascalon.** The well-known Philistine city on the coast between Gaza and Ashdod, now called *Askûlân*.

Ver. 89. **A buckle of gold.** Such buckles were used for fastening the mantle or outer robe on the shoulder or chest. It would seem that the right to wear such golden buckles was granted only to persons of rank. Cf. xi. 58; xiv. 44. — **Accaron.** One of the five great Philistine cities, now known as *Akir*, from four to five miles east of Jamnia. — **In possession.** This may refer only to the right of levying taxes upon it.

Chapter XI.

1 And the king of Egypt gathered together many soldiers, as the sand which is[1] upon the sea shore, and many ships, and sought[2] through deceit to get possession 2 of[3] Alexander's kingdom, and join it to his kingdom.[4] And he went forth[5] into Syria with words of peace, and[6] they of the cities opened unto him, and met him; for king Alexander had commanded that they should meet him,[7] because *he* was his 3 father-in-law. But when Ptolemy[8] entered into the cities, he placed[9] in every one 4 of them his soldiers as a garrison.[10] And when he[11] came near to Azotus, they showed him the burnt temple of Dagon, and Azotus and the destroyed suburbs thereof,[12] and the bodies[13] cast abroad, and those burnt that *Jonathan*[14] burnt in the 5 battle; for they made[15] heaps of them on his route. And[16] they told the king what Jonathan did,[17] to the intent *he* might blame him; and[18] the king held his 6 peace. And[19] Jonathan met the king with great honors[20] at Joppa, and[21] they 7 saluted one another, and spent the night there. And[22] Jonathan went[23] with the 8 king as far as[24] the river called Eleutherus, and[25] returned[26] to Jerusalem. But the king Ptolemy became master[27] of the cities on the sea coast as far as Seleucia 9 by the sea, and meditated evil plans against Alexander. And[28] he sent ambassadors unto the[29] king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt rule[30] thy 10 father's kingdom; for I repent that I gave my daughter unto him, for he sought to 11 slay me. And he blamed[31] him, because he was desirous of his kingdom. And[32] 12 he took his daughter from *him*, and gave her to Demetrius, and became estranged from Alexander, and[33] their hatred was openly known.

13 And[34] Ptolemy entered into Antioch, and put on the crown of Asia; yea, he 14 put two crowns upon his head, that[35] of Asia, and of Egypt. But the king Alexander was in Cilicia during this time, because the inhabitants of those parts were in 15 revolt.[36] And[37] when Alexander heard of it,[38] he came to war against him. And 16 Ptolemy[39] led out a mighty force to meet him,[40] and put him to flight. And[41]

Vers. 1, 2. — [1] A. V.: a great host, like . . . . that *lieth*. [2] went about. [3] *omits* possession of. [4] own. [5] Whereupon he took his journey. [6] in peaceable manner (λόγοις εἰρηνικοῖς. Dative of accompaniment), so as. [7] *them* so to do.

Vers. 3-5. — [8] A. V.: Now as Ptolemee (Cod. III. 23. al., "Ptolemais." Hereafter I shall write this proper name as above). [9] set. [10] them a garrison *of soldiers* to keep *it*. [11] (X. 62. 74. 106., the plur.) [12] the temple of D. *that was* burnt . . . . the suburbs thereof *that were* destroyed. [13] bodies *that were*. [14] them that he had. [15] had made. [16] by the way where he should pass. Also. [17] what*soever* J. had done. [18] blame him (see *Com.*): but.

Vers. 6, 7. — [19] A. V.: Then. [20] pomp. [21] where. [22] lodged (ἐκοιμήθησαν. This verb corresponds to לִין in Hebrew, and means to remain over night). Afterward. [23] when he had gone. [24] to. [25] *omits* and. [26] returned *again*.

Vers. 8-10. — [27] A. V.: King Ptolemee therefore, having gotten the dominion. [28] by the sea unto S. upon the sea coast, imagined wicked counsels. Whereupon. [29] *omits* the. [30] reign in.

Vers. 11, 12. — [31] A. V.: Thus did he slander (cf. ver. 5. Codd. III. 23. 64. 74. 106. employ the same verb here as there). [32] Wherefore. [33] forsook A. (ἠλλοτριώθη τοῦ 'A. The idea of separation is involved in the verb, hence the Gen. See Buttmann, p. 157 f.), so that.

Vers. 13-16. — [34] A. V.: Then. [35] Antioch, where he set two crowns upon his head (I adopt the words above given, with Fritzsche, from III. X. 23. 52. 55. 62. 64. 106., *text. rec.* omits), the *crown*. [36] In the mean season was king A. in C., because those *that dwelt* in those parts had revolted *from him*. [37] But. [38] *of this*. [39] whereupon *king* P. [40] brought forth *his* host (τὴν δύναμιν. Fritzsche strikes out, as wanting in III. X. 23. 52. 55. 62. al.), and met him with a mighty power (lit., "And P. led out and met him with a mighty force"). [41] So.

Alexander fled into Arabia, in order to find protection there;[1] but the king Ptolemy
17 was exalted. And[2] Zabdiel the Arabian took off Alexander's head, and sent *it*
18 unto Ptolemy. And the king Ptolemy[3] died the third day;[4] and they that were
19 in his[5] strongholds were slain by the inhabitants of the strongholds.[6] And[7] Demetrius became king[8] in the hundred threescore and seventh year.

20 At that[9] time Jonathan gathered together them that were of[10] Judæa, to take the fortress[11] that was in Jerusalem; and he made many engines *of war* against it.
21 And certain apostates,[12] who hated their nation,[13] went unto the king, and told him
22 that Jonathan besieged the fortress. And on hearing it,[14] he was angry; but when he had heard it he at once removed, and[15] came to Ptolemais, and wrote unto Jonathan, that *he* should not lay siege to it, and that he should meet him for an inter-
23 view at Ptolemais as soon as possible. But[16] Jonathan, when he heard *this*, commanded to carry on the siege;[17] and he chose some out of[18] the elders of Israel
24 and the priests, and put himself in peril. And he[19] took silver and gold, and raiment, and other presents[20] besides, and went to Ptolemais unto the king, and[21] found
25 favor in his sight. And certain apostates from the nation made[22] complaints against
26 him. And[23] the king treated[24] him as his predecessors treated him,[25] and promoted
27 him in the sight of all his friends. And he[26] confirmed him in the high priesthood,[27] and in all other honors[28] that he had before, and caused him to be reckoned[29]
28 among his chief[30] friends. And[31] Jonathan desired of[32] the king, that *he* would make Judæa free from tribute, as also the three toparchies of Samaria,[33] and he
29 promised him three hundred talents. And[34] the king consented, and wrote letters unto Jonathan concerning[35] all these *things* after this manner:

30 King Demetrius unto *his* brother Jonathan, and unto the nation of the Jews,
31 *sendeth* greeting. We write to you also the copy of the letter which we wrote unto
32 our kinsman[36] Lasthenes concerning you, that ye may know of it.[37] King Deme-
33 trius unto his[38] father Lasthenes *sendeth* greeting. We have[39] determined to do good to the nation[40] of the Jews, *who are* our friends, and observe their obligations
34 towards[41] us, because of their good will to[42] us. Wherefore we have ratified unto them both[43] the borders of Judæa, and[44] the three provinces,[45] Aphærema and Lydda and Ramathem, that are[46] added unto Judæa from Samaria,[47] and all *things* appertaining[48] unto them. To[49] all such as do sacrifice in Jerusalem, *we remit what was to be paid* in place of the revenue[50] which the king formerly received
35 from[51] them yearly out of the products[52] of the earth and of the fruit trees,[53] and the[54] other *things* that belong unto us from this time forth,[55] of the tithes and customs that belong[56] unto us, also[57] the salt pits, and the crown taxes that belong[58]
36 unto us, we remit all freely to them.[59] And nothing hereof shall be revoked from
37 this time forth for ever. Now therefore see that *thou* make a copy of these *things*, and let it be delivered unto Jonathan, and let it be placed[60] upon the holy mount in a conspicuous place.

38 And when the[61] king Demetrius saw that the land was quiet before him, and *that* no resistance was made against him, he discharged[62] all his soldiers,[63] every

Vers. 16-19. — [1] A. V.: there to be defended. [2] for. [3] King P. also. [4] day *after*. [5] the (Fritzsche receives αὐτοῦ from III. X. 23. 52. al.; *text. rec.* omits). [6] one of another (lit., *by those in the strongholds*). [7] By this means. [8] reigned.

Vers. 20-23. — [9] A. V.: the same. [10] in. [11] take (ἐκπολεμῆσαι) the tower. [12] Then .... ungodly persons. [13] own people. [14] tower: *Whereof* when he heard. [15] and immediately removing, he. [16] the tower (the word ἄκρᾳ is stricken out by Fritzsche as wanting in III. X. 23. 52. al.), but come and speak with him at P. in great haste. Nevertheless. [17] besiege *it still*. [18] *certain* of.

Vers. 24-26. — [19] A. V.: *omits* he. [20] divers presents (ξένια, i. e., guest-gifts). [21] where he. [22] *though* certain ungodly *men* of the people had made. [23] yet. [24] entreated. [25] had done before.

Vers. 27-29. — [26] A. V.: *omits* he. [27] (Lit., "the high priesthood to him.") [28] all the honors. [29] gave him pre-eminence (ἐποίησεν .... ἡγεῖσθαι). [30] *his* (τῶν) chief. [31] Then. [32] *omits* of. [33] governments with the country of S. (see *Com.*). [34] So. [35] of.

Vers. 31-34. — [36] A. V.: send you *here* a .... did write unto our cousin. [37] might see *it*. [38] *his* (τῷ). [39] are. [40] people. [41] keep covenants with. [42] towards. [43] *omits* both (τε). [44] with. [45] governments *of*. [46] that are (see *Com.*). [47] the country of S. [48] (συγκυροῦντα. One of the derived meanings is *to be contiguous to*. Elsewhere in the LXX. at Numb. xxxv. 4. So, too, Polyb. iii. 59, 7.) [49] For. [50] J., instead of (see *Com.*) the payments. [51] king received of. [52] aforetime out of the fruits. [53] of trees (ἀκροδρύων).

Vers. 35-37. — [54] A. V.: And *as for*. [55] *omits* from this time forth. [56] pertaining. [57] as also. [58] crown *taxes*, which are due. [59] discharge them of *them* all for *their* relief (ἐπαρκῶς παρίεμεν. Fritzsche adopts ἀπαρκέσομεν from III. 23. 55. al.; X. 44. 71., ἐπαρκέσωμεν). [60] and set.

Ver. 38 — [61] A. V.: After this, when. [62] sent away. [63] forces.

one to his own place, except the foreign mercenaries,[1] whom he had enlisted[2] from
39 the isles of the heathen; and[3] all the forces of his father hated him. But Tryphon
was earlier an adherent of Alexander; and when he saw[4] that all the soldiers[5]
murmured against Demetrius, he[6] went to Imalcuæ[7] the Arabian, that brought
40 up Antiochus the young son of Alexander. And he[8] lay sore upon him in order
that he might[9] deliver him to him,[10] that he might reign in his father's stead.
And[11] he told him all[12] that Demetrius had done, and of the enmity which his soldiers
41 felt towards[13] him; and he remained there[14] a long season. And[15] Jonathan sent
unto the[16] king Demetrius, that he would remove those of the fortress from[17] Je-
42 rusalem, and those in the strongholds, because[18] they fought against Israel. And[19]
Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy
43 nation,[20] but I will greatly honor thee and thy nation, if opportunity serve. Now
therefore thou wilt[21] do well, if thou send me men to help me;[22] for all my soldiers
44 have revolted. And[23] Jonathan sent him three thousand valiant[24] men unto Anti-
45 och; and they went[25] to the king, and the king was *very* glad of their coming. And
the inhabitants of the city[26] gathered themselves together into the midst of the city,
about[27] an hundred and twenty thousand men, and would have slain the king.
46 And[28] the king fled into the palace; and the inhabitants[29] of the city took possession
47 of the streets[30] of the city, and began to fight. And[31] the king called on[32] the Jews
for help, and they assembled[33] unto him all at once; and they dispersed themselves
all at once in[34] the city; and they[35] slew that day in the city about[36] an hundred
48 thousand. And[37] they set fire to[38] the city, and took[39] many spoils that day, and
49 saved[40] the king. And when the inhabitants[41] of the city saw that the Jews had
got possession of the[42] city as they would, their courage gave out;[43] and[44] they
50 cried as suppliants to the king,[45] saying, Grant us peace, and let the Jews cease
51 fighting against[46] us and the city. And[47] they cast away their[48] weapons, and
made peace. And the Jews were honored in the sight of the king, and in the sight
of all that were in his realm; and they returned to Jerusalem, having great spoils.
52 And the[49] king Demetrius sat on the throne of his kingdom, and the land was quiet
53 before him. And he proved false respecting[50] all that he promised,[51] and estranged
himself from Jonathan, and repaid him not according to[52] the benefits which he
had received of him, and oppressed him[53] sore.

54 But after this Tryphon returned,[54] and with him the young child Antiochus; and
55 he became king, and put on a crown.[55] And[56] there gathered unto him all the men
of war, whom Demetrius had discharged,[57] and they fought against him, and he fled
56, 57 and was routed. And[58] Tryphon took the elephants, and won Antioch. And
the[59] young Antiochus wrote unto Jonathan, saying, I confirm thee in the high
priest-hood, and appoint thee over[60] the four provinces,[61] and thou shalt be one[62] of
58 the king's friends. And[63] he sent him a service of gold,[64] and gave him leave to
59 drink in gold, and to be *clothed* in purple, and to wear a golden buckle. His brother

Ver. 39. — [1] A. V.: *certain* bands of strangers. [2] gathered. [3] wherefore (see *Com.*). [4] Moreover there was *one* Tryphon, that had been of Alexander's part afore, who seeing. [5] host. [6] *omits* he. [7] Simalcue (I read with the majority of the best MSS. The Σ. probably came from the preceding word).

Vers. 40–42. — [8] A. V.: *omits* he. [9] him to. [10] him *this young Antiochus*. [11] *omits* And. [12] therefore all. [13] how his men of war were at enmity with. [14] there he remained. [15] In the mean time. [16] *omits* the. [17] cast . . . . tower out of. [18] *also* in the fortresses: for. [19] So. [20] people.

Vers. 43–45. — [21] A. V.: shalt. [22] (Fritzsche receives μοι from III. X. 23. 55. al.; *text. rec.* omits.) [23] forces are gone from *me*. Upon this. [24] strong men (see *Com.*). [25] when they came. [26] Howbeit they that were of the city. [27] to the number of.

Vers. 46–48. — [28] A. V.: Wherefore. [29] court, but they. [30] kept the passages (cf. on διόδος, the LXX. at Deut. xiii. 16; Jer. vii. 34; Is. xi. 16; Judith vii. 22). [31] Then. [32] to. [33] who came. [34] and [the Antiochians] dispersing themselves, through (Fritzsche strikes out πάντες ἅμα with III. X. 23. 44. 52. al.). [35] *omits* and they (= the Jews). [36] to the number of. [37] Also. [38] on. [39] gat. [40] delivered.

Vers. 49–51. — [41] A. V.: So when they. [42] got the. [43] was abated. [44] wherefore. [45] made supplication to the king and cried. [46] from assaulting. [47] With that. [48] Only the article in the Greek. The Antiochians are meant.

Vers. 52, 53. — [49] A. V.: So king. [50] Nevertheless he dissembled in. [51] ever he spake (lit., "he falsified all things as many as he said"). [52] neither rewarded he *him according to* (κατά). [53] but troubled him *very*.

Vers. 54–57. — [54] A. V.: After this returned T. [55] who reigned, and was crowned. [56] Then. [57] put away (III. 23. 44. 62. al., ἀπεσκοράκισεν, *cast off utterly*, i. e., sent off in disgrace). [58] *Demetrius* (αὐτόν), who turned his back and fled. Moreover. [59] At that time. [60] *ruler* over. [61] governments. [62] to be *one* (lit., *and that thou be of*).

Vers. 58–60. — [63] A. V.: Upon this. [64] golden vessels to be served in (lit., "golden vessels, namely (καί), a ser-

Simon also he appointed military governor from the [1] ladder of Tyrus unto the bor-
60 ders of Egypt. And [2] Jonathan went forth, and passed over the river, and through the cities,[3] and all the forces of Syria gathered themselves unto him as allies in war; [4]
61 and when he came to Ascalon,[5] they of the city met him with honors.[6] And he departed from thence unto Gaza; and [7] they of Gaza shut *him* out. And [8] he laid
62 siege unto it, and burned the suburbs thereof with fire, and spoiled them.[9] And [10] they of Gaza made supplication unto Jonathan, and [11] he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and
63 passed through the country unto Damascus. And [12] Jonathan heard that Demetrius' generals had [13] come to Cades, which is in Galilee, with a great force,[14] purposing
64 to remove him from his office. And he [15] went to meet them, but [16] left Simon his
65 brother in the country. And [17] Simon encamped against Bethsura, and fought
66 against it a long season, and shut it up. And [18] they desired of him to grant them peace, and he granted it to them; [19] and he [20] put them out from thence, and took the
67 city, and set a garrison in it. And [21] Jonathan and his army [22] pitched at the water
68 of Gennesar, and early [23] in the morning advanced [24] to the plain of Asor.[25] And behold, an army of foreigners [26] met them in the plain; and they had laid an am-
69 bush [27] for him in the mountains, but [28] came themselves to meet him.[29] And [30] they that lay in ambush rose out of their places,[31] and joined battle. And [32] all that
70 were of Jonathan's side fled, not even [33] one of them was [34] left, except Mattathias the
71 *son* of Absalom,[35] and Judas the *son* of Chalphi,[36] leaders of the army. And [37]
72 Jonathan rent his clothes, and cast earth upon his head, and prayed. And he turned
73 around against them [38] to battle, and [39] put them to flight, and they fled.[40] And [41] when his own *men* that fled [42] saw *this*, they turned again unto him, and with him
74 pursued *them* to Cades, as far as their camp; [43] and there they camped. And there fell of the foreigners [44] that day about three thousand men; and [45] Jonathan returned to Jerusalem.

vice," *διακονίαν*. This word was often so used by Athenæus, and is so rendered here by the best critics). [1] made captain from *the place called* The. [2] Then. [3] passed through the cities beyond the water (the order is different in the Greek. The river Jordan is meant). [4] for to help *him*. [5] (Cf. x. 86.) [6] honourably.

Vers. 61-64. — [7] A. V.: From whence he went to Gaza, but. [8] wherefore. [9] (*αὐτά*; *αὐτάς*, III. X. 23. 44. al.) [10] Afterward, when. [11] *omits* and. [12] Now when. [13] princes (Fritzsche receives *τῶν ἀρ*. from III. X. 23. 44. 55. al.) were. [14] power. [15] out of the country (so 44. 71. 76. 93. 134. Co. Ald.). He. [16] and.

Vers. 65-71. — [17] A. V.: Then. [18] but. [19] desired to have peace with him, which .... granted them. [20] *then*. [21] As for. [22] host, they. [23] from whence betimes. [24] they gat them. [25] Nasor (Fritzsche adopts Ἀσώρ from X. 44. al. Joseph. Syr. Old Lat.; *text. rec.*, Νασώρ. The last letter of the previous word was probably the occasion of the change). [26] the (the art. is found in X. 23. 64. 93.) host of strangers. [27] who having laid men in ambush (ἐξέβαλον ἔνεδρον). [28] *omits* but. [29] over against *him*. [30] So when. [31] (Cf. ix. 40.) [32] *omits* And. [33] *insomuch as* there was not. [34] *omits* was. [35] (The Greek of Fritzsche's text is Ἀψαλώμου, as III. 23. 55. al.; *text. rec.*, Ἀβεσσαλώμου, which is the usual form in the LXX. of the Heb. word for "Absalom.") [36] Calphi (which is another form for Ἀλφαῖος). [37] the captains of the host. Then.

Vers. 72-74. — [38] A. V.: Afterwards turning again. [39] he. [40] *so* they ran away. [41] Now. [42] were fled. [43] *even* unto their own tents. [44] So there were slain of the heathen. [45] but.

CHAPTER XI.

Ver. 1. The view here taken of Ptolemy differs from that of Diodorus Siculus (cf. Müller, *Fragm. Hist. Græc.*, ii. p. xvi., No. 19) and Josephus, xiii. 4, § 5, according to whom, on account of his relationship to Alexander he came with honorable intentions and sought to help him. That may indeed have been his ostensible object; but he really intended, as it afterwards appears, to gain the kingdom for himself.

Ver. 5. **To the intent (he) might blame,** *εἰς τὸ ψογῆσαι*. This verb is a less usual form for *ψέγω* and means literally *to make smaller*, but is always used metaphorically, and means *to lessen by evil report, to disparage*. Codd. III. 23. 64. 74. 106. read *ψογίσαι* from *ψογίζω*.

Ver. 7. **Eleutherus.** This river formed a boundary line between Syria and Phœnicia. It now bears the name of *Nahr-el-Keber*. Cf. xii. 20. It is a very small stream in summer, but in winter becomes a large and swift river.

Ver. 8. **Seleucia by the sea.** So named to distinguish it from other cities founded by Seleucus Nicator and similarly named. It was situated not far from the mouth of the Orontes, and from twelve to fifteen miles from Antioch.

Ver. 10. **For he sought to slay me.** Our author seems to represent that this was a simple pretense on the part of Ptolemy. But Josephus (*Antiq.*, xiii. 4, § 6) states that a favorite of Alexander, a certain Ammonius, had really attempted to assassinate Ptolemy. Cf. Liv., *Epit.*, chap. l.

Ver. 12. **Openly known.** It was a matter of fact, he means to say, before, at the very outset of his campaign, and now became openly known. Neither the account of our author nor that of Josephus, who follows in the main Diodorus Siculus at this point, can be considered free from prejudice. The one represents Alexander in too favorable a light, the other, Ptolemy. Grimm thus characterizes the whole matter (Com., *in loc.*):

"No doubt he undertook the campaign spoken of under the guise of acting as ally of Alexander (1 Macc. xi. 1), but with the real intention of recovering Cœle-Syria (Diodorus), and assuring to himself the actual dominion of the remainder of Syria. (His promise to the citizens of Antioch with reference to Demetrius, mentioned by Josephus, proves this.) For this purpose he required a pliant tool that would be vassal and ward of the Egyptian crown, while holding the title of king of Syria, whether this were his son-in-law or Demetrius II. Alexander, becoming cognizant of this plan, brought about the attempted assassination (Josephus), upon which Ptolemäus threw off the mask and came to an understanding with Demetrius respecting the ceding of Cœle-Syria, and played his *rôle* at Antioch, of which Josephus speaks."

Ver. 16. **Was exalted.** This may mean: "He attained to the highest degree of power," or "he was highly esteemed." Keil prefers the former. Cf. i. 3.

Ver. 17. Diodorus' account is (Müller, *Fragm. Hist. Græc.*, ii., p. xvi., No. xxi.) that Alexander was murdered by two officers who accompanied him in his flight, as recompense for a pardon promised by Demetrius II.

Ver. 18. **Died the third day.** Cf. Josephus (*Antiq.*, xii. 4, § 8), Polyb. (xl., xii. 1), and Liv. (*Epit.*, lii.) Josephus states that Ptolemy's horse became frightened during a battle, by the roar of an elephant, that he was thrown from it, severely wounded in the head by the enemy, and only with difficulty was rescued by his body-guard; and that after lying unconscious for four days he became conscious on the fifth, and saw with pleasure the head of his enemy, which was shown him.

Ver. 20. The garrison of Syrian soldiers in Jerusalem was not therefore included in the statement of the 18th verse.

Ver. 22. **Ἀναζεύξας.** Lit. *having yoked up.* Cf. 1 Esdras ii. 30, viii. 61; Judith xvi. 21. The word is also used of an army when it breaks up its encampment, and Josephus has so understood its use here, although clearly without sufficient ground.

Ver. 26. **As his predecessors.** Alexander Balas and Philometor.

Ver. 27. **Confirmed, ἵστησεν.** Cf. vii. 9, 29, x. 69.

Ver. 28. **And the three toparchies of Samaria.** According to the Greek *the three toparchies*, καὶ τὴν Σαμαρεῖτιν. It is not easy to understand why Jonathan should include the hated Samaria in his request. In fact, while the reading above given is found in all the MSS., still it is plain that it is false, and to be corrected from x. 30 and ver. 34 below. The privilege here asked for had been promised by Demetrius I., but rejected by the Jews. It is not possible to decide from the text whether the three hundred talents here spoken of were to be paid every year, or once for all. But in view of what is said in ver. 35, it is likely that the latter was the case.

Ver. 29. **And the king consented.** Whether the words or the presents of Jonathan had the greater influence is not said.

Ver. 31. The Lasthenes, whom Demetrius here calls "kinsman" (συγγενεῖ), and in the next verse πατήρ, was, according to Josephus (*Antiq.*, xiii. 4, § 3), the Cretan who raised an army for this king, when he made his first descent upon the coast. The letter was directed to Lasthenes probably because he held some such position as first minister in the kingdom, or was governor of Cœle-Syria. It depends, as Grimm has shown, upon the question whether the first title mentioned is meant to be taken in the usual sense, or as a sort of court title. In the latter case Lasthenes was probably prime minister, or grand vizier, of the kingdom.

Ver. 34. **Aphærema and Lydda and Ramathem.** The first place is thought to be Ephraim, where our Lord found refuge just before his crucifixion. Cf. John xi. 54. *Lydda* is the Lud of the Old Testament (1 Chron. viii. 12, "Lod"), and still bears the same name, lying between Joppa and Jerusalem. It was at one time called Diospolis. *Ramathem* is thought by some to be the "Arimathea" of Matt. xxvii. 57; Luke xxiii. 51; John xix. 38; by others, the Rama which lay north of Bethel in the neighborhood of Shiloh; and by still others, Ramleh, situated southwest from Lydda. — **In place of the revenue.** The sense is not quite clear. Something is probably wanting in the Greek before ἀντὶ τῶν βασιλικῶν. Michaelis would supply the thought that Jonathan was to pay 300 talents for the privilege here granted. Grimm, however, would simply insert τά before ἀντί. I have adopted the latter supposition, rendering it, however, freely as above, supplying the verb which is found at the end of ver. 35, and repeating it again there. A new sentence seems to begin with πᾶσι τοῖς θυσιάζουσιν. Fritzsche, on the contrary, places a full stop after ἀκροδρύων, strikes out αἵτινες before προσετέθεσαν as wanting in III. X. 44. 62. al., begins a new sentence with the latter, and joins πᾶσι τοῖς θυσιάζουσιν with πάντα τὰ συγκυροῦντα αὐτοῖς. Keil remarks, that he is not able to get any reasonable sense out of the passage as thus constructed. If the construction above be followed, it would appear that the Samaritans and the Greek party among the Jews would be excluded from the provisions here made for those worshipping at Jerusalem.

Ver. 38. **Isles of the heathen.** Rhodes, Cyprus, and the islands of the Archipelago.

Ver. 39. **Tryphon.** His real name was *Diodotus*. The name Tryphon (debauchee) was given to him later. Cf. Liv., *Epit.*, lii. and lv.

Ver. 40. According to Livy (*Epit.*, lii.), this son of Antiochus was at this time but two years old. — **Remained there a long season.** He did not leave off importuning the guardian of the child until he gained his consent to his own plans. Cf. below, ver. 54.

Ver. 43. **All my soldiers have revolted.** In verse 38 we read that the king himself had dismissed these soldiers. Still, he had done it, as it would seem, because he was afraid of them, having got their hatred through cruelty and neglect. So Livy (*Epit.*, lii.): "*Ob crudelitatem, quam per tormenta in suos exercebat.*" Others (Justin, xxxv. 1, 9) allege different reasons.

Ver. 44. **Δυνατοὺς ἰσχύϊ.** This expression corresponds to the Hebrew גִּבּוֹרֵי חַיִל and means "brave men," "heroes," who would not hesitate to give their lives for any cause for which they fought. Cf. ii. 42, x. 19, and the LXX., at 1 Chron. vii. 2, 7, 40.

Ver. 47. **An hundred thousand.** This cannot be regarded as anything more than an estimate. The present account, moreover, is properly to be emended by that of Josephus, in that it seems to represent that the 3,000 Jews were the only sol-

diers fighting on the side of the king. Josephus, on the contrary, speaks of the king's foreign soldiers as being also engaged. (*Antiq.*, xiii. 5, § 3.)

Ver. 53. **Oppressed him sore.** According to Josephus, it was by threatening him with war if he did not pay the taxes which the Jews had been accustomed to pay to previous Syrian kings.

Ver. 56. **The elephants.** Cf. remarks at vi. 35. It was required of the Syrian kings, on the part of the Romans, that they should not use elephants in battle. Keil and Grimm think that these animals may have come into the possession of Demetrius from the Egyptian army after the death of Ptolemy Philometor.

Ver. 57. **Four provinces.** Judæa (so Gaab, Scholz, Grimm) is supposed to be meant in addition to the three mentioned in verse 34. Michaelis and Keil, however, think it must have been Ekron, since Judæa would hardly have been called a *νομός*, and placed on a level with the others.

Ver. 59. **The ladder of Tyrus.** According to Josephus (*Bel. Jud.*, ii. 10, § 2) this was a high mountain a hundred furlongs north of Ptolemais, the *Râs en-Nakûrah* of the present day.

Ver. 60. **Forces of Syria.** The disaffected troops of Demetrius are meant.

Ver. 61. **Shut (him) out.** They had espoused the cause of Demetrius II. and still remained faithful to him. Cf. x. 75.

Ver. 63. **Cades** (קֶדֶשׁ), the Levitical city on the mountains of Naphtali. Cf. Josh. xii. 22. There is still a village here bearing this name.

Ver. 65. **Bethsura.** Cf. iv. 29, vi. 50, ix. 52. It was the key to Judæa from the side of Idumæa.

Ver. 67. **Gennesar.** This is the well-known lake of Gennesareth. — **Asor,** Heb. חָצוֹר. It was a city belonging to the tribe Naphtali, and lay south of Cadesh.

Ver. 68. **Army of foreigners.** This refers to the mercenaries in the service of Demetrius. Cf. iv. 12, where the word is used for Philistines.

Ver. 71. Jonathan was high priest, and according to the Mosaic law was only permitted to rend his clothes on occasions of great national calamities. Cf. Lev. x. 6; Matt. xxvi. 65. — **Earth,** *i. e.*, dust, עָפָר. Cf. Ps. xviii. 42.

Ver. 72. If this statement is to be taken literally, it could have been nothing less than a miracle which enabled Jonathan to win a victory against such odds. It is probable that his forces joined him early in the conflict. Grimm remarks that the present participle shows that the soldiers of Jonathan were in the act of flight, hence perhaps, did not simply participate in the pursuit of the enemy as the historian states in verse 73, but contributed also toward deciding the conflict itself.

Ver. 73. **They camped.** They desisted from further battle, apparently finding the position of the enemy too strong for them.

Ver. 74. **Three thousand men.** Josephus says there were two thousand slain.

Chapter XII.

1 And[1] when Jonathan saw that the time served him, he selected[2] men, and sent
2 *them* to Rome, to[3] confirm and renew the mutual[4] friendship with[5] them. He
3 sent letters also to the Spartans,[6] and *to* other places, of the same import.[7] And[8] they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the nation[9] of the Jews, sent us,[10] to the end that we should renew for
4 them the mutual friendship and[11] league, as in former time. And they[12] gave them letters unto the people from place to[13] place, that they should escort[14] them into
5 the land of Judæa in peace.[15] And this *is* the copy of the letter[16] which Jonathan wrote to the Spartans:[17]

6 Jonathan, high[18] priest, and the council of elders[19] of the nation, and the priests, and the rest of the people[20] of the Jews, unto the Spartans their[21] brethren *send*
7 greeting. There were letters sent already[22] in times past unto Onias the high priest from Arius,[23] who reigned[24] among you, *to signify* that you are our brethren,
8 according to the inclosed copy.[25] And Onias gave an honorable reception to the man that was sent,[26] and received the letters, wherein full announcement was made
9 concerning[27] the league and friendship. And we therefore,[28] albeit we need none
10 of these *things*, since[29] we have the holy books[30] in our hands to comfort *us*, have

Vers. 1–3. — [1] A. V.: Now. [2] chose *certain*. [3] for to. [4] *omits* mutual (the middle voice = "to renew on both sides, mutually"). [5] that *they* had with. [6] Lacedemonians. [7] for the same *purpose* (κατὰ τὰ αὐτά. The art. is omitted by III. X. 62. al.). [8] So. [9] people. [10] us *unto you*. [11] *you* should renew the friendship *which you had* with them and.

Vers. 4–6. — [12] A. V.: Upon this *the Romans*. [13] *the governors* (αὐτούς) *of* every. [14] bring. [15] peaceably. [16] letters (cf. x. 17, and Winer, p. 176). [17] Lacedemonians. [18] the (so 23. 55.) high. [19] the elders. [20] other people (see *Com.*). [21] Lacedemonians *their* (τοῖς).

Ver. 7. — [22] A. V.: *omits* already (for ἔτι, 64. Ald. have ἐπεί). [23] Darius (so the MSS., but Fritzsche receives Ἀρείου from Josephus (xii. 4, §10), and the Old Lat. Cf. ver. 20, where the corrupt form Ὀνιάρης suggests the original form of the word). [24] reigned *then*. [25] as the copy *here* underwritten doth specify (lit., "as the copy underlies").

Vers. 8–10. — [26] A. V.: At which time O. entreated the ambassador . . . . honourably. [27] declaration was made of the. [28] Therefore we also. [29] for that. [30] books *of scripture*.

undertaken [1] to send for the purpose of renewing, mutually, the [2] brotherhood and friendship with you,[3] lest *we* should become strangers unto you; [4] for there hath [5]
11 a long time passed since you sent unto us. We therefore at all times without ceasing, both at the [6] feasts, and the remaining suitable [7] days, do remember you in the sacrifices which we offer, and in our [8] prayers, as it is needful and fit to remem-
12, 13 ber [9] brethren; and we rejoice at your glory. But as [10] for ourselves, we have had many afflictions [11] and many [12] wars on every side, and [13] the kings that are
14 round about us have fought against us. We did not wish now to [14] be troublesome
15 unto you, nor to the rest [15] of our allies [16] and friends, in these wars; for we have the help of [17] heaven that succoreth us, and we have been [18] delivered from our ene-
16 mies, and our enemies have been humiliated.[19] So we have selected [20] Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent *them* unto the Romans,
17 to renew the mutual [21] friendship [22] with them, and the former league. We commanded them therefore to go [23] also unto you, and to salute you, and to deliver you
18 our letter [24] concerning the renewing [25] of our brotherhood. And now ye will [26] do
19 well to give us an answer thereto. And this *is* the copy of the letter [27] which they sent to Onias: [28]

20, 21 Arius [29] king of the Spartans [30] to Onias, high [31] priest, greeting. It hath been [32] found in writing, that the Spartans [33] and Jews are brethren, and that they
22 are of the race [34] of Abraham. And now,[35] since this hath come to our knowledge,[36]
23 you will [37] do well to write unto us of your prosperity. And [38] we will [39] write back also [40] to you, *that* your cattle and your [41] goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 And [42] when Jonathan heard that Demetrius' generals had returned [43] with a more numerous force than before [44] to fight against him, he removed from Jerusalem,
25 and went to meet [45] them in the land of Amathitis; [46] for he gave them no respite [47]
26 to invade [48] his country. He sent spies also into [49] their camp, and they returned,[50] and told him that they were arranging for this purpose, to fall [51] upon them in the
27 night.[52] But when the sun went down,[53] Jonathan commanded his men to watch, and to be in arms, that all the night long *they* might be ready [54] to fight; and [55] he sent
28 forth sentinels round about the camp.[56] And [57] when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their
29 hearts, and they kindled fires in their camp, and departed.[58] But [59] Jonathan and
30 his men [60] knew *it* not till the morning, for they saw the fires [61] burning. And [62] Jonathan pursued after them, and [63] overtook them not, for they went [64] over the
31 river Eleutherus. And [65] Jonathan turned against [66] the Arabians, who are [67] called
32 Zabadæans,[68] and smote them, and took their spoils. And removing *thence*, he came
33 to Damascus, and [69] passed through all the country. Simon also went forth, and

Vers. 10–12. — [1] A. V.: *nevertheless* attempted. [2] unto you for the renewing of (τήν). [3] *omits* with you. [4] you altogether. [5] is. [6] in *our*. [7] other convenient. [8] *our* (ταῖς). [9] reason is, and *as* it becometh *us* to think upon *our*.

Vers. 12–15. — [10] A. V.: and we are right glad of your honour. As. [11] great troubles. [12] *omits* many. [13] forsomuch as. [14] Howbeit (Fritzsche strikes out καί, with III. X. 23. 44. 62. al.) we would not. [15] others. [16] confederates. [17] have help from. [18] so as we are. [19] are brought under foot.

Vers. 16–18. — [20] A. V.: For this cause we chose. [21] *omits* mutual (cf. ver. 8). [22] amity that *we* had. [23] also to go. [24] letters (cf. ver. 5). [25] (καί = *namely*.) [26] Wherefore . . . . shall.

Vers. 19–21. — [27] A. V.: letters. [28] Oniares sent (ὧν ἀπέστειλαν 'Ονίᾳ. Fritzsche receives the plur. of the verb from III. X. 23. 62. al. The reading of the proper name, as in the A. V., seems to have arisen from running together the two words 'Ονίᾳ and ῎Αρειος). [29] Areus (cf. ver. 7. and *Com.*). [30] Lacedemonians. [31] the high. [32] is. [33] Lacedemonians. [34] stock.

Vers. 22, 23. — [35] A. V.: now therefore. [36] is come . . . . knowledge (lit., "since we learned these *things*"). [37] shall. [38] *omits* And. [39] do. [40] again (δέ). [41] *omits* your.

Vers. 24–26. — [42] A. V.: Now. [43] princes were come. [44] with a greater host than afore. [45] and met. [46] Amathis (see *Com.*). [47] (ἀνοχή = *a holding back*, especially of hostilities, *an armistice*.) [48] enter (I adopt marg. reading). [49] unto. [50] their (III. X. 23. 44. al., the sing.) tents, who came again. [51] appointed to come (οὕτως — *text. rec.*, οὕτω — τάσσονται ἐπιπεσεῖν). [52] night *season*.

Vers. 27–29. — [53] A. V.: Wherefore as soon as . . . . was down (ἔδυ). [54] (the καί before ἡτοίμαζεσθαι is wanting in III. X. 23. 55. 62. 74. 106. Co., and is rejected by Fritzsche). [55] also. [56] host. [57] But. [58] (Fritzsche receives καὶ ἀνεχώρησαν from 19. 62. 64. 93. Syr. and Josephus. Cf. *Com.*) [59] Howbeit. [60] company. [61] lights (cf. *Com.*).

Vers. 30–32. — [62] A. V.: Then. [63] but. [64] were gone. [65] Wherefore. [66] to. [67] were. [68] (Fritzsche adopts this form of the word from X. III. 23. 64. 74. 106. Co.; *text. rec.*, Ζαβεδαίους. Josephus has Ναβαταίους, but it is clearly a mistake.) [69] and *so*.

passed through *the country* unto Ascalon, and the neighboring fortresses, and [1] he
34 turned towards [2] Joppe, and won it. For he had heard that they would deliver the fortress [3] unto them that took Demetrius' part; and he placed [4] a garrison there to
35 keep it. And Jonathan returned, and when he had called [5] the elders of the peo-
36 ple together, he consulted with them about building strong holds in Judæa, and making the walls of Jerusalem higher, and raising a great mount between the fortress [6] and the city, to [7] separate it from the city, that [8] it might be alone, so that they
37 could [9] neither sell nor buy.[10] And [11] they came together to fortify the city, and part of the wall toward the brook on the east side fell; [12] and they repaired that
38 which was called Chaphenatha.[13] Simon also fortified Adida in the lowland,[14] and provided it with strong [15] gates and bars.

39 And [16] Tryphon sought [17] to get the kingdom of Asia, and to put on the crown,
40 and to stretch out his hand against Antiochus the king. And [18] he was cautious lest [19] Jonathan would not suffer him, and lest [20] he would fight against him; and [21] he sought a way to take him,[22] that *he* might kill him; [23] and [24] he removed, and
41 came to Bethsan. And [25] Jonathan went out to meet him with forty thousand men
42 chosen for the battle, and came to Bethsan. And [26] when Tryphon saw that he [27]
43 came with a great [28] force, he durst not stretch *his* hands [29] against him. And he received him with honors, and introduced [30] him unto all his friends, and gave him gifts, and commanded his men of war to be obedient [31] unto him, as to himself.
44 Unto Jonathan also he said, Why hast thou put all this people to trouble,[32] seeing
45 there is no war threatening [33] us? And now send them to their homes; but choose for thyself [34] a few men who shall be with [35] thee, and come [36] with me to Ptolemais, and [37] I will give it over to [38] thee, and the rest of the strongholds and the rest of the [39] forces, and all that are over the offices, and [40] I will return and depart; for
46 this is the reason why I am here. And he trusting in [41] him did as he bade *him*,
47 and sent away his forces, and they departed [42] into the land of Juda.[43] But [44] with himself he retained three [45] thousand men, of whom he sent two thousand into Gal-
48 ilee, while [46] one thousand went with him. But when [47] Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came
49 with him they slew with the sword. And Tryphon sent a force of footmen [48] and
50 horsemen into Galilee, and [49] the great plain, to destroy all Jonathan's men.[50] And [51] when they learned that he [52] and they that were with him had been [53] taken and slain, they encouraged one another, and marched with closed ranks,[54] prepared to
51 fight. And when the pursuers saw that it was to be a life and death struggle, they [55]
52 turned back.[56] And [57] they all came into the land of Juda in safety; and [58] they bewailed Jonathan, and them that were with him, and they were sore afraid; and [59]
53 all Israel made great lamentation. And [60] all the heathen that were round about

Vers. 33-36. — [1] A. V.: holds there adjoining, from whence. [2] aside to. [3] hold. [4] wherefore he set. [5] After this came J. *home* again, and calling. [6] tower. [7] for to. [8] that so. [9] that *men* might. [10] buy *in it*.

Vers. 37, 38. — [11] A. V.: Upon this. [12] build *up* the city (τὴν πόλιν, omitted by III. 52. 62. 106.), forasmuch as *part* (marg., "Or, according to the Roman reading, *and he came near to the wall of the brook toward the east*") . . . . was fallen *down* (ἔπεσεν, III. 19. 55. 64. 93. 106. Ald.; the same, with ἐπί prefixed, 23. 52. 62.; X., latter in the plur.; *text. rec.*, ἤγγισε). [13] Caphenatha (see *Com.*). [14] set up Adida in Sephela (see *Com.*). [15] made *it* strong *with*, etc. (ὠχύρωσε θύρας).

Vers. 39-41. — [16] A. V.: Now. [17] went about. [18] to kill Antiochus the king, that he might set the crown upon his own *head*. Howbeit. [19] afraid that (so *text. rec.*; III. X. 23. 44. 55. al., εὐλαβήθη). [20] that. [21] wherefore. [22] how to take J. (so the *text. rec.* I follow, with Fritzsche, III. X. 23. 44. 52. al.). [23] him (Fritzsche strikes out αὐτόν with III. X. 23. 44. 52. al.). [24] So.

Vers. 41-43. — [25] A. V.: Then. [26] Now. [27] Jonathan (so *text. rec.* I follow, with Fritzsche, III. X. 23. 44. 55. al.). [28] *so* great a. [29] hand. [30] but . . . . honourably, and commended. [31] *as* obedient.

Vers. 44-46. — [32] A. V.: so great trouble (ἔκοψας). [33] betwixt (ἐνεστηκότος). [34] Therefore send them now home *again*, and choose. [35] to wait on. [36] come *thou*. [37] for. [38] *omits* over to. [39] *omits* the rest of the (III. 106., πολλάς). [40] have *any* charge: as for me. [41] cause of my coming. So *Jonathan* believing. [42] *his* host, who went. [43] Judea.

Vers. 47-49. — [44] A. V.: And. [45] *but* three. [46] and (δέ). [47] Now as soon as. [48] Then sent T. a host *of footmen*. [49] And *into* (III. 52. have εἰς). [50] company.

Vers. 50, 51. — [51] A. V.: But. [52] knew that Jonathan (I strike out J. with III. X. 23. 55. 62. 71. 74. 106. 134. Co.). [53] were. [54] went close together. [55] They therefore that followed *upon them*, perceiving that they were *ready to fight* for their lives (lit., *that it was to them concerning their lives*, i. e., that the Jews looked upon it as a matter of fighting to the end). [56] back *again*.

Vers. 52, 53. — [57] A. V.. Whereupon. [58] Judea peaceably, and *there*. [59] wherefore. [60] Then.

them sought to destroy them; for said they, They have no ruler, nor helper;[1] now therefore let us make war upon them, and take away their memorial from amongst men.

Ver. 53.—[1] A. V.: captain, nor *any* to help *them* (see *Com.*).

Chapter XII.

Ver. 6. **The council of elders.** What the nature and exact authority of the Jewish senate was at this time is not known. In 2 Macc. (iv. 44, xi. 27) it is represented as existing under the same name in the time of Antiochus IV. and Antiochus V.—**People,** δῆμος. It seems to be used in the sense of the Latin *populus*, as opposed to *plebs*, i. e., the privileged order of citizens, the Jews being thereby characterized in this public document, as a free and independent people.

Ver. 7. **Arius.** There were two Spartan kings by the name of Arius (or Areus), and three Jewish high priests, called Onias. But as only Arius I., who reigned from B. C. 309–265 and Onias I., who was high priest at the time of Alexander the Great (Jos., *Antiq.*, xi. 8, § 7), were contemporaneous, most critics fix upon them as the persons referred to in the present passage.—**Copy inclosed,** *i. e.*, what follows, verses 19–23.

Ver. 8. Josephus names this ambassador, *Demoteles.*

Ver. 9. **Holy books.** The value of these books had been increased, in their estimation, by the very persecution which had been directed against them. Cf. i. 56, 57; iii. 48.

Ver. 10. **Have undertaken.** The reference, according to Michaelis, is to the uncertainty of the success of their undertaking on account of the great distance. Grimm, however, supposes that they mean that they have done this notwithstanding that the fact just mentioned—their reliance on the God of the Bible—might be urged as a reason against it. While Keil, with more apparent reason, holds that it is simply a fine turn given to the motive of their action in order that it might not appear as though they were too anxious to secure this alliance. They may, in fact, have been influenced by both of the latter reasons.

Ver. 11. **On the remaining suitable days,** *i. e.*, on the sabbaths and new moons. Cf. vii. 33.

Ver. 12. **Δόξῃ.** Grimm would translate either by *fame*, or make the word analogous to the Hebrew כָּבוֹד, *i. e.*, to be great in wealth, or numbers. But it seems better, with Keil, to give the word its more usual sense as above.

Ver. 16. **Numenius . . . . and Antipater.** These persons were probably selected, among other reasons, because of their acquaintance with the Greek language. They have, moreover, as will be observed, Greek names, although these may be simply translations of their real Hebrew names. Nothing further is known of them.

Ver. 21. What particular document is referred to is not known.

Ver. 23. **Do write** (A. V.), rather *will write*, the present being used to indicate an unchangeable resolution to write again. The present letter is not a reply to Jonathan's. which precedes. See verse 7. Cf. Winer, p. 265, who says that the present is used only in appearance for the future, "when an action still future is to be designated as good as already present, either because it is already resolved upon, or because it follows according to some unalterable law."—**That your cattle and your goods are ours,** *i. e.*, we will stand by and support one another as well in peace as in war.—**To make report unto you.** A fuller, oral report seems to be meant. Josephus (*Antiq.*, xii. 4, § 10) has misplaced this letter of the Spartan king, giving it, with some apparent additions of his own, in connection with a report concerning the high priest Onias. On the entire section, verses 5–23, there are several points that seem to require further inquiry. (1.) Were the Spartans and Jews really of the same lineage? It has never been proved (cf. Winer, *Realwörterb.*, under "Sparta"). Hitzig (*Geschichte*, p. 347) conjectures that some other Sparta is meant. Michaelis holds that there was a failure in translation and that for "Spartaner" we should read "Spharadener," cf. *Anmerk. zum ersten Buch d. Macc.*, p. 264 ff. In 2 Macc. (v. 9), however, the name of the people is given as "Lacedemonians." Ewald would explain the origin *of the belief* in this relationship on the supposition that in Peleg. son of Eber, an ancestor of Abraham (Gen. x. 25; xi. 16), was found the ancestor of the *Pelasgians*, while the Spartans were regarded as Pelasgians. It has been well objected, however, to this supposition (Keil), that even if the above points concerning the relationship of the Spartans to the Pelasgians and of the latter to Peleg were granted, the former would still not have been ἐκ γένους Ἀβραάμ. Moreover, it is remarked that the *Spartans* had made this discovery in some document. The most that can be said then on this point is that the belief in a relationship between the Jews and Spartans seems to have prevailed at the time our book was written. But (2.) did such an alliance, offensive and defensive, actually exist between the Jews and Spartans? It is scarcely to be doubted. Whether they were really of the same descent or not, does not seriously affect the question. Besides there is no apparent reason for such an alliance being feigned if it did not actually exist, but quite the contrary. And as Grimm remarks: "There is nothing against the making of such a treaty in the fact that already in the year B. C. 146 the independence of Greece was destroyed by Rome. Since, according to Strabo (viii. p. 365), Sparta also, after this catastrophe, rejoiced in a quite independent position and was simply obliged to lend assistance to Rome, among which, indeed, that rendered the Jews may have belonged." If now (3.) such an alliance between the Spartans and Jews did exist there must have been documents like the one given in our book which passed between them; but it does not follow, therefore, that the present ones are genuine. Grimm argues against their genuineness on the following grounds: The letter of Arius contains no traces of Doricisms, or diplomatic formulas, and is signed only by himself instead of by himself in connection with his royal colleagues and the Ephors; while that of Jonathan is unnecessary. For the present he needed no help (ver. 15), and he does not ask for it for the future. Much less could the letter be an *indirect* appeal for assistance,

or a mere diplomatic compliment. Consequently, it must be an independent effort of the writer of the book, or of his authority, to restore the original documents which had been lost. Keil replies to the objections against the genuineness of the letter of Arius that they are only sufficient to prove that the document as here preserved is not *literally* correct. While respecting that of Jonathan he says: "If Jonathan would by his letter simply renew the existing friendship with the Spartans, without expecting aid from them for the present, with a view of being able to claim their assistance in cases that might arise in the future, then the letter both in form and contents corresponds to this aim."

Ver. 24. The narrative of the further conflicts of Jonathan and Simon, broken off at xi. 67, 74, is here again taken up.

Ver. 25. **Amathitis.** This is the Greek name for the Syrian "Hamath." A city of this name (Hamah) on the Orontes, at the base of Lebanon, to the north, still exists. Other forms of the word in the LXX. are Αἰμάθ (Numb. xxiii. 21; xxxiv. 8, etc.), Ἡμάθ (2 Sam. viii. 9, etc.), and Ἐμάθ (Josh. xiii. 5; 2 Kings xxiii. 33).

Ver. 28. They built fires in their camp, to make it appear as though they were still there. The addition of *καὶ ἀνεχώρησαν*, which we have adopted with Fritzsche and others from some cursive MSS., seems indispensable to the sense of the passage. Otherwise what was it that Jonathan and his troops knew not until morning?

Ver. 29. The words τὰ φῶτα are used for watch-fires in camp also by Xenophon. *Cyrop.*, vii. 5, 10. Cf. also Mark xiv. 54; Luke xxii. 56.

Ver. 30. **Eleutherus.** Cf. xi. 7. Jonathan did not wish to pursue the enemy into Syria itself, and hence did not cross the river which was its boundary.

Ver. 31. **Zabadæans.** The name seems to be preserved in Zebedâny, a city and district northeast of Damascus, on the way to Baalbec. On the general subject of the "Arabs in Palestine," see *Quarterly Statement* of the *Palestine Exploration Fund*, for October, 1875.

Ver. 33. **Ascalon.** Cf. x. 86 and Riehm's *Handwörterbuch, s. v.* —**Won,** προκατελάβετο. The idea of taking it by a sudden, unexpected onset, is meant to be indicated by the preposition prefixed. Cf. v. 8.

Ver. 36. **Neither sell nor buy.** Apparently a proverbial expression for carrying on any kind of intercourse. Some, however (Gaab), think it refers to the selling, by the soldiers of the garrison to the citizens, that which they had obtained as spoil.

Ver. 37. **Toward the brook.** It is the brook Cedron. The wall spoken of fell either at an earlier period, or at the present time, while men were building it, or building upon it. — **Chaphenatha.** Apparently the name given to that part of the wall which had fallen down. According to Lightfoot the word is derived from *Caphnioth*, the Talmudic expression for unripe figs. Gaab, on the other hand, makes it mean something like *fovea*, and thinks that it was so called from the fact that the Cedron had made the ground at that point marshy and so caused the destruction of the wall.

Ver. 38. **Adida.** It is generally identified with the Hadid of Ez. ii. 33, Neh. vii. 37, a place situated near Lydda and the present Chadîtheh. Vespasian erected at this point a fortified camp in order to control the road to Jerusalem from the west. — Ἐν τῇ Σεφήλᾳ. The lowlands stretching between the mountains of Judæa and the Mediterranean are meant. The northern portion of it was known as Sharon. In other parts of the Bible this word has been translated by "the vale," "the valley," "the plain," thus taking from it its peculiar character as a proper noun.

Ver. 40. **A way,** πόρον = means and opportunity.

Ver. 41. **Bethsan.** Cf. v. 52. It is the present Beisân on the road from Damascus to Egypt, a short distance from the Jordan.

Ver. 45. **Choose for thyself,** ἐπίλεξαι δὲ σεαυτῷ. The reflexive force of the middle voice is often so slight that a reflexive pronoun is not infrequently used, especially in case of an antithesis, to emphasize it. Cf. Kühner, p. 235. — **Ptolemais.** This city would be of particular value to the people of Galilee on account of its opening to them a way to the sea. Demetrius I., moreover, had given the Jews (x. 39) the promise of it. — **The rest of the strongholds and the rest of the forces.** By the remaining strongholds, probably those of the seacoast are meant, stretching from Ptolemais to Joppa. The troops referred to seem to be those stationed in the country in addition to those found in the various citadels.

Ver. 48. How far so-called criticism sometimes avails itself of the baldest conjecture, is seen in the fact that Hitzig imputes the composition of the 119th Psalm to Jonathan during his imprisonment.

Ver. 49. **Jonathan's men.** The two thousand men spoken of in v. 47 are meant.

Ver. 53. **Nor helper.** They were not able, as previously, to make use of the differences existing between the rival kings of Syria to their own advantage. They must stand alone.

Chapter XIII.

1 And [1] when Simon heard that Tryphon had gathered together a great army [2] to 2 invade the land of Juda,[3] and destroy it, and saw that the people were [4] trembling and affrighted,[5] he went up to Jerusalem, and gathered the people together, and 3 gave them exhortation, and said to them,[6] Ye yourselves know what [7] I, and my brethren, and my father's house, have done for the laws and the sanctuary, the bat-

Vers. 1, 2. — [1] A V.: Now. [2] host. [3] Judea. [4] was in great. [5] fear (Fritzsche adopts ἔκφοβος, for ἔμφοβος, from III. X. 23. 62. al.). [6] saying.
Ver. 3. — [7] A. V.: what great *things* (ὅσα).

4 tles also and troubles which we have seen,[1] by reason whereof all my brethren per-
5 ished[2] for Israel's sake, and I am left alone. And now[3] be it far from me, that
I should spare my[4] life in any time of affliction;[5] for I am no better than my
6 brethren. But[6] I will avenge my nation, and the sanctuary, and our wives and[7]
children; for all the heathen are gathered to destroy us on account of enmity.[8]
7, 8 And[9] as soon as the people heard these words, *their* spirit revived, and they
answered with a loud voice, saying, Thou art[10] our leader instead of Judas and
9 Jonathan thy brother. Fight thou our battles,[11] and whatsoever thou commandest
10 us, that will we do. And[12] he gathered together all the men of war, and made
11 haste to finish the walls of Jerusalem, and he fortified it round about. And[13] he
sent Jonathan the *son* of Absalom,[14] and with him a sufficient force,[15] to Joppe; and
he cast[16] out them that were therein, and[17] remained there in it.

12 And[18] Tryphon removed from Ptolemais with a great army[19] to invade the land
13 of Juda,[20] and Jonathan *was* with him in ward. But Simon pitched his tents at
14 Adida, over against the plain. And[21] when Tryphon learned[22] that Simon had[23]
risen up instead of his brother Jonathan, and was on the point[24] to join battle with
15 him, he sent messengers unto him, saying, We[25] have Jonathan thy brother in hold
because of[26] money that he owed[27] unto the king's treasury, on account of offices
16 which he held. And[28] now send an hundred talents of silver, and two of his sons
for hostages, that being set[29] at liberty he may not revolt from us, and we will let
17 him go. And[30] Simon, albeit he perceived that they spake deceitfully unto him,
yet sent he the money and the children, lest peradventure he should procure *to him-*
18 *self* great hatred from[31] the people; who might have said,[32] Because I sent him not
19 the money and the children, *Jonathan* perished. And[33] he sent *them* the children
and the hundred talents; and[34] *Tryphon* dissembled,[35] and did not[36] let Jonathan
20 go. And after this came Tryphon to invade the land, and destroy it; and he went[37]
round about by the way that *leadeth* unto Adora; and[38] Simon and his force[39]
marched side by side, over[40] against him in every place, wheresoever he went.
21 But[41] they that were in the fortress[42] sent messengers unto Tryphon, to the end
that he should hasten his coming unto them by the wilderness, and send them pro-
22 visions.[43] And[44] Tryphon made ready all his horsemen to come; and that night
there was[45] a very great snow, and[46] by reason of the snow he[47] came not. And[48]
23 he departed, and came into Galaad. But[49] when he came near to Bascama, he
24 slew Jonathan, and he[50] was buried there. And Tryphon turned about and de-
parted[51] into his own land.

25 And Simon sent,[52] and took the bones of Jonathan his brother, and buried him[53]
26 in Modein, the city of his fathers. And all Israel made great lamentation for him,
27 and bewailed him many days. And Simon[54] built *a monument* upon the sepulchre
of his father and his brethren, and raised it aloft to the view,[55] with hewn stone be-
28 hind and before. And[56] he set upon it[57] seven pyramids, one over[58] against an-
29 other, for *his* father, and *his* mother, and *his* four brethren. And on[59] these he en-
graved artistic[60] devices, and placed about them[61] great pillars, and upon the pillars
he engraved weapons of all sorts for an eternal memorial, and along side of the

Vers. 3–5. — [1] Or *experienced*, εἴδομεν. [2] A. V.: are slain. [3] Now therefore. [4] mine own. [5] trouble.

Vers. 6–11. — [6] A. V.: Doubtless (πλήν). [7] *our* wives, and our. [8] of *very* malice. [9] Now. [10] shalt be (εἶ, which 71. omits). [11] (πόλεμον.) [12] So then. [13] Also. [14] (III. X. 23. 44. al., Ἀψαλώμου, which is adopted by Fritzsche; *text. rec.*, as at xi. 70.) [15] great power. [16] who casting. [17] *omits* and.

Vers. 12–16. — [18] A. V.: So. [19] power. [20] Judea. [21] Now. [22] knew. [23] was. [24] meant. [25] *Whereas* we. [26] *it is* for. [27] is owing. [28] treasure (see *Com.*), concerning the business that was committed unto him. Wherefore. [29] when he is.

Vers. 17–19. — [30] A. V.: *Hereupon.* [31] of. [32] (λέγοντες, as III. X. 23. 44. al.; *text. rec.*, the sing.) [33] therefore is *Jonathan* dead (καὶ ἀπώλετο). So. [34] howbeit. [35] (Either *had lied*, or *denied it*, namely, that he had made such a promise.) [36] neither would he.

Vers. 20, 21. — [37] A. V.: going. [38] but. [39] host. [40] *omits* side by side, over (cf. *Com.*). [41] Now. [42] tower. [43] victuals.

Vers. 22–24. — [44] A. V.: Wherefore. [45] come that night: but (I read καί before ἐν τῇ νυκτί, with III. X. 23. 44. al., instead of after it, with the *text. rec.*) there fell. [46] *omits* and. [47] whereof he. [48] So. [49] the country of G. And. [50] who. [51] Afterward T. returned and went.

Vers. 25–28. — [52] A. V.: Then sent S. [53] them (so *text. rec.* I read αὐτόν, with III. X. 23. 44. al.). [54] Simon also. [55] sight. [56] Moreover. [57] up (III. X. 19. 23. 55. 62. 64. al. Syr. Old Lat. omit ἐπ' αὐτά). [58] *omits* over.

Ver. 29. — [59] A. V.: in. [60] made (I render ἐποίησε freely) cunning. [61] about *the which* he set.

30 weapons ships in carving,[1] that *they* might be seen by[2] all that sail the[3] sea. This
31 sepulchre[4] which he made at Modein, *standeth*[5] unto this day. But[6] Tryphon
32 dealt deceitfully[7] with the young king Antiochus, and slew him. And he reigned in his stead, and put on the crown[8] of Asia, and brought a great calamity upon the
33 land. And[9] Simon built[10] the strongholds of[11] Judæa, and walled them[12] about with high towers, and great walls, and gates, and bars, and laid up provisions in the
34 strongholds.[13] And[14] Simon selected[15] men, and sent to the[16] king Demetrius, to the end *he* should give the land an immunity, because all that Tryphon did was to
35 spoil.[17] And the king Demetrius sent to him according to these words, and answered him, and wrote to him such a letter as followeth:[18]

36 King Demetrius unto Simon high[19] priest, and friend of kings, and[20] unto the
37 elders and nation of the Jews, *sendeth* greeting. The golden crown, and the palm branch,[21] which ye sent,[22] we have received; and we are ready to make a full[23]
38 peace with you, and[24] to write unto our officials, to grant you immunities.[25] And whatsoever covenants[26] we have made with you shall stand; and the strongholds,
39 which ye have builded, shall be yours.[27] Oversights on the other hand, and the faults[28] *committed* unto this day, we pass over,[29] also the crown tax,[30] which ye owe;[31] and if there were any other tribute paid in Jerusalem, it need[32] no more
40 be paid.[33] And if there be any among you suitable to be enrolled in our body
41 guard,[34] let them be enrolled, and let there be peace betwixt us. The[35] yoke of
42 the heathen was taken away from Israel in the hundred and seventieth year, and[36] the people of Israel[37] began to write in their documents[38] and contracts, In the first year of Simon, high priest, and general,[39] and leader of the Jews.

43 In those days he[40] camped against Gazara,[41] and besieged it round about;[42] he made also an engine for sieges,[43] and brought it up to[44] the city, and battered a
44 certain tower, and took *it*. And they that were in the engine leaped into the city;
45 and there arose a great commotion in the city. And they of the city[45] climbed upon the wall with[46] wives and children, their clothes being rent,[47] and they[48] cried with a
46 loud voice, beseeching Simon to grant them peace. And they said, Deal not with
47 us according to our wickedness, but according to thy mercy. And[49] Simon was appeased towards them, and fought no *more* against[50] them; and he[51] put them out of the city, and cleansed the houses wherein the idols were, and so entered into it
48 with songs and thanksgivings. And he put every[52] uncleanness out of it, and colonized[53] such men there[54] as would keep the law, and made it stronger than it was before; and he[55] built therein a dwelling place for himself.

49 They also of the fortress[56] in Jerusalem were hindered from going into the country, back and forth, as well as from buying and selling; and[57] they were in great distress for want of provisions,[58] and a great number of them perished through fam-

Vers. 29, 30. — [1] A. V.: made all *their* armour for a perpetual memory, and by the armour ships carved. [2] of. [3] *on* the. [4] *is* the sepulchre. [5] *and it standeth yet.*

Vers. 31, 32. — [6] A. V.: Now. [7] (Luther, Michaelis, De Wette, and others render "took A. deceitfully around with him," but the words mean rather *to walk*, i. e., deal, *deceitfully*, as rendered in the A. V. Cf. Prov. xxviii. 26, πορεύεσθαι σοφίᾳ). [8] crowned himself king.

Vers. 33, 34. — [9] A. V.: Then. [10] built *up* (see *Com.*). [11] in. [12] fenced *them*. [13] victuals therein. [14] Moreover. [15] chose. [16] *omits* the. [17] Marg., "Gr., *all Tryphon's doings were robberies.*"

Vers. 35–37. — [18] A. V.: Unto whom king D. answered and wrote after this manner (64. 93. omit αὐτῷ after ἀπέστειλεν. Cod. 93. omits αὐτῷ after ἔγραψεν, and 106. omits both with the preceding καί). [19] the high. [20] as also. [21] scarlet robe (*text. rec.*, τὴν βαΐνην. See *Com.*). [22] sent *unto us*. [23] stedfast (μεγάλην). [24] *yea*, and. [25] officers, to confirm the immunities (ἀφιέναι . . . . ἀφέματα. Cf. x. 28) *which we have granted* (too much is assumed in saying this).

Vers. 38-40. — [26] A. V.: *covenants* (contained in the verb ἐστήκαμεν). [27] your own. [28] As for *any* oversight or fault. [29] forgive it. [30] and the crown *tax also*. [31] owe *us*. [32] shall. [33] (The verb is τελωνεῖν, *to take toll*, and here, as just before, is used in the sense of *taxing*, or *collecting taxes*.) [34] *look* who *are* meet . . . . to be in our court (εἰς τοὺς περὶ ἡμᾶς. The preceding word γραφῆναι is a military term, and so used by Xen., *Cyrop.*, iv. 3. 21).

Vers. 41, 42. — [35] A. V.: *Thus* the. [36] Then. [37] (X. 23. 44. 64. 93. omit.) [38] *their* instruments. [39] the high priest, the governor.

Vers. 43, 44. — [40] A. V.: Simon (Fritzsche strikes out with III. X. 23. 44. 55. al.). [41] Gaza (cf. *Com.*). [42] (Lit., *enclosed it with camps.*) [43] engine (ἑλέπολιν, X. 44. 55. 62. al.; *text. rec.*, ἑλεπόλεις) *of war*. [44] set *it* by. [45] whereupon there was a great uproar in the city: insomuch as the *people* of the city rent their clothes, and. [46] walls with *their*. [47] *omits* their clothes being rent. [48] *omits* they.

Vers. 47, 48. — [49] A. V.: So. [50] (*i. e.*, did not treat them as the rights of war permitted.) [51] but. [52] Yea, he put all. [53] placed (κατῴκισεν). [54] (III. X. 23. 55. 62. 106., ἐν αὐτῇ.) [55] *omits* he.

Ver. 49. — [56] A. V.: tower. [57] kept so strait, that they could neither come forth, nor go into the country nor buy, nor sell: wherefore. [58] victuals (lit., *hungered exceedingly*).

50 ine. And they cried[1] to Simon, to make peace[2] with them; and he granted it to[3] them; and when he had put them out from thence, he cleansed the fortress[4]
51 from its[5] pollutions. And he[6] entered into it the three and twentieth *day* of the second month, in the hundred seventy and first[7] year, with praise, and palm branches,[8] and with harps, and with[9] cymbals, and with viols, and with[9] hymns,
52 and with[9] songs; because there was destroyed a great enemy out of Israel. He ordained also that that day should be kept every year with gladness. And[10] the hill of the temple that was by the fortress[11] he made stronger than it was, and
53 there he dwelt himself with his household.[12] And when Simon saw that John his son was a *valiant* man,[13] he made him leader of all the forces; and he[14] dwelt in Gazara.

Vers. 50, 51.—[1] A. V.: Then cried they. [2] *beseeching him* to be at one. [3] which thing he granted. [4] tower. [5] *omits* its (the art.). [6] *omits* he. [7] one. [8] thanksgiving, and branches *of palm trees* (cf. ver. 37). [9] *omits* with (ἐν. See *Com.*).

Vers. 52, 53. — [10] A V.: Moreover. [11] tower. [12] company (here not as at xi. 72. Cf. Mark iii. 21). [13] (Cf. v. 63.) [14] *omits* he.

Chapter XIII.

Ver. 4. **All my brethren.** It seems to have been generally believed that Jonathan had been already put to death.

Ver. 8. Simon appears also, at the same time, to have been chosen high priest. Cf. xiii. 36; xiv. 35, 36.

Ver. 10. **Made haste to finish.** Ταχύνειν followed by the infinitive in the genitive case is found a number of times in the LXX.: Gen. xviii. 7; xli. 32; Ex. ii. 18; 2 Sam. xv. 14.

Ver. 11. **Absalom.** Cf. xi. 70. — Since Joppe was already garrisoned by Jewish troops (xii. 33), the hostile people of the city must be here referred to.

Ver. 13. **Adida.** Cf. xii. 38.

Ver. 15. Τὸ βασιλικὸν = *pecunia ad regem pertinens*, Wahl's *Clavis*, *s. v.* — **Offices,** χρείας. His official position as high priest and vassal prince are meant. Tryphon makes this statement simply as a pretext. It had no foundation in fact. Cf. v. 17.

Ver. 20. **Adora.** It was situated in Judæa to the south. The name is shortened by Josephus (*Antiq.*, xiv. 5, § 3) and the MSS. into Dora. It is the present *Dûra*, one of the largest villages in the district of Hebron.

Ver. 20. Simon managed to keep his troops in such a position in the mountains while Tryphon was marching around them, as continually to confront the latter, being himself, by virtue of his surroundings, safe from attack.

Ver. 21. **By the wilderness,** *i. e.*, the wilderness of Judæa. — **Send them provisions.** They were beginning to experience the ill effects of the wall which Jonathan had caused to be built between the city and the fortress. Cf. xii. 36.

Ver. 22. **A very great snow.** Snow falls often in the mountainous parts of Palestine to the depth of a foot or more, but remains only a short time. — **Into Galaad,** *i. e.*, he marched around the south point of the Dead Sea.

Ver. 23. **Bascama.** This place has not been identified. From the circumstances of the case it could not well be Bozkath, in Judah, as Grotius and some others have supposed. Josephus (*Antiq.*, xiii. 6, § 6) names it Basca.

Ver. 24. **Into his land,** *i. e.*, Syria.

Ver. 27. **Hewn stone,** λίθῳ ξεστῷ. Dative of material. Cf. Kühner, p. 418. The expression also occurs in Homer, *Il.*, vi. 243. See also, 1 Esd. vi. 9. — **Behind and before.** This refers not to the hewing of the stones, but to the monument which was provided on two sides with such stones, while the other two may have been built of stones in a rough state.

Ver. 28. **Seven pyramids.** Consequently there was one for himself.

Ver. 29. **Ships in carving.** A probable reason for this was the possession on the part of the Jews — and secured to them through the heroic efforts of this family — of the important sea port town of Joppe. Cf. x. 76; xii. 33; xiv. 5.

Ver. 30. **(Standeth) unto this day.** Eusebius in his *Onomasticon* says: "*Modeim . . . . unde fuerunt* Maccabæi, *quorum hodieque ibidem sepulchra monstrantur.*" According to Fritzsche (in Schenkel's *Bib. Lex.*, *s. v.*), the true situation of this place has been recently discovered in El-Mediyeh, two hours and a half east of Lydda. Cf. also, *Palestine Exploration Fund* for 1873, p. 93. Stanley (*The Jewish Church*, iii. 361) says of this tomb: "A monument at once so Jewish in idea, so Gentile in execution, was worthy of the combination of patriotic fervor and philosophic enlargement of soul which raised the Maccabæan heroes so high above their age."

Ver. 31. **But Tryphon.** The fact here stated is thus given by Livy (*Epit.*, lv.): "*Alexandri filius, rex Syriæ, decem annos admodum habens, a Diodoto, qui Tryphon cognominabatur, tutore suo, per fraudem occisus est; corruptis medicis, qui eum calculi dolore consumi ad populum mentiti, dum secant, occiderunt.*" Cf. Joseph. (*Antiq.*, xiii. 7, § 1) and Diod. Sic. in Müller's *Fragm. Hist. Græc.*, ii. p. xix. n. 25.

Ver. 33. **Built,** ᾠκοδόμησε. This Greek word means sometimes to build and sometimes simply to repair. Since ὀχυρώματα has the article, it is evident that it is to be taken in the latter sense here.

Ver. 36. **Friend of kings.** The plural has given some difficulty to critics. According to Michaelis it means that Simon should be regarded not only as friend of Demetrius, but also of his successors. Winer (*Realwörterbuch*, i. 266, note) thinks the plural arose from a misunderstanding of the original Aramaic word מַלְכָא, which might be either singular or plural. — **Elders** = members of the principal governing body among the Jews. Cf. i. 26; xii. 6; 2 Macc. i. 10; iv. 44; xi. 27.

Ver. 37. **Palm branch,** τὴν βαΐν. Some (Trommius, Ewald) would supply ἐσθῆτα with

βαΐνην (of the *text. rec.*), and understand that a robe embroidered with palm branches is meant, something after the manner of the Roman *palmata* (cf. 1 Kings x. 25.) Wahl (*Clavis, s. v.*) and others, in harmony with 2 Macc. xiv. 4, would supply *ῥάβδον*, supposing that a staff in the form of a palm branch is referred to. Keil, following Grimm, inclines to accept the reading *βαΐν* (as III. 52. 62. on the ground that the ending *ην* may have easily become attached, that being the following word, while the adjective *βαϊνός* only occurs in one other place (Sym. in Gen. xl. 16), and that in a sense that is not clear. The Old Lat. favors this view, having *Bahem*. The word could not be *βαίτην*, *mantle* (Drusius, Michaelis), as that means a shepherd's, or peasant's, *coat of skins*.

Ver. 39. **Crown tax.** See at x. 29.

Ver. 41. **In the hundred and seventieth year,** *i. e.*, B. C. 143-142. After this period the high priest managed the affairs of the Jewish people with the title "Ethnarch," but still as responsible to the Syrian king.

Ver. 43. **Gazara.** This reading, which Fritzsche, with Prideaux, Wernsdorf, Stark, Ewald, Hitzig, Grimm, Keil, and others adopt, is supported by Josephus (*Antiq.*, xiii. 6, § 7 ; *Bell. Jud.*, i. 2, § 2) and other passages in the present book, as : xiv. 7 ; xv. 28; xvi. 1. — **An engine for sieges.** *ἑλέπολιν*, *i. e.*, "city-destroying." It was an enormous machine, used in sieges and invented by Demetrius Poliorcetes. Cf. Diod. Sic., xx. 48, and Liddell and Scott's *Lex.*, *s. v.*

Ver. 48. **Every uncleanness.** Everything that pertained to idol worship.

Ver. 49. The garrison had been cut off from intercourse with the city by the wall which Jonathan had had built. Cf. xii. 36.

Ver. 51. In the year B. C. 142, Simon took possession of the fortress. — **And with (*ἐν*) harps.** The proposition is repeated before each of the musical instruments named, thus giving to each a separate significance and importance. Cf. Winer, p. 419. The Syriac has the following clause in addition : "*Et quievissent alienigenæ a belligerando cum Israele,*" which Grimm thinks it must have found in its Greek copy, since some of the codices (64. 93.) have something similar.

Ver. 52. This festival seems not to have been kept up for more than a brief period. Josephus does not mention it. — **And there.** It is not clear whether the hill on which the temple was situated was meant, or that which had the fortress. Grimm decides, with Scholz and Grotius, for the former, Keil for the latter.

Ver. 53. This John was afterwards known under the title, John Hyrcanus. Simon had two other sons, Judas and Mattathias, who were treacherously killed with their father, by the son-in-law of the latter, one Ptolemy.

Chapter XIV.

1 And [1] in the hundred threescore and twelfth year the [2] king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.
2 And [3] when Arsaces, the king of Persia and Media, heard that Demetrius had come
3 into [4] his borders, he sent one of his chief officers [5] to take him alive. And he [6] went and smote the army [7] of Demetrius, and took him, and brought him to Arsaces, and he put him [8] in ward.
4 And [9] the land of Juda had [10] quiet all the days of Simon ; and [11] he sought the
5 good of his nation, and [12] his authority and his [13] honor pleased them always.[14] And along with all his *other* honor [15] he took Joppe for a haven, and made a place of
6 entry for the isles [16] of the sea. And he [17] enlarged the bounds of his nation, and
7 recovered [18] the country. And he [19] gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the fortress ; and he removed
8 the uncleannesses from it, and there was none [20] that resisted him. And they tilled [21] their ground in peace, and the earth gave her products,[22] and the trees of
9 the fields [23] their fruit. Elders sat on the streets ; all communed [24] together of good
10 *things* ; [25] and the young men put on honors, and [26] warlike apparel. He furnished provisions [27] for the cities, and equipped them with means for defense,[28] so that [29]
11 his honorable name was renowned unto the end of the earth.[30] He made peace in
12 the land, and Israel rejoiced *with* great joy. And [31] every man sat under his vine
13 and his fig tree, and there was none to make them afraid. And no one was left in

Vers. 1-8. — [1] A. V. : Now. [2] *omits* the. [3] But. [4] was entered within. [5] princes. [6] who. [7] host. [8] by whom he was put.

Vers. 4-6. — [9] A. V. : As for. [10] Judea (it is omitted by III. 44. 62. 64. al. Co. Ald.), that was. [11] for. [12] in such wise, as that evermore. [13] *omits* his. [14] *well* (71. omits *πάσας τὰς ἡμέρας*). [15] as he was honourable in all his acts, so in this, that. [16] an entrance to the isles (19. 64. 93. Syr., *ταῖς ναυσί*, and Michaelis and Grimm would change accordingly). [17] *omits* he. [18] *ἐκράτησε*, better, perhaps, *held*, *kept*.

Vers. 7, 8. — [19] A. V. : *omits* he. [20] tower, out of the which he took all uncleanness, neither was there any. [21] Then did they till. [22] increase. [23] field (lit., *plains*).

Vers. 9-12. — [24] A. V. : The ancient men sat all in the streets, communing. [25] (Or perhaps, *of the common weal.* Wahl, *de salute publica.*) [26] glorious (*δόξας*) and (or *even*). [27] provided victuals. [28] set in them all manner of munition. [29] (*ἕως ὅτου* for *ἕως τούτου ὅτου* = *ἕως τούτου ὥστε*, *to the degree that*). [30] world. [31] for.

the land to fight [1] against them; and [2] the kings [3] were overthrown in those days.
14 And [4] he strengthened all those of his people that were brought low; [5] the law he searched out; [5] and every contemner of the law and wicked *person* he took away.
15 He glorified [6] the sanctuary, and multiplied the vessels of the sanctuary.[7]
16 And [8] when it was heard at Rome, and as far as Sparta, that Jonathan was dead,
17 they were very sorry. But when [9] they heard that his brother Simon had become [10]
18 high priest in his stead, and ruled the country, and the cities therein, they wrote unto him on [11] tables of brass, to renew mutually with him [12] the friendship and
19 league which they had made with Judas and Jonathan his brethren. And they [13]
20 were read before the congregation at Jerusalem. And this *is* the copy of the letter [14] that the Spartans sent:

The rulers of the Spartans, and [15] the city, unto Simon high [16] priest, and the elders, and the [17] priests, and the [17] residue of the people of the Jews *our* brethren,
21 *send* greeting. The ambassadors that were sent unto our people informed [18] us of
22 your glory and honor; and [19] we were glad of their coming. And we recorded [20] the *things* that they spake, in the records [21] of the people,[22] in this manner: Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassadors, came unto us
23 to renew [23] the friendship with [24] us. And it pleased the people to receive the men with honors,[25] and to put the copy of their words in the public records of the people,[26] to the end that the people of the Spartans [27] might have a memorial *thereof;* but [28] we have sent the [29] copy thereof unto Simon the high priest.
24 After this Simon sent Numenius to Rome with a great shield of gold of a thou-
25 sand minas [30] weight, to confirm the league with them. But [31] when the people [32] heard of these things,[33] they said, What thanks shall we return [34] to Simon and his
26 sons? For he and his brethren and the house of his father stood firm,[35] and they [36] chased away in fight the enemies of Israel [37] from them, and established for it [38] lib-
27 erty. And [39] they wrote on [40] tables of brass, and placed them [41] upon pillars on [42] mount Sion. And this *is* the copy of the writing:

The eighteenth *day* of *the month* Elul, in the hundred threescore and twelfth year,
28 and this [43] the third year of Simon high [44] priest, at Saramel,[45] in the great congregation of priests,[46] and people, and rulers of the nation, and the [47] elders of the
29 country, it is promulgated by us.[48] Forsomuch as oftentimes there have arisen [49] wars in the country, so [50] Simon the son of Mattathias, of the posterity of Joarib,[51] together with his brethren, put themselves in jeopardy, and resisted the enemies of their nation that their sanctuary and the law might be maintained, and covered their
30 nation with great glory.[52] When Jonathan had gathered their [53] nation together,
31 and become [54] their high priest, he [55] was added to his people; and [56] their enemies purposed to invade their country, that *they* might destroy their country, and stretch

Vers. 13-15. — [1] A. V.: fray them: neither was there *any* left (lit., "And there disappeared." The art. before πολεμῶν is omitted by III. X. 23. 62. 74. 134. Co. Ald.) . . . . to fight. [2] yea. [3] kings *themselves.* [4] Moreover. [5] (Cf. *Com.*) [6] beautified. [7] temple.

Vers. 16-20. — [8] A. V.: Now. [9] as soon as. [10] was made. [11] in. [12] *omits* mutually with him (verb in the middle voice, and followed by πρὸς αὐτόν). [13] which writings. [14] letters (cf. x. 17). [15] Lacedemonians, with. [16] the high. [17] *omits* the.

Vers. 21, 22. — [18] A. V.: certified. [19] wherefore. [20] did register. [21] council (cf. *Com.*). [22] (Marg., *publick records.*) [23] (pres. part., used of that which one is on the point of doing.) [24] *they* had with.

Ver. 23. — [25] A. V.: entertain . . . . honourably. [26] ambassage (λόγων. It might be rendered by *message* or *report*) in publick records. [27] end the . . . . Lacedemonians. [28] furthermore. [29] written (lit., but the sense is as given) a.

Vers. 24-27. — [30] A. V.: pound (see *Com.*). [31] Whereof. [32] (*i. e.*, the Jewish people, and not as the Vulg. has it, *populus Romanus*, which Luther followed.) [33] *omits* of these things (τῶν λόγων τούτων, namely, what is said, vers. 15-23). [34] give. [35] have established Israel (cf. third note following). [36] *omits* they. [37] their enemies. [38] confirmed their. [39] So then. [40] *it* in. [41] which they set. [42] in. [43] year, being. [44] the high. [45] at Saramel (Fritzsche retains the reading of the *text. rec.*, ἐν Σαραμέλ. Codd. X. 19. 23. 64. 93., with Old Lat., *ενασαραμελ*; 55., ἐν Σαραμέν. See *Com.*).

Vers. 28, 29. — [46] A. V.: the priests. [47] *omits* the. [48] were *these things* notified unto us (ἐγνώρισεν ἡμῖν. Codd. 19. 64. 93. Ald. Syr. read ἐγνωρίσαμεν ὑμῖν. It is better, however, with Gaab, Fritzsche, Keil, and others, to suppose that there has been a failure in translating into Greek, the Hophal of ידע (cf. Lev. iv. 23, 28) being rendered as Hiphil. It should have been rendered as in our text. Cf. Gaab's *Com. in loc.*). [49] been. [50] wherein for the maintenance of their sanctuary and the law (cf. close of verse). [51] Jarib (so *text. rec.* I read with III. X. 23. 64. 93. See *Com.* Lit., it would be, "the son of the sons of Joarib"). [52] resisting . . . . nation, did their nation great honour (see second preceding note).

Vers. 30, 31. — [53] A. V.: for after that J., having gathered his (so 23.). [54] been. [55] *omits* he. [56] *omits* and.

32 out their hands against their[1] sanctuary. Then[2] Simon rose up, and fought for his nation, and spent much of his own substance, and armed the soldiers[3] of his
33 nation, and gave them wages, and fortified the cities of Judæa, and[4] Bethsura, that *lieth* upon the borders of Judæa, where the weapons[5] of the enemy[6] had been be-
34 fore; and he placed[7] a garrison of Jews there. And[8] he fortified Joppe, which *lieth* upon the sea, and Gazara, that *lieth* upon the borders of[9] Azotus, where the enemy[10] dwelt before; and he colonized[11] Jews there, and placed in them whatever
35 was needful for their maintenance. And the people saw[12] the acts of Simon, and unto what glory he thought to bring his nation, and they[13] made him their prince[14] and chief priest, because he had done all these *things*, and because of[15] the justice and the fidelity[16] which he kept with[17] his nation, and sought in every way[18] to
36 exalt his people. And[19] in his time *things* prospered in his hands, so that the heathen were taken out of their country, and they that[20] were in the city of David in Jerusalem, who had made themselves a fortress,[21] out of which they issued, and
37 polluted all about the sanctuary, and did much harm to its purity. And[22] he settled[23] Jews therein, and fortified it for the safety of the country and the city,
38 and raised up the walls of Jerusalem. And the king Demetrius[24] confirmed him
39 in the[25] high priesthood according to those *things*, and made him *one* of his friends,
40 and honored him with great honor. For he had heard[26] that the Romans had called the Jews[27] friends, and allies,[28] and brethren; and that they had met[29] the
41 ambassadors of Simon with honors.[30] And it hath pleased well[31] the Jews and the[32] priests that[33] Simon should be their prince[34] and high priest for ever, until
42 there arise a trustworthy[35] prophet; and[36] that *he* should be general over them,[37] and should take charge of[38] the sanctuary, to set men over its services,[39] and over the country, and over the arms,[40] and over the fortresses, and that he should take
43 charge of[41] the sanctuary; and[42] that he should be obeyed by[43] every *man*, and that all documents[44] in the country should be written[45] in his name, and that he should
44 be clothed in purple, and wear gold;[46] also *that* it should be lawful for none of the people or the[47] priests to set aside[48] any of these *things*, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or
45 wear a buckle of gold; but[49] whosoever should do contrary to these things, and should set aside[50] any of these *things*, he should be liable *to punishment* for it.[51]
46 And it hath pleased well all the people to determine for Simon, that he should[52] do
47 as hath been said. And[53] Simon accepted *hereof*, and was well pleased to be high priest, and general and ethnarch[54] of the Jews, and priests, and to stand before all.
48 And[55] they commanded that this writing should be put on[56] tables of brass, and that they should be set up within the compass[57] of the sanctuary in a conspicuous
49 place; but[58] that the copies thereof should be placed[59] in the treasury, to the end that Simon and his sons might have *them*.

Vers. 32, 33. — [1] A. V.: it (so 52. 64. 93.), and lay hands on the. [2] at which time [3] valiant men. [4] together with. [5] armour. [6] enemies. [7] but he set.

Vers. 34-36. — [8] A. V.: moreover. [9] bordereth upon (see preceding line). [10] enemies had. [11] but he placed. [12] furnished them with all *things* convenient for the reparation thereof (πρὸς τῇ τούτων ἐπανορθώσει. Not simply for repairing it, but for keeping it, in all respects, in a defensible condition). The people, therefore, seeing. [13] *omits* and they. [14] governor (cf. ver. 41). [15] *for.* [16] faith (πίστιν, as III. X. 19. 44. 52. al.; *text rec.*, πρᾶξιν. See *Com.*). [17] to. [18] *for that* he sought by all means. [19] For. [20] *also* that. [21] tower. [22] hurt in the holy place (marg., *unto religion*): but. [23] placed.

Vers. 37-40. — [24] A. V.: King D. also. [25] (Lit., "confirmed to him the." But Keil would give the verb the force of "recognized.") [26] heard *say*. [27] Jews *their* (lit., that the Jews were called by the R.). [28] confederates. [29] entertained. [30] honourably.

Vers. 41-43. — [31] A. V.: also that (ὅτι is wanting only in 71., but cf. *Com.*). [32] *omits* the. [33] were well pleased that. [34] their (Fritzsche adopts αὐτῶν (X., αὐτῷ) from III. 55. 62. 74. 106. 134. Co.; *text. rec.* omits) governor (נָשִׂיא). [35] should (cf. first note in ver. 41) arise a faithful (cf. *Com.*). [36] moreover. [37] their captain. [38] take charge of (μέλοι, for which Fritzsche adopts μέλῃ, here, and at ver. 43, from III. X. al., the subjunctive being the customary mood in the dependent clause, in Hellenistic Greek. Cf. Winer, p. 287 f. Lit., the clause would be, "that it should be a care to him concerning"). [39] to set them (αὐτούς. It is used indefinitely) over their works. [40] armour. [41] that, I say, he should take charge (apparently repeated by mistake, either here or above. Cf. *Com.*). [42] besides this. [43] of. [44] the writings. [45] made. [46] It refers, doubtless, to the golden buckle. Cf. ver. 44, and x. 20, 89.

Vers. 44-46. — [47] A. V.: *omits* the. [48] break. [49] and. [50] otherwise, or break. [51] be punished. [52] Thus it liked . . . . deal with Simon, and (Fritzsche strikes out the καί before ποιῆσαι, with III. X. 44. 62. al.) to.

Vers. 47-49. — [53] A. V.: Then. [54] captain and governor. [55] defend (προστατῆσαι) *them* all So. [56] in. [57] (See *Com.*) [58] also. [59] laid up.

Chapter XIV.

Ver. 1. **Hundred three score and twelfth year**, *i. e.*, of the Seleucian era, or B. C. 141–140. Josephus (*Antiq.*, xiii. 5, § 11) places this campaign of Demetrius II. against Media before the time of the murder of Jonathan, that is, two years earlier, the same writer agreeing with the present book as to the period when the Jews obtained their freedom. Cf. *Antiq.*, xiii. 6, § 7 and 1 Macc. xiii. 51. Eusebius, however, agrees essentially with our book in the former date, while Josephus has the support of other Greek authors only as it respects the time of the murder of Antiochus VI. On the chronology of the four kings, Demetrius II., Antiochus VI., Tryphon, Antiochus VII., and on the authorities in general used by Josephus in his *Antiquities*, cf. Nussbaum, *Observationes in Flavii Josephi Antiq.*, lib. xii. 3 – xiii. 14, Göttingen, 1876, and a notice of the same by Schürer in the *Theolog. Literaturzeitung* for the same year, No. 13, col. 331 ff. — **To get him help.** He meant, it would appear, first to conquer the country and then compel it to furnish him auxiliaries for further wars. According to Rawlinson (*The Sixth Great Oriental Monarchy*, p. 82): "All the provinces which Parthia took from Syria contained Greek towns, and their inhabitants might at all times be depended on to side with their countrymen against the Asiatics. At the present juncture, too, the number of malcontents was swelled by the addition of the recently subdued Bactrians, who hated the Parthian yoke, and longed earnestly for a chance of recovering their freedom."

Ver. 2. **Arsaces.** This was a common name of the Parthian kings, but the one here meant was Mithridates I. He is called king of Persia and Media because these were the most important provinces of his empire.

Ver. 3. For the details of this campaign, cf. Rawlinson, *l. c.* Demetrius was at first successful but was put off his guard by proposals of peace on the part of Arsaces, who then attacked him and made him prisoner.

Ver. 4. **All the days of Simon.** This was not strictly true. Cf. xv. 27, 40; xvi. 3 ff.

Ver. 5. To speak of a harbor for the "isles of the sea" sounds somewhat peculiar. Grimm with Michaelis, following the Syriac, with 19. 64. 93. would read therefore, ναυσί for νήσοις, and claims, that if the former were not the original reading of the Greek, there may have been a misunderstanding of the original Hebrew word for ship which might easily have been taken for that meaning island. Keil, however, dissents from this view and adheres to the common reading, understanding by the islands, "the inhabitants of the islands and countries on the coast of the Mediterranean."

Ver. 7. **A great number of captives.** These were probably Jews who had been carried away to other countries. He freed them and brought them back to their native land.

Ver. 8. **The trees of the fields their fruit.** See an interesting article on the fertility of ancient Palestine in the *Quarterly Statement* of the *Palestine Exploration Fund* for July, 1876, p. 120 ff. Cf. also, *Repertorium für Biblische und Morgenländische Literatur*, Theil xv., p. 176 ff.

Ver. 9. **Honors and warlike apparel.** The warlike accoutrements were rather for ornament than actual use, although soldiers were still needed for garrison duty.

Ver. 12. For a like figure, see 1 Kings iv. 25; Micah, iv. 4; Zech. iii. 10.

Ver. 16. Sparta is thought of as more distant because it was latest visited by the Jewish ambassadors.

Ver. 18. Grimm doubts whether the Romans would have taken the initiative in proceedings looking to a renewal of the treaty, since it was customary for the successors of allied kings and princes themselves first to ask for it. Obviously, as it appears from the verses next following (vers. 21, 22), the statement here made is chronologically out of place.

Ver. 20. The letter of the Romans is not given because it was not directed to the Jewish people (xv. 16–24), but to the various kings and governments in alliance with Rome.

Ver. 20. **The rulers.** These were the Ephors.

Ver. 22. **In the council of the people.** (A. V.) "Nicht *in conciliis populi* (Vulg.; vgl. Fritzsche zu 1 Esd. v. 73), sondern *in plebiscitis*." Grimm. Cf. v. 23. The ambassadors are the same as those sent by Jonathan. Cf. xii. 16.

Ver. 24. The Greek mina was a little less than the English pound avoirdupois, being 15¼ ounces.

Ver. 27. **At Saramel, ἐν Σαραμέλ.** Grimm, Fritzsche, and many other critics following X. 23. 19. 64. 93. and the Old Latin would read εν ασαραμελ at the end of verse 27. In the first case it is supposed by Ewald, Keil, and others that the word is an effort to transfer by the use of Greek letters, the Hebrew חֲצַר עַם אֵל, *in the fore court of the people of God*, i. e., "the fore court of the temple." If the second reading is adopted, the words are to be taken as a second designation of Simon, שַׂר עַם אֵל, *prince of the people of God.* Keil objects that this theory does not account for the preposition ἐν, which must in this case be regarded as an arbitrary addition of the copyist; and further, that there is no just ground why the Hebrew words should be transferred in such a title of Simon any more than in other titles given him, like ἀρχιερεύς. Cf. xiii. 42; xiv. 35, 41 f.; xv. 2. According to Graetz (*Geschichte*, iii., 447), who refers for support of his view to the Syriac, *Saramel* is but a corruption of the word Israel. See, however, Michaelis, *Com.*, *in loc.*

Ver. 29. **Joarib.** Cf. ii. 1, and 1 Chron. iv. 24.

Ver. 32. **Gave them wages.** This does not necessarily mean that Simon paid them out of his own pocket, but only that he attended to the matter of their being paid.

Ver. 34. **Gazara that (lieth) on the borders of Azotus.** This properly describes the situation of Gazara (see iv. 15), "if this city was situated on the site of the village El-Kubab or near Umm-el-Amdâu, not far from Selbît (see iv. 15 and Josh. x. 33), since the district of Ashdod might well have stretched in a northwesterly direction as far as the beginning of the mountainous country, so that there is no reason for regarding this expression, with Grimm, as an erroneous addition." Keil.

Ver. 35. The common reading πρᾶξιν seems to be preferable since the other might easily have arisen from the abbreviation ΠΝ, or through the occurrence of πίστιν in the same verse, just below. So Michaelis, Grimm, Keil, and others.

Ver. 41. According to the usual reading we have here a second reason given why Demetrius confirmed Simon in the high priest's office. But Michaelis, Ewald, Grimm, Hitzig, Keil, and others regard ὅτι as a corruption for the following reasons: (1.) that on the supposition of its genuineness a most awkward construction would result, all that follows as far as ver. 47, being made dependent on ὅτι εὐδόκησαν; and (2.) the principal thought concerning the merits and services of Simon would thus be consigned to a subordinate clause. The particle may have easily been repeated through mistake from the preceding verse. — **For ever.** The idea that the office should be hereditary seems to be here plainly intimated. Cf. also, vers. 25, 49. — **Faithful** (A. V.) **prophet.** The meaning of πιστόν, in this case, seems rather to be *trustworthy*. Michaelis translates by *beglaubigter* and Grimm by *zuverlässiger*. Most of the old commentators, and even Luther, supposed that the passage referred to the Messiah. But there is no reason for supposing that this thought was in the mind of the people of that time, and the omission of the article is sufficient proof to the contrary.

Ver. 42. **And should take charge of the sanctuary.** The repetition of this clause seems out of place, and some critics, as Gaab, Grimm, Ewald, conjecture that it is to be omitted in the first instance. Keil argues justly, however, that if it is omitted in either case it should be in ver. 43 rather than in ver. 42, since it is needed in the first instance as justification for the αὐτῶν after ἐπὶ τῶν ἔργων, which otherwise would have no sense. — The variation, δι' αὐτοῦ, for αὐτοὺς, accepted by Fritzsche and others (cf. *Text. Notes*) is characterized by Grimm and Keil as an unauthorized correction.

Ver. 44. **Gather an assembly** (συστροφήν). A meeting of the people for political or other purposes. The word is used for an assembly of conspirators by the LXX. at Ps. lxiii. 3, as a translation of סוֹד.

Ver. 48. **Within the compass** (ἐν περιβόλῳ) **of the sanctuary.** It is not clear what special part of the temple is referred to. Probably, however, it was the outer court where the people were wont to assemble themselves. Cf. Ecclus. l. 11.

Ver. 49. **In the treasury.** This probably means the treasury proper and not, as some have supposed, a special place where important documents were kept. Cf. 2 Macc. iii. 6, 28, 40; iv. 22; v. 18; 4 Macc. iv. 6. Whether the foregoing document is to be regarded as genuine, has been much discussed, among others, by Michaelis and Gaab who are against, and Ewald and Hitzig who are for its genuineness. Grimm holds it to be simply a free reproduction by our author of the original. And this view seems to have the most in its favor.

Chapter XV.

1 And[1] Antiochus, son of Demetrius the king, sent a letter[2] from the isles of the 2 sea unto Simon, priest[3] and ethnarch[4] of the Jews, and to all the nation;[5] and[6] the contents thereof[7] were these: King Antiochus to Simon, high[8] priest and ethnarch,[9] 3 and to the nation[10] of the Jews, greeting. Forasmuch as pestilent men[11] have gotten possession of[12] the kingdom of our fathers, but[13] my purpose is to contend for the kingdom,[14] that I may restore it as it was before,[15] and *to that end* have en- 4 listed[16] a multitude of foreign soldiers,[17] and prepared ships of war, and[18] my purpose is to disembark and pass[19] through the country, that I may punish[20] them that 5 have destroyed our country,[21] and made many cities in the kingdom desolate; now therefore I confirm unto thee all the immunities[22] which the kings before me 6 granted thee, and as many other gifts as[23] they granted. And[24] I give thee leave[25] 7 to coin money for thy country with thine own stamp, and[26] Jerusalem and the sanctuary shall be[27] free; and all the arms[28] that thou hast made, and the[29] for- 8 tresses that thou hast built, and holdest in possession, shall[30] remain unto thee. And if any thing be, or shall be, owing to the king, it shall be given up to[31] thee from 9 this time forth and for all time.[32] Furthermore, when we have gotten possession of[33] our kingdom, we will honor thee, and thy nation, and the[34] temple, with great honor, so that your honor shall become manifest in all the earth.[35]

Vers. 1-4. — [1] A. V.: Moreover. [2] sent letters. [3] the priest. [4] prince [5] people. [6] *omits* and. [7] whereof. [8] the high. [9] prince of his nation (52. 62. 71. omit καὶ ἔθνει, and the two former, καὶ ἐθνάρχῃ). [10] people. [11] certain pestilent *men* (III. X. 19. 23. 52. 62. 106. read τίνες for ἄνδρες). [12] usurped. [13] and. [14] challenge it *again*. [15] to the old estate. [16] gathered. [17] soldiers together. [18] *omits* and. [19] meaning also being to go (ἐκβῆναι. Both ideas of *disembarking and passing through* are included in the verb, and the aorist denotes that it is to be done at once). [20] be avenged of. [21] it.

Vers. 5-7. — [22] A. V.: oblations (see *Com.*). [23] whatsoever gifts besides. [24] *omits* And. [25] leave also (καὶ ἐπέτρεψά σοι). [26] And *as concerning*. [27] *let them* be. [28] armour. [29] *omits* the. [30] keepest in thy hands, let them (the construction changes to the imper., but I render according to the sense).

Vers. 8, 9. — [31] A. V.: let it be forgiven. [32] forth for evermore. [33] obtained (III. 19. 52. 62. al. Syr., κατασττήσωμεν with the acc.; Vulg., *obtinuerimus regnum*. Cf. ver. 8.). [34] *thy*. [35] be known throughout the world.

10 In the hundred threescore and fourteenth year went forth[1] Antiochus into the land of his fathers; and[2] all the forces came together unto him, so that there were 11 few[3] with Tryphon. And the king Antiochus pursued him and[4] he fled unto 12 Dora, which *lieth* upon the sea.[5] For he saw that these misfortunes[6] came upon 13 him all at once,[7] and *that his* forces had forsaken him. And[8] Antiochus besieged Dora, and there were[9] with him an hundred and twenty thousand men of war, and 14 eight thousand horsemen. And he[10] compassed the city round about, and the ships attacked from[11] the sea side, and[12] he pressed upon[13] the city by land and by sea, and suffered none[14] to go out or in.

15 And[15] Numenius and those with him came[16] from Rome, having letters to the 16 kings and the[17] countries, wherein were written these *things:* Lucius, consul of the 17 Romans unto king Ptolemy, greeting. The Jews' ambassadors, our friends and allies,[18] came unto us to renew the old[19] friendship and league, being sent from 18 Simon the high priest, and the[20] people of the Jews; and they brought a shield of 19 gold of a thousand minas.[21] We thought it good therefore to write unto the kings and the[22] countries, that they should do them no harm,[23] nor fight against them, nor[24] their cities, nor their country,[25] and that they should not[26] aid their ene- 20, 21 mies.[27] It seemed also good to us to receive the shield from[28] them. If therefore any[29] pestilent *fellows* have[30] fled from their country unto you, deliver them unto Simon the high priest, that he may punish them[31] according to their[32] law. 22 And he wrote the same *things*[33] unto Demetrius the king, and Attalus, and Ariara- 23 thes,[34] and Arsaces, and to all the countries, and to Sampsames,[35] and Spartans,[36] and to Delus, and Myndus, and Sicyon, and Caria,[37] and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis,[38] and Cos, and Side, and Ara- 24 dus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. And the copy hereof they sent[39] to Simon the high priest.

25 But[40] Antiochus the king camped against Dora the second *day*, assaulting it[41] continually, and making engines. And[42] he shut up Tryphon, that *he* could neither 26 go out nor in. And[43] Simon sent him two thousand chosen men to aid him; sil- 27 ver also, and gold, and many weapons.[44] And[45] he would not receive them, but set aside[46] all the covenants which he had made with him before,[47] and was alienated 28 from[48] him. And[49] he sent unto him Athenobius, one of his friends, to negotiate[50] with him, and say, You are in possession of[51] Joppe and Gazara, and the fortress[52] 29 that is in Jerusalem, cities[53] of my realm. The borders thereof ye have wasted, and done great hurt in the land, and got the dominion[54] of many places within 30 my kingdom. Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion, excepting[55] the borders of 31 Judæa. But if not,[56] give *me* for them five hundred talents of silver; and for the desolation that you have wrought,[57] and the tributes of the cities, other five hun- 32 dred talents; but[58] if not, we will come and fight against you. And[59] Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the

Vers. 10-12. — [1] A. V.: went (ἐξῆλθεν). [2] at which time. [3] that few were left (Fritzsche strikes out τοὺς καταλειφθέντας after εἶναι. It is wanting in III. X. 23. 44. 52. 62. al.). [4] Wherefore being pursued by king A. [5] by the seaside. [6] troubles (τὰ κακά). [7] Fritzsche adopts ἐπισυνῆκται from III. X. 19. 62. 71. al.; *text. rec.*, συνῆκται.

Vers. 13, 14. — [8] A. V.: Then camped. [9] against D., having. [10] when he had. [11] joined (συνῆψαν, often used in our book for armies joining in battle. Cf. iv. 14) ships close *to the town* on. [12] *omits* and. [13] vexed. [14] neither suffered he any.

Vers. 15, 16. — [15] A. V.: In the mean season. [16] came N. and his company. [17] *omits* the.

Vers. 17-19. — [18] A. V.: confederates. [19] (ἐξ ἀρχῆς, i. e., from the beginning of their intercourse.) [20] *from* the (not needed, or if needed, is provided for in the previous ἀπό). [21] thousand (πεντακισχιλίων, III. 44. 55. 62. al. Cf. Jos., *Antiq.*, xiv. 8, 5) pound. [22] *omits* the. [23] (= בִּקֵּשׁ רָעָה.) [24] *omits* nor (καί). [25] or countries. [26] nor yet. [27] enemies against them.

Vers. 20-24. — [28] A. V.: of. [29] *there be* any. [30] *that* have. [31] (ἐν αὐτοῖς; III. X. 44. 55. 62. al., αὐτούς.) [32] their own. [33] The same *things* wrote he likewise. [34] to (Fritzsche receives καί from III. X. 23. 55. al. Old Lat.) Ariarathes (marg., *Arathes* (Ἀράθῃ, III. 23. 55. al. Co. Ald.)). [35] (Marg., *Sampsaces*, as III. 106. Ald.; Old Lat., *Lampsaco.*) [36] the Lacedemonians. [37] (III. 62. 71. al. Co., Καρίδα.) [38] (Marg., *Basilis*, as III. 106.) [39] wrote (lit., but in the sense of "sent").

Vers. 25-27. — [40] A. V.: So. [41] (Marg., "Gr., *bringing* his *forces to it.*") [42] by which means. [43] At that time. [44] much armour. [45] Nevertheless. [46] brake. [47] afore. [48] became strange unto.

Vers. 28, 29. — [49] A. V.: Furthermore. [50] commune (for κοινολογησάμενον, κοινολογησόμενον is to be read, with Grimm, Fritzsche, and others, from III. X. 44. 71. al. Co.). [51] withhold. [52] with the tower. [53] *which are* cities. [54] ἐκυριεύσατε.

Vers. 30-32. — [55] A. V.: without. [56] or else. [57] harm . . . . done. [58] *omits* but. [59] So.

sideboard with [1] gold and silver plate, and *his* great attendance, he was astonished,
33 and told him the king's message. And Simon [2] answered, and said unto him, We have neither taken other men's land, nor gotten possession of [3] that which belongeth [4] to others, but the inheritance of our fathers, which our enemies had wrongfully
34 fully in possession a certain time. But [5] we, having opportunity, hold on to [6] the
35 inheritance of our fathers. But concerning Joppe and Gazara, which thou demandest,[7] they did great harm among [8] the people throughout [9] our country, *yet* will we give an hundred talents for these.[10] And he [11] answered him not a word;
36 but returned in a rage to the king, and made report unto him of these words,[12] and of the glory of Simon, and of all that he had seen; and [13] the king was exceeding
37, 38 wroth. But Tryphon embarked on a ship and fled [14] unto Orthosias. And the king appointed [15] Cendebæus as chief commander [16] of the sea coast, and gave
39 him a force [17] of footmen and horsemen. And he [18] commanded him to encamp against [19] Judæa; he also commanded him to fortify Cedron,[20] and to make sure [21]
40 the gates and to [22] war against the people; but the king [23] pursued Tryphon. And [24] Cendebæus came to Jamnia, and began to provoke the people, and to invade Judæa,
41 and to take the people prisoners, and slay *them*. And when he had fortified [25] Cedron, he stationed [26] horsemen there, and a force of infantry,[27] to the end that sallying forth [28] they might make forays [29] upon the roads [30] of Judæa, as the king had commanded him.

Ver. 32.—[1] A. V.: cupboard of. [2] Then . . . . Simon. [3] holden. [4] appertaineth.

Vers. 34–36.—[5] A. V.: Wherefore. [6] *omits* on to. [7] And whereas thou demandest J. and G., *albeit*. [8] unto. [9] in. [10] them. [11] Hereunto Athenobius (the latter is stricken out by Fritzsche, as wanting in III. X. 44. 55.—not "54." as improperly printed in Fritzsche's notes—74. 106. Co.). [12] speeches. [13] whereupon.

Vers. 37–39.—[14] A. V.: In the meantime fled T. by ship. [15] Then . . . . made. [16] captain (Fritzsche adopts ἐπιστράτηγον from III. X. 19. 23. 44. 62. al. Ald.; *text. rec.*, στρατηγόν). [17] host. [18] *omits* he [19] remove his host toward. [20] build *up* (marg., *Gedor*, as Vulg.). [21] fortify. [22] (καὶ ὅπως. The former is omitted by X. 64. Ald. The latter here, instead of the infin., but with weakened force.) [23] but *as for* the king *himself*, *he*.

Vers. 40, 41.—[24] A. V.: So [25] built *up*. [26] set. [27] host *of footmen*. [28] issuing out. [29] outroads. [30] ways.

Chapter XV.

Ver. 1. This Antiochus, called also Sidetes from the city Sida, in Pamphylia, where he was educated, was a son of Demetrius I. Soter, and so brother of Demetrius II. Nicator, at this time a prisoner in Parthia. He is the seventh of the name. He took up the war against Trypho, in the absence of his brother, and finally, at Apamea, a strongly fortified place on the Orontes (see ver. 10) overcame him, Trypho being killed.

Ver. 5. Ἀφαιρέματα, (III. X. 23., ἀφέματα and for δόματα below, 44. 52. al., the same; III., ἀφερέματα). Here used as a softened expression for tributes, or, according to the sense, freedom from tributes. It means literally that which is taken away, and in the LXX. refers generally to the peace offerings. Hence the rendering of the A. V., following the Vulgate and Syriac, which, however, in this passage would make no sense.—**As many other gifts**, namely, the golden crowns and other things not especially determined by law.

Ver. 6. **And I give thee leave.** The aorist ἐπέτρεψα denotes that it will be an accomplished fact, when the notice shall have reached Simon. In letters ἔγραψα is often used in this sense for γράφω. Cf. Winer, p. 278. There are at the present time no coins extant, which were coined by Simon. See a contrary statement in Cotton, p. 138. The royal cabinet at Berlin has, however, coins of this period, among others some that bear the "image and superscription" of Antiochus VII. Hasmonæan coins are also extant. They are inscribed with the names of the persons issuing them and their rank, in the old Hebrew language and character, which, however, at a later period, give place to the Greek. The value of the coin is given as shekels, half shekels, quarter shekels, and some of them designate the year of their coining, or of the "Redemption of Zion." They have also various emblems: a cup, a grape leaf, a cluster of grapes, an entrance to the temple, etc. Cf. Roskoff in Schenkel's *Bib. Lex.*, art. "Geld," and Schürer, *Neutest. Zeitgeschichte*, p. 63, note 4, and p. 101, note 3.

Ver. 10. In the year B. C. 139–138, Antiochus made a landing in "the land of his fathers," going from Seleucia, whose queen, Cleopatra, had given him her hand and throne. She was the daughter of Ptolemy VI. and Cleopatra, and was first married to Alexander Balas (x. 58), then to Demetrius Nicator (xi. 12), and now, to the latter's brother, although her husband was still alive in Parthia. She was a woman of great ambition, and finally died from the effects of poison which she had prepared for her own son.

Ver. 11. **Dora.** This place now bears the name of *Tantura*, or *Tortura*, near which are ruins of considerable extent. It lies a short distance north of Cæsarea.

Ver. 15. **The kings and the countries.** The latter word refers, it would seem, to lands, cities, and islands which had no kings, but which stood in some dependent relation to Rome.

Ver. 16. **Lucius.** It is not certainly known whether Lucius Cæcilius Metellus, or Lucius Calpurnius Piso, is meant. The weight of probability, however, is in favor of the latter, who was consul with M. Popillius Lænas, B. C. 139. To the objection that his name was not Lucius, but Cneius, it is to be answered, (1) that the *Fasti Capitolini* are defective for this year, giving but a fragment of the name of Popillius, the associate consul of Lucius. (2) The reading *Cn. Calpurnius* by Cassiodorus, is

probably an error of transcription caused by names in the lists just previous. (3.) Valerius Maximus (i. 3, 2) is improperly cited in support of the reading Cneius, Pighius, in his edition (1567) of the same, having himself introduced the change in deference to the above false reading of Cassiodorus. Previously, for sixty years, his text had this form, without variation, "L. Calpurnio." Cf. in addition to the commentaries Westcott in Smith's *Bib. Dict.*, art. "Lucius." The fact that only one consul is here mentioned, the manner in which he is designated by his first name only, the omission of all mention of the Senate from whom such documents were wont to emanate, the want of any date, and other circumstances of form and matter, have led many to hold that our book gives only a free reproduction of the original document. These reasons are too numerous and weighty to be much weakened by any efforts to prove that at that time the associate consul of Lucius was in Spain. Cf. Keil, *Com.*, *in loc.* Still to admit that we have not before us an accurate copy of the original, does not hinder us from regarding it as essentially correct and quite trustworthy. — **Unto king Ptolemy.** This was Ptolemy Energetes II. or Physcon (xi. 18.)

Ver. 17. **The old friendship.** It had now lasted about twenty-three years.

Ver. 20. **To receive the shield from them.** He speaks as though it were a favor the Romans were conferring on the Jews to accept the valuable present they had made.

Ver. 22. **Demetrius.** It was probably not known in Rome, at this time, that he was a prisoner in Parthia. Moreover, the fact that Demetrius and not Antiochus was written to is strong incidental evidence of the virtual truthfulness of the history. — **Attalus.** He was king of Pergamos, but it is doubtful whether Attalus Philadelphus, or Attalus Philometor is meant. — **Ariarathes.** Ariarathes VI. Philopator, king of Cappadocia. — **Arsaces.** He was king of Parthia. He was not a vassal of the Romans, and their letter to him must have been of a somewhat different character from the others. Cf. Rawlinson, *The Sixth Oriental Mon.*, pp. 42–45.

Ver. 23. **Sampsames.** It seems probable from the connection that a country and not a king is meant, and critics find it in the present *Samsun* situated on the coast of the Black Sea. — **Delus,** *i. e.*, Delos, the smallest of the Cyclades, at present *Dili*. It reached its highest commercial prosperity in the second century before Christ. The Romans made a present of it to Athens, B. C. 166, and raised it to the dignity of a free port. — **Myndus,** a town on the coast of Caria. Its ships were known in very early times. Herodotus (v. 33) says: "As Megabates went his rounds to visit the watches on board the ships, he found a Myndian vessel on which there were none set." It is probably to be identified with the ruins of *Gumishlu*, nearly at the extreme west of the Halicarnassian peninsula. — **Sicyon.** The derivation of the word shows that it was the place of a periodical market. It was situated on the north coast of the Peloponnesus, west from Corinth. Cf. Smith's *Bib. Dict.*, *s. v.* — **Caria,** at the southwest point of Asia Minor. — **Samos,** a well-known island on the coast of Ionia. — **Pamphylia.** In Asia Minor between Lycia and Clicia, the latter place lying southeast of Caria. — **Halicarnassus,** the chief city of Caria and at an earlier period the place where its kings resided. — **Phaselis** was a city of Lycia. — **Cos.** A small island lying opposite to Cnidus and Halicarnassus. — **Side.** A harbor of Pamphylia. — **Aradus.** The name of an island and a city at the mouth of the Eleutherus, on the coast of Phœnicia. — **Gortyna.** An important city on the island of Crete. — **Cnidus** was a city of Caria. — **Cyrene** was the principal city of Upper Libya. In the enumeration of these several places no proper order is observed, and it is apparent that the writer of the present book was quite unfamiliar with the geography of adjacent countries.

Ver. 25. The narrative interrupted at verse 15 is here resumed. — **The second day.** On the first day the city had been thoroughly invested. See ver. 14. — **Τὰς χεῖρας.** Used like the Latin *manus* and *vis* for a body of men, especially soldiers. Cf. Herod., i. 174; v. 72.

Ver. 27. The reason why Antiochus conducted in this way is obvious. He expected to be able to conquer Tryphon without the Jews' aid, of which he had previously sought so earnestly to avail himself.

Ver. 28. **Athenobius.** He is not elsewhere mentioned. Antiochus calls the places mentioned his, because they had been built by Antiochus IV. Epiphanes, his great uncle. Cf. i. 33, xiii. 49.

Ver. 32. **(His) great attendance,** *i. e.*, the great number of servants.

Ver. 33. **The inheritance of our fathers.** Cf. Ex. xxiii. 31; Deut. xi. 24; Josh. xi. 23. It surprised him to see this in one who was simply a vassal of the Syrian king.

Ver. 37. **Orthosias.** It lay southward from the mouth of the Eleutherus on the coast of Phœnicia and north of Tripoli, a few miles distant from the latter place.

Ver. 39. **Cedron.** Probably the modern *Katra*, or *Kûtrah*, lying three miles southwest of Akir (Ekron).

Chapter XVI.

1 And John came up [1] from Gazara, and told Simon his father what Cendebæus 2 brought to pass.[2] And[3] Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have[4] from *our* youth unto this day fought against the enemies[5] of Israel; and *things* have prospered in[6] 3 our hands, so[7] that *we* have delivered Israel oftentimes. But now I have become[8]

Vers. 1–3. — [1] A. V.: Then came up J. [2] had done. [3] Wherefore. [4] have ever. [5] (πολέμους, III. X., by a corrector, 23. 55. 74. Syr. Cf. ii. 54.) [6] *so well* in. [7] *omits* so. [8] am

old, and ye, by *God's* mercy, are of a sufficient age; be ye instead of me and my brother, and go forth[1] and fight for our nation; but[2] the help from heaven be[3]
4 with you. And[4] he chose out of the country twenty thousand men of war with horsemen, and they went[5] against Cendebæus, and they spent the[6] night at Modein.
5 And they[7] rose in the morning, and went into the plain, and[8] behold, a mighty force[9] of footmen and horsemen *came* against them; and[10] there was a water brook
6 betwixt them. And[11] he and his men[12] pitched over against them. And when he saw that the men[13] were afraid to go over the water brook, he went first over,[14]
7 and when the men saw[15] him, they went over[16] after him. And[17] he divided the[18] men, and *set*[19] the horsemen in the midst of the footmen; for[20] the enemies' horse-
8 men *were* very many. And they sounded[21] with the trumpets;[22] and[23] Cendebæus and his army[24] were put to flight, and there fell many[25] of them slain; but those
9 left fled[26] to the stronghold. Then[27] was Judas, John's brother, wounded; but John[28] followed after them, until he came to Cedron, which *Cendebæus* had built.
10 And[29] they fled as far as[30] the towers in the fields of Azotus; and[31] he burnt it with fire; and there fell of[32] them about two[33] thousand men. And he returned into the land of Juda in peace.

11 And[34] in the plain of Jericho was Ptolemy the son[35] of Abubus made general,[36]
12 and he had abundance of silver and gold; for he was the high priest's son-in-law.
13 And[37] his heart was[38] lifted up, and[39] he wished to get possession of the country;
14 and he[40] consulted deceitfully against Simon and his sons to remove[41] them. And[42] Simon was visiting the cities that were in the country, and taking care for their needs;[43] and[44] he came down to Jericho, he and[45] his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, that is the
15 month[46] Sabat. And[47] the *son* of Abubus received[48] them deceitfully into the little fortress,[49] called Dôc,[50] which he had built; and he made them a great banquet,
16 and[51] hid men there. And[52] when Simon and his sons were drunk,[53] Ptolemy and his men rose up, and took their weapons, and came in[54] upon Simon into the ban-
17 quet,[55] and slew him, and his two sons, and some[56] of his servants. And he[57] com-
18 mitted a great treachery,[58] and recompensed evil for good. And[59] Ptolemy wrote these *things*, and sent to the king, that he should send him forces[60] to aid *him*, and
19 deliver him their[61] country and cities. And[62] he sent others to Gazara, to remove[63] John; and unto the chiliarchs[64] he sent letters to come unto him, that he might
20 give them silver, and gold, and presents.[65] And others he sent to take Jerusalem,
21 and the mountain of the temple. And one ran ahead[66] and told John at Gazara,[67]
22 that his father and brethren were slain, and he[68] hath sent to slay thee also. And on hearing it,[69] he was sore astonished; and he seized the men that came to kill[70] him, and slew them; for he had learned[71] that they sought to kill him.[72]

Ver. 3.—[1] A. V.: *omits* forth. [2] and. [3] ἔστω; ἤτω, III. 44. 62. al. Cf. x. 31.

Vers. 4–7.—[4] A. V.: So. [5] who went *out*. [6] rested that (ἐκοιμήθησαν. Cf. xi. 6). [7] when as they. [8] *omits* and. [9] great host *both*. [10] howbeit. [11] So. [12] people (cf. ver. 7). [13] people. [14] over *himself*. [15] *then* the men (here ἄνδρες) seeing. [16] passed through. [17] That done. [18] *his*. [19] (The καί may be regarded as explicative, *and indeed*, διεῖλε being understood.) [20] for (δέ. As a gloss, correct).

Vers. 8–10.—[21] A. V.: Then sounded they. [22] holy (it is wanting in III. X. 19. 44. 52. 62. al. Cf. iii. 54) trumpets. [23] whereupon. [24] host. [25] so that many. [26] were slain, and the remnant gat them. [27] At that time. [28] John *still*. [29] built (cf. xv. 39. Codd 19. 64. 93., with Syr., the plur., which Grimm would adopt, but not Fritzsche, or Keil). So. [30] even (ἕως, omitted by III. X. 23. 106.) unto. [31] wherefore. [32] so that there were slain of. [33] III. 44. 55. 106., "1000;" 19. 64. 93. Syr., "3000."

Vers. 11–13.—[34] A. V.: Moreover. [35] (No word for "son" in the Greek.) [36] captain. [37] Wherefore. [38] being. [39] *omits* and. [40] thought to get the country *to himself*, and *thereupon*. [41] destroy.

Vers. 14, 15.—[42] A. V.: Now. [43] the good ordering of them (I take ἐπιμελείας as referring to the object of care. "*Sollicitus de cura eorum.*" Wahl). [44] at which time. [45] himself to J. with. [46] month, called. [47] where. [48] receiving. [49] a little hold. [50] Docus (Smith's *Bib. Dict.*, *s. v.*, in a foot-note, says it would be interesting to know whence the form found in the A. V. is derived. It seems to have come from Ald., which has τὸ καλούμενον Δώκος). [51] had built, made . . . . howbeit he had.

Vers. 16–18.—[52] A. V.: [60] So. [53] had drunk largely (so many of the older commentators, but it is not the meaning of ἐμεθύσθη). [54] *omits* in. [55] banqueting place (συμπόσιον). [56] certain. [57] In which doing he. [58] III. 52. 106., ἀθεΐαν, *godlessness*.

Vers. 18–20.—[59] A. V.: Then. [60] a host. [61] he would deliver him (III. 62. 71. 106. Co. omit) the (αὐτῶν is omitted by 19. 64. 74. 93.). [62] *omits* And. [63] others also . . . . to kill. [64] tribunes. [65] rewards.

Vers. 21, 22.—[66] A. V.: Now one had run afore to Gazara. [67] *omits* at Gazara (see preceding note). [68] and *quoth he*, *Ptolemee*. [69] *Hereof* when he heard. [70] so he laid his hands on them that were come to destroy. [71] knew. [72] make him away.

23 And[1] as concerning the rest of the acts of John, and his wars, and his valiant[2] deeds which he did, and the building of the walls which he built,[3] and his doings,
24 behold, these are written in the chronicles[4] of his high[5] priesthood, from the time he became[6] high priest after his father.

Vers. 23, 24. — [1] A. V.: *omits* And. [2] worthy. [3] made. [4] (ἐπὶ βιβλίῳ ἡμερῶν.) [5] *omits* high. [6] was made.

Chapter XVI.

Ver. 3. **And my brother.** We might have expected the plural here, so as to include Judas. Some suppose the translator read אָחִי instead of אַחַי. But Keil thinks the singular is properly used, Simon having only the period in mind in which he had been associated with Jonathan.

Ver. 4. **With horsemen.** The Jews had not in previous wars been accustomed to use cavalry.

Ver. 6. **And he.** It is not clear which of the two brothers is meant, but probably John. Cf. xiii. 53.

Ver. 7. **Horsemen in the midst.** This was contrary to the usual custom, and it was probably done because he had not yet sufficient confidence in them to assign to them the protection of the flanks.

Ver. 8. The corruption *ἱεραῖς*, "holy," before *trumpets*, probably arose from the well-known fact that the trumpets belonged to the temple and were used by the priests. Cf. Numb. x. 8 f. — **The stronghold,** namely, Cedron. See xv. 39, 41.

Ver. 10. **And they fled,** *i. e.*, such as did not find refuge at Cedron. — **Burnt it,** namely, Azotus, or Ashdod. Cf. x. 84, where it is stated that Jonathan also once burnt this place. This took place ten years earlier.

Ver. 11. This Ptolemy was son-in-law of Simon, and owed to him both his position and wealth. The position he occupied at Jericho was a prominent one, the ford of the Jordan at this point making it of considerable military importance.

Ver. 14. **Mattathias.** Not before mentioned. The date is B. C. 136. — **Sabat.** The eleventh month of the ecclesiastical, and the fourth of the Jewish civil, year. The Hebrew form was שְׁבָט, *Shebât.*

Ver. 15. **The (son) of Abubus.** He seems to be so named out of disrespect. So Saul was wont to call David simply "the son of Kish." — **Doc.** Josephus has falsely, *Δαγών*, the Syriac, *Doak*, and Luther, with the Vulgate, *Doch.* The name is still preserved in Ain-Dûk, certain springs about four miles northwest of Jericho. Cf. *Text. Notes* for origin of the form of the word found in the A. V.

Ver. 24. **In the chronicles.** Lit. *on the book-roll of days.* Sixtus Senensis affirms (*Bib. Sancta*, i. 39) that he saw in the library of Pagninus, at Lyons, the manuscript of a very Hebraistic Greek book of the Maccabees, which included the history of thirty-one years, and began with the words: "After the murder of Simon, John his son became high priest in his stead." It is not impossible that this may have been, in some form, the work here referred to. This library of Pagninus was shortly after destroyed by fire.

THE SECOND BOOK OF MACCABEES.

INTRODUCTION.

THE book opens with two brief compositions in epistolary form. The first (i. 1–9) purports to be a letter from the Palestinian Jews to their brethren in Egypt, and is dated in the year 188 of the Seleucian era (B. C. 125). They had already written in the year 169 (B. C. 144), during the reign of Demetrius, concerning their oppressed condition since the treachery of Jason, and the burning of the gate of the temple. Now, however, the temple service had been again restored, and they desired that their Egyptian brethren might participate in the festival of reconsecration. The second letter (i. 10–ii. 18) is not dated, but must have been written, if genuine, immediately after the report of the death of Antiochus Epiphanes reached Jerusalem. It emanates ostensibly from the people of Jerusalem and Judæa, the Sanhedrin and Judas Maccabæus, and is directed to the priest Aristobulus, teacher of King Ptolemy, and the Egyptian Jews. It first relates how their oppressor, Antiochus Epiphanes, had perished in an attempt to plunder a temple in Persia, and that they are on the point of celebrating the festival of the dedication and of the rediscovery — at the time of Nehemiah — of the holy fire, to a participation in which services the Egyptian Jews are invited. Then follows an account of the wonderful manner in which this fire and various articles of the furniture of the temple had been hidden away and subsequently found, together with other statements concerning Solomon's feast of dedication, the commentaries of Nehemiah, his collection of national writings, and the one made by Judas. The letter closes with a repetition of the invitation to the dedicatory feast.

Next after these letters comes the preface of the epitomizer, in which he gives the sources and aims of his work (ii. 19–32). He then proceeds to narrate in two principal sections (others say five, corresponding to the five books of Jason and ending, respectively, with iii. 40, vii. 42, x. 9, xiii. 26, xv. 37), the course of events in Jewish history from the reign of Seleucus IV. Philopator (B. C. 175), to the death of Nicanor (B. C. 161). The principal events noticed in the first section are the fruitless attempt of Heliodorus to rob the temple (iii.); the purchase from Antiochus Epiphanes of the high priest's office by Jason and the latter's promise to introduce Greek customs among the Jews (iv. 1–22); the succession of Menelaus to the high priesthood, who outdoes Jason in his subserviency to the heathenish tendencies of the time (iv. 23–50); portents in the skies; an attack of Jason on Jerusalem; the bloody retribution which Antiochus Epiphanes exacts for the same; and the coming of Apollonius with a hostile army still further to oppress the people (v. 1–vi. 17). Then follows (vi. 18–vii. 42) an extended account of the martyrdom of Eleazer, and a mother with her seven sons. At this point Judas Maccabæus appears in the foreground, assembles about him an army of patriots, and makes war upon the oppressors of his people, as well during the reign of Antiochus Epiphanes as during that of his successor, Antiochus V. Eupator, until the final defeat and death of the great Syrian general, Nicanor. There is first noticed (viii.) a defeat of the Syrian army led by Nicanor, Timotheus, and Bacchides; then, the miserable death of Antiochus Epiphanes (ix.), and finally, closing the section, the cleansing of the temple (x. 1–9) and the establishment of a yearly festival in commemoration of the same. The new section opens with an account of a campaign undertaken against the Idumæans; a victory over Timotheus;

the capture of Gazara (x. 10–38); the defeat of an army under Lysias, and the securing of a treaty of peace through him (xi.). The Syrian governors, however, manifesting their hostility soon after, Judas punishes them severely, and conquers not only Timotheus and Gorgias (xii.), but an immense force led by Lysias and the king in person, the latter being compelled to make peace (xiii.) on terms most favorable to the Jews. Three years later, on the accession of Demetrius I. to the throne, Nicanor was sent again against Judæa, but his army was utterly routed and he himself killed. The day of this victory, the 13th of Adar, was set apart to be observed as a yearly festival (xiv. 1–xv. 36). The epitomizer closes with certain characteristic remarks concerning the nature of his work (xv. 37–39).

The Two Introductory Letters.

Even from this bare summary of the contents of our book it will be seen that the two letters with which it opens have no historical connection with it. Whether they were placed in their present position by the original compiler of Jason's work, as some suppose (Eichhorn, Vaihinger, Keil, Ewald, Fritzsche), or by a later hand (Bertholdt, Grimm, Paulus), it is evident that they could not have been composed by either. In that case, we should have expected to find them in a different part of the history, namely, after x. 1–9, where they chronologically belong. The language and style, too, are quite different from those of the principal work. Besides, they show in some particulars the baldest contradictions to it, such as could not well have escaped the attention of our compiler had the letters passed through his hands (cf. i. 11–16 with ix.). The particle δέ which connects them with the body of the work might, after the analogy of the Hebrew, have properly stood where it now does, without reference to anything going before. The obvious aim of the book, as in the main coincident with that of the epistles, would have furnished a sufficient occasion for their being prefixed by a later hand. Bertholdt (*Einleit.*, p. 1075) suggests that it may have been he who first connected them with the version of the LXX. But this is mere conjecture.

The two letters had different authors as is evident from strongly marked differences in language and style. Whether one or both were originally composed in Hebrew it is not now possible to decide with certainty. There is more reason, however, for suspecting this of the first than of the second, while the latter, in its form, bears more than the former the stamp of an official document. They are without any real connection with one another, external or internal, except in the one matter of an invitation to the Egyptian Jews on the part of their brethren at Jerusalem to observe the feast of dedication. Where they were expected to observe it, whether at Jerusalem or in their own temple at Leontopolis, is, indeed, not directly stated, but it seems to be implied throughout, that it would be celebrated with more propriety at Jerusalem. This appears, at least, to be one motive for the narrative contained in the second letter concerning the miraculous manner in which Jehovah had protected and honored the temple on Mount Zion.

The second of the letters is very generally considered by critics to lack genuineness. Some of the reasons adduced for this opinion, however, have no great force. It is not absolutely necessary, for instance, to suppose, with Grimm and most others, that the observance of the festival referred to in i. 18 was the *first* dedication which occurred after the cleansing of the temple in the time of Antiochus Epiphanes. It might have been some other of the later *yearly* observances of the same. If so, the letter would not, in this particular, come in conflict with the acknowledged historical fact that the *first* celebration of this kind took place before the death of Antiochus Epiphanes, while our letter was not written, according to *data* furnished by itself, until after his death (cf. Keil, *Com.*, *in loc.*). Again, the fact that the letter contains such legends as that concerning the rediscovery of the holy fire, would not certainly, in itself, prove it spurious, though it is not so easy to understand how the Sanhedrin at Jerusalem could have given countenance to fabulous stories of this sort. So too, it is possible to regard the acknowledged contradictions to veritable history which the composition contains (cf. i. 13 ff. with 1 Macc. vi. and 2 Macc. ix.), as being actual reports in circulation at that time, to which the Jews, high and low, gave a willing and too credulous hearing. Further, it is by no means certain, as Grimm (*Einleit.*, p. 23), Movers (*Loci Quidam*, p. 13), and others seem to suppose, that our letter (ii. 1, 4, 13), sent out under the direction of the Sanhedrin, cites certain apocryphal works as Scripture (γραφή). Still, all these suspicious cir-

cumstances taken together must be regarded as having no little weight, even if there were nothing of a more positive character to throw light upon them. But at one point (i. 18), we find the obviously false statement that Nehemiah *rebuilt* the temple and the altar, that is, that is ascribed to him which was done by Zerubbabel. Such a distortion of fact would not have been possible in a composition really emanating from Judas Maccabæus and the learned and influential men who made up the Jewish Sanhedrin at that time.

It has been urged against the genuineness of the first letter, that it contains an invitation to the Egyptian Jews to participate in the celebration of the feast of dedication in the year 188 of the Seleucian era (B. C. 125), or *forty years after* this festival was first established. To this objection it is replied (so Schlünkes), that the letter itself refers also to another communication of the same purport, sent nineteen years earlier, when under the government of Ptolemy Philometor there was danger that the newly-built temple at Leontopolis might attract more attention to itself than that at Jerusalem. And the fact that one such letter was written a score of years after the establishment of the feast of dedication, would favor the view that another might have been written another score of years later with the same general purpose. It is by no means certain, however, that the building of the temple at Leontopolis took place, as Schlünkes, relying on Josephus (*Antiq.*, xii. 9, § 7; xiii. 3, §§ 1–3), supposes, between the years 160 and 165 of the Seleucian era. (Cf. Ewald, *Geschichte d. Volk. Is.*, iv. 462 ff.) Josephus in these passages may have been influenced by the logical, rather than the chronological connection of events. Still, the bare fact of an allusion to a former letter might be considered, if taken alone, a strong, incidental proof of genuineness. But Grimm, following Wernsdorf, Eichhorn, and others, finds an anachronism in verse 7, where "the extremity of trouble" (ἐν τῇ θλίψει καὶ ἐν τῇ ἀκμῇ) is spoken of as existing in the year 169 *of the Seleucian era* (B. C. 144), when, as a matter of fact, the enemies of the Jews were at that time becoming divided amongst themselves, and the acme of distress for them had consequently passed. The Jews, at this time, had already united themselves with the party of Antiochus VI. against Demetrius II. (Cf. 1 Macc. xi. 54 ff.) Hence the author probably meant by "Demetrius," Demetrius I. Soter. In that case, however, he gave the wrong date, and so betrayed his hand as that of a forger. The effort of Schlünkes (cf. also Paulus in Eichhorn's *All. Bibliothek d. Bib. Lit.*, i. 240) to turn the edge of this argument by translating the preposition ἐν by *über*, *concerning*, on the supposition that it is a Hebraism and stands for בְּ, cannot be regarded as successful. This Hebrew preposition could not have that meaning in *such a connection.* Again, to the chronological objection it is replied (cf. Bertheau, *Diss. de Secundo Maccabæorum Libro*, p. 15), that the representation of the letter may have been true in the *first part* of the year 169 of the Syrian chronology, the letter of Antiochus VI. to Jonathan proposing an alliance not being sent until later in the same year. (Cf. 1 Macc. xi. 57 ff.) But even were this view of the chronology probable, which is not the case, the wished-for conclusion would not follow. It is assumed that the crisis of difficulties did not pass for the Jews until Antiochus VI. proposed a Jewish alliance. But it had passed several years earlier. In fact, the experiences of the Jews during the entire reign of Demetrius II. were of a far milder character than they had been for a long time previous. It was he who sent letters with "loving words" to Jonathan, in order to secure his aid against Alexander Balas. And the latter's conduct was quite as conciliatory as that of his rival (cf. 1 Macc. xi. 66). We must therefore hold that the exception to this statement in the first letter is well taken, and that in all probability there is a chronological error, Demetrius I. and not Demetrius II. being referred to.

Aim of the Entire Work.

The object of the compilation, as such, was clearly not to prepare a consecutive and trustworthy history of the period of which it treats, but rather to furnish instruction and admonition to the scattered and oppressed Jewish people. A more special object seems to have been to do honor to the temple at Jerusalem, particularly in connection with the celebration of the two great national festivals: that of the purification of the temple and that of the defeat and death of Nicanor. The various historical events which might be considered as furnishing illustration for such a leading purpose, and as giving point to it, are brought into the foreground with but little effort to preserve a chronological sequence. From the first (ii. 19) the attention is directed to the "great temple," and the honors which even heathen

kings bestowed upon it, "magnifying" it with "their best gifts" (iii. 2; ix. 16; viii. 23). It is carefully explained why Jehovah permitted, for a time, his house to be polluted (v. 17-20), and how, subsequently, he raised it out of its fallen condition (x. 1). It is shown that He protected it by marvelous interpositions on various occasions, and visited with the severest punishment those who sought to dishonor it (iii. 24; xiii. 6-8; xiv. 32; xv. 32). And finally, how the Jewish people recognized these divine favors by the establishment of the two great festivals already mentioned.

Around these two festivals, in fact, the whole material of the book, in a sense, is made to crystallize. For this reason, probably, the account of the establishment of the first is not given in its historical order, before the death of Antiochus Epiphanes (see viii. 33, and cf. x. 1, and 1 Macc. iv. 36), but for rhetorical effect, after that event. For the same reason the important facts connected with the death of Judas Maccabæus are wholly omitted, in order, as it would seem, to concentrate the interest of the reader on the contest which preceded it, and which terminated with the death of Nicanor and its commemorative festival. Moreover the two introductory letters already considered, by whomsoever composed and placed in their present position, must be regarded as witnesses of the strongest character, in confirmation of the view that the emphasizing of these two festivals, particularly in the estimation of the Jews living in Egypt, was the principal aim of our work in its present form.

Historical Worth.

The First and Second Books of the Maccabees show no dependence on one another (so most critics against Hitzig, *Geschichte*, ii. 415), and although for a part of the period which they cover traversing the same path and handling, in general, the same events, their differences both in the order and form of their statements, are very marked. From chap. iii. — where the present book properly begins — to iv. 6, it is, for the most part, the only source of information concerning the events of which it treats. This includes, however, a period of only a year or two. From iv. 7 to vii. 42, the narrative corresponds in its main outlines with that of 1 Macc. i. 10-64, and, with some exceptions, might be received as but another enlarged and, on the whole, tolerably trustworthy history of the same events. The representation, for instance, that Antiochus IV. Epiphanes was present at the martyrdoms mentioned in chap. vii., must be regarded as false and incredible (cf. *Com.*, *in loc.*). But other statements concerning this ruler which the present work contains and which are not to be found in the First Book, are confirmed by contemporaneous profane history (cf. iv. 21; v. 1). The remainder of the work (viii.-xv.) is, in its principal features, parallel with the history of 1 Macc. iii.-vii. But this can only be said in the most general sense. In details, the accounts differ not only as it respects order and form, but in essential contents and statements of fact to such a degree that all attempts to harmonize the two have been hitherto without success. As an illustration of the sequence in which different events are narratde in the two books relatively to each other, the following table may be helpful:—

1 Macc.	2 Macc.	
iii.-iv. 27.	viii. 1-35.	First battle of Judas against the Syrians and his victory over Nicanor and Gorgias.
iv. 28-35.	xi. 1-12.	War with Lysias.
	xi. 13-38.	His treaty of peace with the Jews.
iv. 36-61.	x. 1-8.	Cleansing of the Temple.
v.	x. 10-38 & xii.	War of Judas against the Idumæans.
vi. 1-16.	ix. 1-29.	Death of Antiochus Epiphanes.
vi. 17-69.	xiii.	Campaign of Eupator and Lysias against Judæa and the treaty of peace.
vii.	xiv.-xv.	War under Demetrius until the death of Nicanor.

There can be but one answer given to the question which of the two books, in the case of irreconcilable discrepancies, is to be followed. It has virtually been already given in our previous characterization of the First Book and in the statement made above of the obvious spirit

and aim of the present one. Some examples of such discrepancies may be noticed. According to 1 Macc. iv. 28–35, the Syrian general, Lysias, invaded Judæa by way of Idumæa, and was defeated by Judas Maccabæus at Bethsura. Lysias, thereupon, retired to Antioch to prepare for a second campaign. This was before the death of Antiochus Epiphanes. The Second Book of Maccabees also speaks of a defeat of Lysias at Bethsura (xi.), but puts it under the reign of Antiochus Eupator and makes no mention of this general at all, until the accession of Eupator to the throne (x. 11). Both books speak of another invasion of Judæa by Lysias, under the same ruler (1 Macc. vi. 17–50; 2 Macc. xiii. 2 ff.), in which he was successful, having possessed himself of the stronghold, Bethsura. Hence, one of two theories seems to be necessary: either there were three campaigns of Lysias, one of which, and a different one, was omitted by each of the books, or the Second Book has misplaced the one spoken of in the First as having occurred under Antiochus Epiphanes. And between these two alternatives no candid mind can well hesitate when, in connection with the highly trustworthy character of the First Book, the circumstances of the case are considered in detail.

Again, according to 1 Macc. v., between the cleansing of the temple and the death of Antiochus Epiphanes there were campaigns undertaken by Judas Maccabæus against the neighboring heathen peoples, and also against the Syrian general Timotheus. In the Second Book, on the contrary, these events are separated by the first campaign of Lysias (2 Macc. viii. 30, x. 14–39, and xii. 2–45), and are described so differently that they can scarcely be identified as the same. In fact, in the latter part of the book, the war is said to have been carried on against a Syrian leader, who, as it would appear, had been previously killed (x. 37, xii. 10, 18, 21). Again, at ix. 29, Philip is falsely and absurdly represented as leaving his own friendly army, immediately after the death of Antiochus Epiphanes, and taking refuge with Ptolemy Philometor in Egypt. Here and there, too (x. 11, xi. 14, 18 f.), Antiochus Eupator is spoken of in such a way as to give the impression that the author was quite ignorant of the fact that he was simply a boy of nine years on his accession to the throne. Most improbable, also, is the statement, found at xii. 3–7, concerning the drowning of the Jews by the inhabitants of Joppa, and almost equally so, the relations described as existing between Nicanor and Judas (xiv. 24 ff.). And finally, the fortress at Jerusalem was not in possession of the Jews at the time of Nicanor's death (cf. xv. 31, 35, with 1 Macc. xiii. 49–51), although our author evidently supposes that it was. Now, for these various anachronisms and historical blunders, and others which might be mentioned, it is impossible to find the same ground as we have already given above for the misplacing of the date of the consecration of the temple, after the death of Antiochus Epiphanes, that is, rhetorical considerations. Other peculiarities of the book, however, might be thus explained, though, of course, not justified. For instance: the obviously exaggerated account of the martyrdoms recorded in vi. 18 to vii. 42; the false statement concerning the place and manner of the death of Antiochus Epiphanes (ix.); the incredible circumstances connected with the suicide of Razis (xiv. 37 ff); and the fact that the writer ascribes in almost every instance such immense numbers to the hostile armies and allows but an inconsiderable size to that of the Jews (viii. 24, 30; x. 23, 31; xi. 11; xii. 19; xv. 27). It is, indeed, not a history which is attempted in our work, but a warning and an appeal to the force of which the chronicles of the Maccabæan era are made to contribute as far as possible, and even beyond this, submitted to an extraordinary amount of enlargement, tawdry ornamentation and distortion, as well as, now and then, to actual falsification. Just where the responsibility for error in particular statements lies, it is not always so easy to decide. One might be pardoned, however, for assuming that some part of it, at least, is chargeable to the epitomizer, who sets out with the positive declaration that he shall make the entertainment of his readers his principal aim (ii. 24–32). It may be true in the main, that his faults are those of one "who interprets history to support his cause rather than one who falsifies its substance." (Westcott, in Smith's *Bib. Dict.*, *s. v.*) Still, that there are some instances of a substantial falsification, could hardly be denied.

To make a work true in substance, though highly embellished in form, is an ideal which many writers have set before them, but few, probably, under circumstances less favorable to success than the present one. The strength of the political and moral current on which he is borne and against which he makes, it should seem, no struggle, is everywhere apparent. That for the most part it set in the right direction may be admitted, without denying its power to shape all that came in contact with it. Now it shows itself in the contemptuous epithets which are heaped on the oppressors of Israel (iv. 1, 19; v. 9; viii. 34, 36; ix. 8, 13;

xii. 35; xiii. 4; xiv. 27; xv. 32); and now, in the pathetic, almost passionate outbursts of lamentation over the miseries that have come upon them (iii. 15–52). But God would never suffer the insolence of the enemy to go unpunished (vii. 37). He that had compelled many to flee from their native land for conscience' sake should become at last himself a wretched exile (v. 9). He that had put others to torture on account of their religion, must be made himself to experience the pangs of insufferable agony (ix. 5). The trifler with the coals of the holy altar justly finds at last, amidst glowing coals, his own dreadful death (xiii. 8). The hand that was stretched out in challenge against the temple of God, was ere long smitten from the body, and the tongue that uttered blasphemies against the same, cut out (xv. 32 f.). The enemies of God and his people are compelled by the bitterest experience to confess the power of Him whom they had despised, and to make good that which they had attempted to destroy (iii. 38; viii. 36; ix. 17; xi. 13). There is nothing, in fact, too great or too strange for God to do, in order, in the end, to deliver "his portion" (xiv. 15), whom, for a little while, on account of their sins, he would chastise and correct. In the midst of hotly contested battles, troops of angels appear and discomfit with lightnings the confident foe (x. 29 f.; cf. xi. 18). Horses with "terrible riders" charge upon those who enter with sacrilegious purpose into the sacred precincts of the temple (iii. 23–40). Dreadful portents in the skies, "troops of horsemen in array," the "shaking of shields," "drawing of swords," and "glitter of golden ornaments," are made precursors of a coming evil (v. 2 f.), and other equally marvelous portents signalize its end. Judas Maccabæus, on one occasion, sees in vision the hoary Jeremiah, who reaches him a sword of gold, with promise of certain victory (xv. 12–16). There are no miracles in the book, but only wonders. The coloring of supernaturalism which it receives is as far removed from that peculiar to the Old Testament as is its history in other respects. Providence appears no longer as God's providence, but man's, shaped by his wishes and governed by his caprices. In short, we are here no longer in the realm of actual history, but have come to that border-land where the actual and the ideal mingle in an almost indistinguishable confusion.

But the present book is not, on this account, to be regarded as entirely without historical worth. The chaff is, in general, easily recognizable as such. It is often possible to ascribe a basis of truth to the legends which, in their details, are the most fancifully wrought up. In not a few important points it agrees with the First Book, which is much to its credit, since the two, as we have already noticed, must have been of wholly independent origin. (Cf. iv.–vi. 10, with 1 Macc. i. 10–64.) It agrees, also, in several clear instances, with Josephus, who seems never to have shown acquaintance with it, and that, in particulars of which the First Book makes no mention. (iv., vi. 2; xiii. 3–8; xiv. 1. Cf. Josephus, *Antiq.*, xii., xiii.) Moreover, in some instances of minor difference from this Jewish historian, the present work seems to have the better claim to trustworthiness.

Religious Character.

We have already alluded to the decided religious cast of the present work, when compared with the First Book of Maccabees, and to the fact that this is something more than a matter of simple coloring, — that it shows, indeed, a positive polemic and dogmatic tendency and aim throughout. Nothing is here left, as in the First Book, to make its own impression; everything is interpreted, and Jehovah himself seems sometimes to be used simply to set off and enforce prevailing theological conceptions. In 1 Maccabees the very name of God is left unspoken, here it is freely used. Rewards and punishments are apportioned according to a fixed order of providence, which as little overlooks the covenant people as it spares those who are hostile to them. The view, however, is everywhere an external and superficial one. It never rises to the level of the higher spiritual uses of trouble, such as characterizes, for example, the Book of Job. Indeed, there is comparatively little appeal to the Scriptures for the support of doctrine. (Cf. 1 Macc. xii. 9.) Tradition, on the contrary, seems to have already begun to tithe its mint, anise, and cummin, while the voice of prophecy is heard ever more faintly. There is no evidence of a Messianic hope among the people. A gathering together in Palestine of all the scattered Israelites of the earth is the acme of expectation. Even the doctrine of the resurrection of the body, which appears in such surprising definiteness and fullness (vii. 36), seems not to have been developed as we might have expected, from

the later prophetic intimations, but to be based rather on some vague theory of the divine covenant.

If Geiger was able in the First Book to find evidences of a Sadducæan tendency (see *Urschrift*, p. 206 ff.), he has still more solid ground under his feet in arguing that here we have the work of a Pharisee of the Pharisees. That the two books are widely diverse in spirit and drift is evident enough; that they were written, however, with positive antagonistic reference to each other, as this critic supposes, it is not so easy to show. The attitude of the Second Book toward the priestly Maccabæan family is quite another one from that of the First. Judas figures prominently, it is true, but even his heroic end is passed over in silence, and we hear nothing of the family lineage, the family tomb, and the glory of the family name in the later time. As little honor as possible, in fact, is conceded anywhere to the priestly order, the Zadokites. Their weaknesses and sins, on the other hand, are painted in the deepest colors (iv. 13, 17). It is Jason and Menelaus who form the central point of the apostasy to heathenism. Not a single priest is mentioned among the number of those who suffered torture unto death for their religion, but it was one of "the principal scribes" (vi. 18 ff. Cf. 1 Macc. vii. 12), who was the first to show a faith and courage superior to all that kingly malice could invent to overcome them. This is the more remarkable, since it is quite otherwise in the Fourth Book of Maccabees, where similar scenes are described.

But particularly in his doctrinal position and teachings does our author betray his partisan leanings. Here we find no encouragement, as in the First Book, to even the slightest relaxation in the outward observance of the Sabbath, be the circumstances what they may (v. 25; vi. 11; viii. 26; xii. 38; xv. 1). Scattered thick, however, are angel appearances, startling wonders, prophetic visions, and other similar things which stamp the work as thoroughly Pharisaic. And in nothing does this more clearly appear than in its teaching concerning the doctrine of the resurrection. The abruptness with which we are here suddenly, without previous preparation, brought face to face with it in a certain dogmatic completeness is, in fact, almost startling. It has the appearance, it cannot be denied, of polemic design. Again and again, as to a favorite theme, he comes back to it and puts in the mouth of nearly all his heroes (vii. 9, 11, 14, 23, 29, 36) allusions to it of greater or less distinctness. He seeks even to bring the weight of Judas' influence to tell in its favor (xii. 43), declaring that his conduct on a certain occasion admits of no other interpretation than that he was "mindful of the resurrection."

The Chronology Followed.

It has been held by some critics that a part of the apparent discrepancies between the First and Second Books of Maccabees may have arisen from the use of a different chronology, and not be real discrepancies. We have noticed in the *Commentary* below the various instances of this kind as they appear. But a few words here on the general subject may not be out of place. The following are some of the theories of critics touching this matter. Scaliger, Usher, Prideaux, and others, hold that while the First Book begins the Seleucian era with Nisan (April), the Second begins it with Tisri (October) of the year B. C. 312. Wernsdorf, again, thinks the First Book begins with Tisri, 312, and the Second, Tisri, 311. Further, Ideler, whom Grimm follows, is of the opinion that the First Book reckons from Nisan, 312, the Second, from Tisri, 311. And, finally, Wieseler, who has written a great deal on the subject (cf. *Com.* at 1 Macc. i. 10), argues that the First Book begins with Tebeth, the tenth Hebrew month, or January of the Roman year, B. C. 312, while the Second begins with Tisri of the same year. In this *Commentary* we have adopted the view more recently advocated by Keil (*Com., passim*) and by Schürer (*Neutest. Zeitgeschichte*, p. 16 ff.), that both books receive the same chronology, that of the Seleucian year, which begins in the autumn of B. C. 312.

There is good evidence, indeed, that the months in both codes were reckoned according to the Jewish method beginning with Nisan, corresponding with our April (cf. 1 Macc. iv. 52; x. 21; 2 Macc. xv. 36), but it does not therefore follow that the era itself was made to begin at this point. The "unanswerable" proof which Grimm finds at 1 Macc. x. 21, that the author of that book dated the era from Nisan rests on the assumption that the Seleucian year usually began with the beginning of Tisri (October), which is, however, not to be insisted on, but only that it began in the autumn of the year B. C. 312. And the feast of tabernacles,

which is there spoken of, might have taken place at the end of the year, as in the case mentioned, Ex. xxiii. 16. The theory of Wieseler rests, principally, on the statement of Josephus (*Antiq.*, xiv. 16, § 2), that the year of the capture of Jerusalem by Herod (B. C. 38–37) was a Sabbatic year, since the assumption which he makes, that Jewish tradition favors the view that the year before the destruction of the same (A. D. 68–69) was a Sabbatic year, is not correct. But this unsupported statement of Josephus must, for a number of reasons, be regarded as false. Cf., in addition to Schürer, as above, Caspari, in *Stud. u. Krit.*, 1877, i., p. 181 ff.

The various displacements of the Second Book are those of matter, rather than of dates. There is, in fact, but one real instance where a difference of dates can be certainly predicated of the two works (cf. 1 Macc. vii. 20 with 2 Macc. xiii. 1). On this Grimm (*Com.*, *in loc.*) well remarks: "One does the author of the Second Book quite too much honor, against whom so many historical and chronological offenses have been proved, in seeking to harmonize, at the expense of difficult combinations, the differences between it and the First Book, or in explaining them through the supposition of a different beginning for the Seleucian era." It is, indeed, quite possible that our author in the present case was led into error by a previous misstatement at x. 3, where the desolation of the temple is said to have lasted but two years, instead of three. (Cf. 1 Macc. iv. 52.)

Sources of the Work.

The work of Jason of Cyrene, from which the compiler of 2 Macc. professes to have derived his material (ii. 19 ff.), is nowhere else mentioned. It consisted of five books, and treated, according to this witness, of the deeds of Judas Maccabæus and his brethren, of the purification of the temple and dedication of the altar, of the wars against Antiochus Epiphanes and his son Eupator, of the heavenly portents, of the recovery of the temple, the securing of freedom to the city, and the vindication of Jewish rights. As the compiler mentions no other literary sources which he used than this one work of Jason, so is it also probable that he had no other. The reasons given by Bertholdt (*Einleit.*, pp. 1065, 1070) for supposing that he made use of the last-named authority only in what is included between chapters iv.–xi. (Grotius, also, held that other sources were used for xii.–xv.), are not of sufficient weight to carry conviction to many minds. They come mostly from ascribing too much originality to the mere compiler, more, indeed, than in his prefatory remarks he claims for himself, or is even willing to have imputed to himself. The fact that in his general *résumé* of the contents of Jason's work he does not mention the circumstance that it included events which took place under Seleucus IV. and under Demetrius I., furnishes no ground for supposing that it did not. The most of what he narrates took place, as he says, under Antiochus Epiphanes and Eupator. There is every reason to suppose, indeed, from the position that the epitomizer assumes at the outset, that if he had used other historical material he would have felt bound to mention it, since he naïvely refuses to be responsible for his statements, on the ground that he has merely collected, colored, and arranged what another, whom he cites by name, has said. With this view, too, the structure and the style of the work sufficiently well correspond. The discrepancies existing between different parts (cf. x. 37, with x. 11, 10, 8, 21, and ix. 29 with xiii. 23) are generally, without doubt, faults which are chargeable to the original composition, and not to the abridgment. The exaggeration and highly wrought embellishments scattered here and there are another matter.

There is no *a priori* ground for holding that Jason of Cyrene would have written in any other language than Greek, and the internal evidences of a Greek original for the present book are next to indisputable, even if we had not the positive testimony of Jerome (*Prol. Gal.*) to the same effect. Whether he had written sources of information before him in the composition of his history it is now impossible to say. The citation of ostensibly original letters in chaps. ix. and xi. can be allowed to have but little weight in settling the point, since in all probability they are not genuine. If Jason did have access to documentary authorities, it would be unsafe to ascribe to them any great importance, as it respects either amount or trustworthiness. The section extending from chap. iii. to vi. 11, is by far the most likely of any to have been based on some fixed historical *data* as ground-work, but the confusion and uncertainty of oral tradition are to a greater or less extent everywhere apparent. The work, in

fact, is decidedly anecdotal in style, and but little pains have been taken to make smooth transitions from one subject to another. Cf. viii. 30; x. 19, 37; xii. 35; xiii. 24; xiv. 19.

Concerning Jason.

The question who Jason was and where he wrote, cannot be answered with any great degree of certainty. That he was identical with the Jason sent by Judas Maccabæus (1 Macc. viii. 17) as ambassador to Rome, as Herzfeld argues (*Geschichte*, i. 455), cannot be accepted on the basis of the single circumstance that the names are the same, for this critic has little else of importance to offer in the way of proof for his conjecture. Further, the theory that Jason gathered his historical material in Palestine, as Scholz (*Einleit.*, p. 661) maintains, is quite as destitute of real support, besides having against it the consideration that, if such had been the case, he could hardly have failed to discover the First Book of Maccabees, or, if that was not yet written, or was not in general circulation, some of the documents on which it is based. On the other hand, the fact that Jason is mentioned as being "of Cyrene," does not force us to conclude that he usually resided there, or that this was his home at the time that his book was composed. There is not a little evidence, indeed, that it had its origin in Syria rather than in Africa, or in the neighborhood of Alexandria (cf. Graetz, *Geschichte*, ii., note xvi.). In all that relates to the Syrian kingdom and the cities of the coast, his information is relatively full and minute, while in that which concerns Egypt and even Palestine, it is both inconsiderable and remarkably imperfect. He knows, for instance, not only Heliodorus, but the less important Sostratus (iv. 27). He can give the name of a mistress of Antiochus Epiphanes (iv. 30). The different rank and various antecedents of Syrian officers are stated with surprising detail: Apollonius was *μυσάρχης*, that is, governing Mysia (v. 24). Nicanor had been *κυπριάρχης* (xii. 2); still another of the same name, an *ἐλεφαντάρχης* (xiv. 12), and from these two he distinguishes a third, a "son of Patroclus" (viii. 9). He knows the names of the persons who set fire to the gates of the temple (viii. 33), and that Timotheus had a brother called Chareas (x. 32).

Respecting Palestine on the other hand, he shows acquaintance, indeed, with leading personages and events, but in details, a remarkable ignorance. Especially is this true in the matter of geography, as will appear, for instance, from an examination of his description of the campaigns of Judas Maccabæus in Peræa. The same is true of Egypt. It is not easy to understand if the writer lived in Alexandria, or even in Cyrene, why he has omitted many events occurring in this country which had the most direct connection with his history, or why those which are mentioned appear in their present form. The evidences of inclination towards the Alexandrian philosophy which Gfrörer and Dähne profess to find (iii. 24, 29 f., 38 f.; xiv. 15), are far from clear, particularly when taken in connection with other passages in which the principles of that philosophy are, in effect, combated (cf. vii.; xiv. 46; xii. 44). The author seems, indeed, wherever he lived, to have belonged to the right wing of the orthodox party of the Jews, and to have remained thoroughly loyal to the theocratic spirit and traditions of his fatherland.

Concerning the Epitomist.

If it would appear too venturesome to attempt to decide with certainty from present *data* on the place of residence of the author of the work before us, it might be thought more so to seek to determine that of the epitomist. It is impossible to say just what relation the latter sustains to the composition as it now exists, whether he has simply controlled its form, as he seems to intimate (ii. 28, 31; xv. 38), or has also modified, to a considerable extent, its substance. Which it was, Jason or the epitomist, who first took as his aim that which, as we have before noticed, is the evident object of the composition, it is impossible with absolute positiveness now to decide, and on that decision depends for its solution the second question relating to the manner in which the final editor has carried out his professed purpose, as well as others that concern his probable place of residence, his party connections, religious views, and the like. Without plain proof to the contrary, however, it would seem to be most proper to take our compiler for what he claims to be, that is, for one who has sought to put in a more pleasing and readable form the voluminous work of Jason while leaving its substance essentially unchanged.

To ascribe to the epitomist all that has a bearing on what is obviously the final object of the work would be clearly unjust. He distinctly disavows, for instance, his responsibility for the staple of his narrative concerning the supernatural appearances, etc., which he describes (ii. 21). But if the original work of Jason bore at all the stamp of an appeal to the Egyptian Jews to do honor to the temple in Jerusalem, especially in connection with the two great festivals commemorating respectively the dedication and Nicanor's death, then it is probable that it bore it throughout and decidedly, and some part at least of the blame relating to the confusion into which the history has been brought may be chargeable to him alone. It is also favorable to the view that the epitomist had very little to do with the fundamental matter of the work, that his style and his thought, where he is acknowledged to speak for himself, as in the prefatory and concluding words, are quite different from the rest of the book, and betray an order of intelligence and literary taste considerably below that which prevails in other parts. The work of Jason, it is certainly safe to say, found a warm admirer in the person of our epitomist and in the circle to which he belonged. It does not at all follow, however, as Grimm appears to suppose (*Einleit.*, p. 21), that because it seems to have been written for Egyptian Jews, that therefore it must have been composed in Egypt, or at least put into its present shape there. One might better, it should seem, draw just the contrary conclusion from that circumstance. The additional fact that the compiler speaks of Jason as having been from Cyrene might, indeed, be taken as evidence that he himself was not from Cyrene, but not that he was not a resident of some part of the Syrian empire. But to attempt to fix upon anything more definite respecting either his person or his social surroundings would lead us into the realm of pure conjecture.

Language and Style.

As we have before said, there can be no doubt that 2 Maccabees was originally written in Greek. Naturally Hebraisms occur, but they are much fewer and less marked than was to have been expected and than was common with works having such an origin, handling such material, and written for such an object as the present book. They are mostly confined to single expressions and do not extend to any great degree to grammatical forms. It is an interesting circumstance bearing on this point, that the word for Jerusalem is nowhere rendered by the Hebraistic form Ἱερουσαλήμ, but always by the Greek Ἱερουσόλυμα. The Greek used is, in general, that employed by profane writers of the first or second centuries before Christ, particularly by Polybius. The style is highly rhetorical. The author seems to delight in alliteration. We find, for instance, ἄγειν ἀγῶνα (iv. 18), ἄλλος ἀλλαχῇ (xii. 22), αὐτὸς αὐτόθι (xv. 37), and numerous other instances of the same sort. In fact, critics have availed themselves of this marked characteristic of the writer, in order to determine the proper reading in some cases of special doubt. He shows himself, also, to be master of an exceedingly rich vocabulary of Greek words and expressions, in the different dress which he gives to the same thought, and in the variety and splendor of his ornamentation (iii. 30; iv. 15; v. 13, 20; viii. 18. Cf. iii. 28; vi. 25 f.; vii. 21). Sometimes, however, his rhetoric degenerates into a mere striving for effect, with little or no reference to the subject in hand. At xiii. 19, 22, 26, for example, one might almost suppose he was trying to ring as many changes as possible on Cæsar's "*veni, vidi, vici.*"

Unusual words and expressions, moreover, or words used in an uncommon sense, are somewhat frequent. But as we have generally called attention to them when they occur, they need not be here noticed except by reference (cf. ii. 25, φιλοφρονεῖν εἴς τι; iv. 21, 34, 37; v. 20; vi. 5, 8, ψήφισμα; viii. 19, 27; x. 13, 14, ἐπολεμοτρόφει; xi. 4, πεφρενωμένος; xiii. 22; xiv. 11, 24, ψυχικῶς). The writer shows a special liking for a certain circumlocution, that is, for the use of the word ποιεῖσθαι with the verbal idea expressed by a substantive in the accusative. He speaks of making a report, for instance (ii. 30), as ποιεῖσθαι λόγον, just as we often say, "he made a report" instead of "he reported." This is common, too, in 3 Maccabees. The object was not simply to give variety but emphasis as well. See other similar instances at 2 Macc. iii. 33; iv. 27, 44; viii. 29; ix. 2; xii. 23, 30 *et passim.*

Time of Composition.

The book itself offers but few *data* for determining with exactness either the time when it was compiled or originally composed. At xv. 37, the epitomist says that from the year B. C.

161 the Israelites had held Jerusalem. But this, it is clear, cannot be interpreted strictly. The first of the two letters which precedes the composition and bears the date B. C. 125, proves that the book could not have been written before that time. On the other hand, its scope and aim throughout, as we have seen, presuppose the existence of the temple and its service, and hence it must have had its origin previous to the destruction of Jerusalem, A. D. 70. This follows also, from the generally admitted fact that 4 Maccabees, which is based upon our work, was written before the final overthrow of the holy city. The estimation in which the Romans were held, too, had changed not a little from that which appears to prevail in the former work (viii. 10, 36). And the whole style of representation, in the Second Book, shows that a considerable period must have elapsed since the events described occurred, during which a fluctuating oral tradition combined with strongly developed doctrinal tendencies had given them a different cast from that which they originally bore. The supposed reminiscence or citation of 2 Macc. in Hebrews xi. 35, which also was written before the destruction of Jerusalem, is too uncertain to have much weight in the matter before us. The first undisputed reference to it is found in Clement of Alexandria (*Strom.*, v. sec. 98), who speaks of it as the "epitome."

Ecclesiastical Standing.

Josephus seems not to have been acquainted with our book. At least, where his history runs parallel with it (cf. iv. 7 ff. with *Antiq.*, xii. 5, § 1; vi. 2 with *Antiq.*, xii. 5, § 2; xiii. 3–8 with *Antiq.*, xii. 9, § 7; and xiv. 1 with *Antiq.*, xiii. 5, § 1), the differences are, in detail, too great to justify the theory of such an acquaintance. Jewish writers of a later day, while making great use of certain parts of it for the purpose of illustrating and embellishing rabbinical doctrine, never held it to be canonical (Zunz, p. 123). The history of the martyrs which is found in it, was also a favorite subject of reference in the early church, subsequent to the time of Origen, and by this means, as it would appear, it attained at the time of Jerome and Augustine to a standing approaching that of the acknowledged books of Scripture. These martyrs were praised in the highest degree by Chrysostom, and held up as examples worthy of imitation. Although living under the old economy, they were reckoned among the "holy choir of martyrs for Christ." (Cf. Grimm, *Com.*, p. 133.) A festival in honor of the "Maccabees," under which name all that suffered for the truth in their times were included, was early instituted in both the Greek and Latin churches, and a commemorative basilica erected in Antioch. The latest traces of the festival are found in the third century. The more definite views of Origen and Jerome touching the canonical authority of the First and Second Books of the Maccabees have already been given in connection with the former. The distinction which they theoretically, at least, recognized as existing between books canonical and ecclesiastical was far less emphasized by Augustine, who says (*Civ. Dei*, xviii. 36): "*Horum supputatio temporum non in scripturis sanctis, quæ canonicæ appellantur, sed in aliis invenitur; in quibus sunt et Maccabæorum libri, quos non Judæi, sed ecclesia pro canonicis habet propter quorundam martyrum passiones.*" In the canon of the Abyssinian church both Books of the Maccabees were adopted, but less with reference to their contents and history than to the wish to have as large a number of Biblical books as possible (cf. Dillmann in Herzog's *Encyk.*, i., p. 168). The later history of 2 Maccabees is in general coincident with that of the remaining Old Testament apocryphal literature. Protestants have ordinarily placed it considerably lower in the scale than the First Book. Luther even wished that it had never had existence, and found a specially hard knot in the account of Razis (xiv. 37 ff.). The Roman Catholic view, on the other hand, may be judged from the decision given at the Council of Trent, taken in connection with the fact that the so-called "relics of the Maccabees" continue to this day to be among their objects of superstitious regard.

Text and Versions.

The text of the Second Book of Maccabees is derived from the same codices as the First, except that the former is wanting in the Sinaitic Codex and in 134., and the same remarks apply here that were made above in the characterization of these several MSS. Two old versions exist of the work, a Latin and a Syriac. The former was made before the time of Jerome and corresponds closely with the Greek. The Syriac is more of the nature of a paraphrase and

shows also great ignorance and carelessness in the translation. Both versions are of considerable critical importance, chiefly, however, as helping to establish in doubtful cases the readings of the MSS. There is no evidence in either of the versions that a different recension of the original text was followed. The Latin text of the Second Book exists but in one form, and not, as in the case of the First, in two. The so-called "Second Book of Maccabees," which appears in Arabic in Walton's Polyglot, is, as we have already observed, an entirely different work from the present one.

THE SECOND BOOK

OF THE

MACCABEES.

Chapter I.

1 To our brethren, the Jews throughout Egypt, greeting: Your brethren, the Jews in Jerusalem and in the land of Judæa *wish you* the highest prosperity.[1]
2 And may[2] God be gracious[3] unto you, and remember his covenant with[4] Abra-
3 ham, and[5] Isaac, and Jacob, his faithful[6] servants; and give you all a heart to
4 honor[7] him, and to do his will[8] with a good courage and a willing mind;[9] and open
5 your heart with respect to[10] his law and commandments,[11] and give[12] peace, and hear your prayers, and be at one[13] with you, and not[14] forsake you in time of
6, 7 trouble.[15] And now we are[16] here praying for you. During[17] the reign of Demetrius,[18] in the hundred threescore and ninth year,[19] we the Jews wrote[20] unto you in the extremity of affliction[21] that came upon us in those years, from the time that Jason and his adherents[22] revolted from the holy land and kingdom,[23] and men[24]
8 burnt the gate,[25] and shed innocent blood; and[26] we prayed unto the Lord, and were heard; we offered also a sacrifice[27] and fine flour, and lighted the lamps, and
9 set forth the loaves. And now keep[28] the feast of tabernacles in the month Chaseleu[29] in the hundred fourscore and eighth[30] year.

10 The *people* in[31] Jerusalem and in Judæa, and the council, and Judas, send[32] greeting and health unto Aristobulus, king Ptolemy's teacher, who is, moreover, of
11 the race[33] of the anointed priests, and to the Jews that are[34] in Egypt. Inasmuch[35] as God hath delivered us from great perils, we thank him highly as those who would,
12 *if need be*, fight against the[36] king. For he himself[37] cast them out[38] that fought
13 within the holy city. For when the leader came[39] into Persia, and the army with him that seemed to be[40] invincible, they were slain in the temple of Nanæa through[41]

Vers. 1, 2.—[1] A. V.: The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace (see *Com.*). [2] *omits* And may. [3] (ἀγαθοποιήσαι, as a compound peculiar to ecclesiastical Greek. Cf. Tob. xii. 14.) [4] that *he made* with. [5] *omits* and. [6] Cf. 1 Macc. ii. 52.

Vers. 3-5.—[7] A. V.: serve (σέβεσθαι). [8] (Plur., θελήματα, *i. e.*, the various expressions of his will.) [9] (ψυχῇ. Cf. 1 Chron. xxviii. 9, Heb. and Gr.) [10] hearts (so 19. 62. 64. 93.) in (see *Com.*). [11] (ἐν τοῖς προστάγμασι.) [12] send (ποιήσαι; see *Com.*) *you* (19. 62. 64. 93., ὑμῖν). [13] (See *Com.*) [14] never. [15] בְּעֵת רָעָה. Cf. Ps xxxvii. 19.

Vers. 6-9.—[16] A. V.: be. [17] What time as. [18] Demetrius reigned. [19] (See *Com.*) [20] wrote (perf., γεγράφηκαμεν; III. 23. 44. 62. 64. al., γεγράφαμεν, which is the earlier form of the same. See *Com.*). [21] extremity of trouble (lit., *in the affliction*, *and in the extremity*, but by hendiadys as rendered). [22] company. [23] (*i. e.*, of God. The idea is peculiar to this place in the Old Testament, unless we have it in Tob. xiii. 1; Wisd. vi. 4.) [24] *omits* men. [25] porch. [26] then. [27] also sacrifices (so 44. 55. 62. 64. 74. 93. 243. Co. Ald.). [28] *see* that ye keep (ἵνα ἄγητε. There is an ellipsis, and γράφομεν might be supplied). [29] Casleu. [30] eight.

Vers. 10-12.—[31] A. V.: that were at. [32] *sent*. [33] Ptolemeus' master who (δέ. "The particle δέ after ὄντι as introducing a somewhat new, differing from what went before, yet not exactly antithetic predicate is in accordance with classical usage." Keil. Cf. *Com.*) was of the stock. [34] were (not in Greek). [35] Insomuch. [36] as having been in battle (for παραταξαμένους, Grimm and Keil prefer παρατασσομένους, with III. 19. 55. 62. 64. 93. 106.) against a (see *Com.*). [37] *omits* himself (αὐτός, emphatic). [38] See *Com.*

Ver. 13.—[39] A. V.: was come. [40] *omits* to be. [41] by.

14 the deceit of Nanæa's priests.[1] For [2] as though he would marry her, came both Antiochus [3] into the place, and his friends that were with him, to take the treasures
15 as [4] a dowry. And [5] when the priests of Nanæa had set them out,[6] and he had [7] entered with a small company within the inclosure [8] of the temple, they shut the tem-
16 ple when Antiochus had entered, opened the concealed [9] door of the roof, hurled stones, and struck down the leader as with a thunderbolt, and hewing [10] *them* in pieces,
17 and smiting [11] off *their* heads, they cast [12] *them* to those that were without. Blessed
18 *be* our God in all *things*, who hath delivered up [13] the ungodly. Since now we purpose [14] to keep the purification of the temple upon the five and twentieth *day* of Chaseleu,[15] we thought it necessary to inform you of it,[16] that ye also might keep it, after the manner of the feast of [17] tabernacles, and in commemoration [18] of the fire given [19] when Neemias offered sacrifice, having built both [20] the temple and the
19 altar. For when our fathers were led into Persia, the priests that were then devout took some of [21] the fire of the altar privily, and hid it in an excavation of a cistern having a dry place,[22] where they preserved it so sure [23] that the place was
20 unknown to all men. But [24] after many years had elapsed,[25] when it pleased God, Neemias, having been sent by [26] the king of Persia, dispatched the descendants of the [27] priests that had hid it, for [28] the fire; but [29] when they told us [30] *they* found no
21 fire, but thick water; he commanded [31] them to descend and [32] bring *it;* and when that which pertained to [33] the sacrifices had been brought together,[34] Neemias commanded the priests to sprinkle both [35] the wood and the *things* laid *there*upon with
22 the water. But when this had taken place, and some time had elapsed, and the sun shone out, which before was beclouded,[36] there was a great fire [37] kindled, so that
23 all [38] marveled. And the priests made a prayer whilst the sacrifice was consuming, both [39] the priests, and all *the rest*, Jonathan beginning, and the rest responding
24 aloud,[40] as Neemias *did*. And the prayer was after this manner:

O Lord, Lord God, Creator of all *things*, *who art* fearful, and strong, and right-
25 eous, and merciful, the[41] only and gracious King, the only giver,[42] the only righteous,[43] and [44] almighty, and everlasting, thou that deliverest Israel from every evil,
26 thou that [45] didst choose the fathers,[46] and sanctify them, receive the sacrifice for thy
27 whole people Israel, and preserve thy [47] portion, and sanctify it.[48] Gather those together that are scattered [49] from us, set free [50] them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou
28 art our God. Punish [51] them that oppress *us* and treat *us* insolently in pride.[52]
29 Plant thy people in [53] thy holy place as Moses hath spoken.

30, 31 And the priests sang besides the songs of praise.[54] But [55] when the sacrifice was consumed Neemias commanded the water that was left over, also [56] to be

Vers. 13, 14. — [1] Lit., *the priests of Nanæa making use of deceit.* [2] A. V.: For Antiochus. [3] *omits* both Antiochus (see previous note). [4] receive money (τὰ χρήματα to which Fritzsche would add πλείονα from III. 19. 23. 52. al. Old Lat.) in name of (εἰς . . . . λόγον, i. e., on account of, as).

Vers. 15-17. — [5] A. V.: Which. [6] set forth. [7] was. [8] into the compass (περίβολον). [9] as soon as A. was come in: *and* opening a privy. [10] they threw stones like thunderbolts, and stroke down the captain, hewed (see *Com.*). [11] smote. [12] and cast. [13] For παρέδωκε, III. 23. 44. 55. 62. 71. 74. 106. 243. Co. Ald. read ἔδωκε, which is received by Fritzsche, Grimm, and Keil. But it is in the sense of *tradidit*, as the Vulg. Cf. John iii. 16 and 1 Macc. vi. 44.

Ver. 18. — [14] A. V.: Therefore (Fritzsche rejects οὖν as wanting in III. 23. 44. 55. al. Co. Ald.) whereas we are now purposed. [15] *the month* Casleu. [16] certify you *thereof*. [17] *it*, as *the feast* of the (see *Com.*). [18] *omits* in commemoration of (see *Com.*). [19] *which was given us* (I supply δοθέντος, with Fritzsche. See *Com.*). [20] after that he had builded.

Vers. 19-21. — [21] A. V.: *omits* some of. [22] *it* in a hollow place of a pit without water (ἀνύδρου; III. 23. 55. 62. 71. 74. 243. Co. Ald., ἄνυδρον. See *Com.*). [23] *it* sure, so. [24] Now. [25] *omits* had elapsed. [26] being sent from (ὑπό; ἀπό, III. 106.). [27] did send *of* the posterity of *those*. [28] *it* to. [29] but (δέ is omitted by III. 44. 74. 106. Co. Ald.). [30] (ἡμῖν is omitted by 64. 93. Syr. Cf. *Com.*) [31] *then* commanded he. [32] draw *it* up (cf. *Com.*) and to. [33] *omits* that which pertained to (τά). [34] were laid on (ἀνηνέχθη). [35] *omits* both (as 19. 93.).

Vers. 22-25. — [36] A. V.: When this (omitted by III. 44. 71. al.) was done, and the time came that the sun (no article, but cf. Winer, p. 119 f) shone, which afore was hid in the cloud. [37] (πυρά = the place of a fire: (1) a funeral pyre, (2) an altar, also its fire, (3) fire in masses.) [38] every *man*. [39] *I say* both. [40] answering *there*unto (the word ἐπιφωνούντων implies an audible response. Cf. Judith xvi. 1). [41] and the (as 64. Ald.). [42] giver *of all things*. [43] just. [44] *omits* and (as 71.). [45] all trouble, and. [46] (See *Com.*)

Vers. 26-29. — [47] A. V.: thine own. [48] sanctify (a strengthened form, καθαγίασον, and infrequent) *it* (added by 64. 93., but also contained in the context). [49] (Lit., "the Diaspora.") [50] deliver. [51] (βασάνισον.) [52] with pride do us wrong. [53] *again* in.

Vers. 30, 31. — [54] A. V.: sung psalms (τοὺς ὕμνους) *of thanksgiving*. [55] Now. [56] *omits* over, also.

32 poured on great[1] stones. And when[2] this was done, there was kindled a flame;
33 but it was consumed by the light that shone[3] from the altar. And[4] when the[5] matter became[6] known, and[7] it was told the king of Persia, that in the place where the priests that were led away had hid the fire, there appeared water, and
34 that Neemias and his people[8] had purified the sacrifices[9] therewith, the[10] king,
35 inclosing the place[11] made *it* holy, after he had tested[12] the matter. And the king
36 took many gifts,[13] and bestowed *thereof on those* whom he would gratify. And Neemias and his people[14] called this *thing* Nephthar,[15] which is as much as to say, a cleansing; but by many it is called Nephthai.[16]

Ver. 32. — [1] A. V.: poured on (*text. rec.*, καρασχεῖν, and 19. 64. 93. add to this τοῦ τόπου. Fritzsche adopts καταχεῖν from III. — κατέχειν, 23. 62. 106. — and it is favored by Grimm and Keil. The common text makes no acceptable sense. Vulg., *Ex residua aqua Nehemias jussit lapides majores perfundi*. The verb καταχέειν may be construed with a double accus. after it, see Winer, p. 226, or ἐπί has fallen out before λίθους) the great. [2] When. [3] shined.
Vers. 33-36. — [4] A. V.: So. [5] *this*. [6] was. [7] *omits* and. [8] *omits* and his people (marg., *Neemias his company*). [9] (Gr., as at ver. 21. Usually, they were purified in other ways.) [10] Then the. [11] (19. 52. 64. 93. Ald. prefix τὸν τόπον to ἱερόν. The former, being understood, is object of the verb.) [12] tried. [13] (See *Com.*) [14] *omits* and his people (cf. ver. 33). [15] Naphthar (see *Com. Text. rec.*, Νεφθααί; Νεφθαί, 19. 23.; Νεφθά, 62. 106; Νέφθαρ, III. 71. 74. 243. Co. Ald.; Old Lat., *Nephi*). [16] but many *men* call it Nephi.

Chapter I.

Ver. 1. For remarks on the authenticity and genuineness of this and the following letter, see *Introduction*. — **Εἰρήνην ἀγαθήν.** This formula of greeting is Hebraistic, the former, χαίρειν, Greek. Ἀγαθή is used to emphasize and enhance the idea of the word with which it is here associated. — **The land of Judæa,** *i. e.*, as distinguished from Jerusalem.

Ver. 3. **Good courage,** καρδίᾳ μεγάλῃ. Cf. the LXX. at 2 Chron. xvii. 6, ὑψώθη ἡ καρδία.

Ver. 4. Ἐν indicates here not the instrument *through which*, but *the place where*, the heart should be opened, *i. e.*, be given insight, discernment, in, with respect to the law. — **Give peace,** namely, inward peace. It does not seem to relate at all, as some have supposed, to a restoration of peaceful relations between the Egyptian and Palestinian Jews.

Ver. 5. **Be at one,** καταλλαγείη. It means first *to exchange*, then like διαλλάσσειν, *to reconcile*, both in one-sided and mutual enmity. Cf. Cremer, *Lex.*, *s. v.*

Ver. 6. **And now.** It refers to what had been previously said. There is no evidence in what is here recorded that a subtile condemnation of the worship of the Jews in the temple of Onias at Leontopolis, in Egypt, is meant to be conveyed in vers. 1-5. It is only what one Jew might say to another in any circumstances. Cf. Geiger, *Urschrift*, p. 227. — **Here,** namely, in Judæa and Jerusalem.

Ver. 7. **Demetrius.** It is *Demetrius II. Nicator*. Cf. 1 Macc. x. 67; xi. 15-19. The date given is that of a previous, not of the present letter. This is proved by the use of the perfect (γεγραφήκαμεν), and by the fact that the date of such letters is uniformly placed at the close. So Grimm and Keil against Gutmann, Ewald, and others. — **Jason.** He was high priest, second son of Simon II. and brother of Onias III. He obtained the high priesthood from Antiochus Epiphanes (c. B. C. 175) to the exclusion of his elder brother. Cf., further, 2 Macc. iv. 7-27. The name is equivalent to Jesus or Joshua, and was frequently adopted by the Hellenizing Jews.

Ver. 8. **And men burnt.** According to the A. V., the words might refer directly to Jason and his adherents, which would convey an untruth. — **Gate.** What particular gate is referred to is not known, possibly, the west gate of the temple. The word, however, might be used by metonymy for the city itself. But Keil supposes that the word is used collectively for all the gates of the temple.

Ver. 9. **Feast of Tabernacles,** τὰς ἡμέρας τῆς σκηνοπηγίας. The word for feast is to be supplied. It was not really the Feast of Tabernacles that was to be observed, but of the Dedication of the Temple, which was celebrated in a similar manner to the former. This is clear from the date given. The former took place in the month Tisri and not in Chaseleu (Chisleu). Cf. also 2 Macc. x. 5. It is, moreover, evident, as Keil remarks, that the writer of the letter does not refer here to the first Feast of Dedication, but only to a general yearly observance of the same. — **In the hundred fourscore and eighth year.** These words properly belong to the ninth verse and are to be regarded as the date of the foregoing letter. See the letter in chap. xi., where the date is at the end. So most modern critics. The words *in the month Chaseleu* are not, however, a part of this date, since according to usage they should, in that case, follow the year.

Ver. 10. With the present verse begins a second letter. It has no date, but seems to have been written somewhere about the time of the death of Antiochus Epiphanes. — **And Judas.** This must be Judas Maccabæus, as is indicated by the date and by the position in which this person stands relative to the people and the Sanhedrin. He lived not quite four years longer than Antiochus Epiphanes. — **Aristobulus.** The well-known peripatetic of this name, who flourished at the time of *Ptolemy VI. Philometor*, who reigned B. C. 180-145. Cf. Stanley, iii. 277 ff. The word *teacher*, διδάσκαλος, does not, it is likely, express the true relation of this person to the king. He dedicated to the latter his allegorical explanation of the Pentateuch, and it is probably to this fact, in some measure, that allusion is here made. He was doubtless one of the principal, and perhaps the chief representative of the Egyptian Jews, and for this reason the present letter was addressed to him. — **Of the family of the anointed priests.** It was only high priests that were an-

ointed. Cf. Lev. iv. 3, 5, 16.—*Ὄντι δέ*. The particle *δέ*, here, according to Grimm may be used to introduce a sort of comparison, *i. e.*, to indicate that belonging to the family of the high priest was of more importance than the office of teacher to the king of Egypt. Cf. *Text. Notes.*

Ver. 11. **As those who would (if need be) fight against the king.** The article before the last word is simply dropped, as is customary in the classics with the Persian kings and Roman emperors. The idea of the passage is that they, the Jews, would be willing (*ἄν* with the participle *παρατασσόμενοι*), if war should arise against the friends of the king, who was now dead, to engage heartily in it. The Vulgate renders: "*Utpote qui adversus talem* [?] *regem dimicavimus.*" De Wette falsely: "Since we have victoriously fought against the king."

Ver. 12. **Ἐξέβρασε, cast them out,** *i. e.*, as the sea casts objects upon the shore.

Ver. 13. **The leader.** This was Antiochus Epiphanes. Cf. ver. 11. — **Temple of Nanæa** (*Ναναίας*; in 19. 55. 64. 93. found as *Ἀναναίας*). The Syriac has *Nani*, the Latin, *Nanea*. This goddess is generally held to be identical with the *Numen patrium* of the Persians, mentioned by Strabo (xi. 532), and the same as the *Artemis* and *Tanaïs* of the ancients. Other forms of the word are *Anaïtis* and *Anitis*. It is, however, matter of dispute whether she is to be looked upon as the goddess of the moon, or as the מְנִי of Is. lxv. 11, and associated with the planet Venus. Rawlinson (Herod. i. 658 ff.) says: "During all the best known periods of Babylonian history, the name of *Nana*, phonetically written, is everywhere used to denote the goddess in question," *i. e.*, the *Ἀστάρτη* of the Greeks, and Ashtoreth of Scripture. "As far as our present experience goes, the local name of *Nana* seems to have been unknown in Assyria, and the local name of *Ishtar* to have been unknown in Babylonia, until very recent times, and we should, therefore, be almost justified in believing *Ishtar* and *Nana* to be absolute synonyms — and the more especially as the two names are actually in use at the present time, *Ashtar* in Mendæan, and *Nani* in Syrian, to denote the planet Venus, — were it not that in some of the lists of idols belonging to the different temples, *Ishtar* and *Nana* are given as independent deities." — **Nanæa's priests.** According to Plutarch (*Artaxerx.*, 27), she was served only by unmarried females.

Ver. 15. **Within the inclosure of the temple,** *εἰς τὸν περίβολον τοῦ τεμένους*. The last word refers to the temple grounds, often adorned with altars and statues, the former to the wall surrounding it. **Περίβολος** is sometimes used, however, in the sense here given to *τέμενος*. — **Shut the temple** (*τὸ ἱερόν*), not the particular building in which the goddess was, which would have been called *ναός*, but the entrance, the *propylæum*, to the temple regarded as a whole, so as to prevent the escape of Antiochus. The king himself and a few attendants, as it would appear from what follows, penetrated even to the place where the statue of the goddess was situated and where the treasures of the temple had probably been collected.

Ver. 16. **The concealed door of the roof.** This may have served as the roof itself on ordinary occasions, being removed only when special festivals were held, or in other cases of need, like the present one. But the epithet "concealed" would seem to carry the idea of its being a special opening in the ordinary roof. — **And hewing (them) in pieces and smiting off (their) heads.** The Old Lat. has *Ducem et eos qui cum eo erant*, which seems to be a correct interpretation, if *κεφαλάς* is read with the majority of MSS. That is, both Antiochus and his attendants pressed on into the inner temple and were treated alike by the enraged priests. This, on the face of it, is most probable. But the Syr. with 55. has *κεφαλήν*, understanding that Antiochus alone is referred to, and Keil prefers this view, while Grimm seems unable to decide between them. This account of the death of Antiochus is undoubtedly fabulous. Hoffmann (*Antiochus IV. Epiphanes*, Leip. 1873, p. 77) says: "We have different reports of the manner in which his life closed. The most trustworthy is that of Polybius (xxxi. 11), the First Book of Maccabees (vi. 1-16), and that of Josephus (*Antiq.*, xii. 9, § 1). The Second Book of Maccabees contains two reports: one (i. 13-17) in the unauthentic letter of the congregation in Judæa to the Jews of Alexandria, the other in chap. ix. The two, moreover, contradict each other, and neither has any historical worth. If the former has in itself nothing improbable, and must be given up, simply on account of its disagreeing with the other authorities mentioned, the latter shows itself at once to be a fable, and similar to what is described in chaps. vi. and vii. as the product of the later Jewish fancy, which could not represent Antiochus as wicked enough and hence could not picture the close of his life with colors sufficiently dreadful. As simple matter of fact, foiled in his attempt to spoil a temple of Artemis, in Elymais, he turned about, fell sick in the Persian city Tabæ, and there died in the year 149 of the Seleucian era, B. C. 164." The representation of our book is thus explained by Keil (*Com., in loc.*). It was written soon after the news of Antiochus's death, and contains the first reports of it which reached Jerusalem, and hence its contradiction of accepted history is not to be taken as ground for discrediting the genuineness of the entire letter. But this is mere conjecture, and does not explain the discrepancies in the book itself above referred to. Others (Grimm, Holtzmann) think that the present account confounds certain facts relating to Antiochus III. the Great, with the history of Antiochus Epiphanes. The former did attempt to rob a temple of Belus, in Elymais, but was defeated and driven back.

Ver. 18. The words in the common text, *ἄγητε τῆς σκηνοπηγίας*, taken alone, make no sense. Something must have fallen out, or the sentence is to be regarded as elliptical and some such words supplied as *τὰς ἡμέρας*, or *ὡς τὰς ἡμέρας* before *τῆς σκηνοπηγίας*, with *αὐτόν* after *ἄγητε*, *i. e.*, "celebrate the days (or 'it as the days') of the Feast of Tabernacles." Cf. ver. 9 and the Vulg. *agatis diem scenopegiæ*. Fritzsche would insert after *σκηνοπηγίας*, the words *τρόπον καὶ εἰς μνημόσυνον*, and after *πυρός, τοῦ δοθέντος*, and in the uncertainty, I have followed his text in the above translation. Keil thinks that, as in verse 9, emphasis is to be laid on the date given, *the 25th of Chaseleu*, by which this feast is really distinguished from the Feast of Tabernacles, which was held in Tisri, and that *τῆς σκηνοπηγίας* is used in the same sense here as above, *τῆς ἑορτῆς* being understood with it. It was the Feast of Tabernacles *on the 25th of Chaseleu.* — **In commemoration of the fire.** The fire is meant which, at the dedication of the tabernacle and of Solomon's temple, fell from heaven and consumed the sacrifice upon the altar (cf. Lev. ix. 24;

2 Chron. vii. 1.) This fire was looked upon by the later Jews as one that had never gone out. But at the dedication of Zerubbabel's temple nothing is said of such a fire as coming down from heaven upon the altar, and a legend was therefore invented that the previous fire had been somewhere preserved and that it had been found and restored by Nehemiah. Our author does not, indeed, invent the legend, since it must have had an earlier origin, but seems quite ready to adopt it as true. — **Having built.** Nehemiah did not rebuild the temple but simply restored it.

Ver. 19. **Into Persia.** The country beyond the Euphrates was thus called by the later Jews (cf. 1 Macc. iii. 31), from the fact that the Babylonian exiles finally came under the dominion of Cyrus and by him were set free. — **In an excavation of a cistern having a dry place,** *ἐν κοιλώματι φρέατος τάξιν ἔχοντος ἀνύδρου.* Substituting ἄνυδρον for ἀνύδρου, as the above mentioned MSS., with Fritzsche and others, the rendering would be as given. This, however, requires an unusual meaning for τάξιν. (But cf. Wahl's *Clavis*, *s. v.*) Ewald gives it the sense of *Erdschicht*, i. e., layer of earth. Grotius suggests the reading βάσιν, and Schleusner, πῆξιν. Grimm, Keil, and others take τάξις in the sense of *a kind of*, which the later Greek allows and would translate: *in an excavation of a cistern, of a kind that was without water.* This seems to us somewhat too labored. The choice of the word τάξις may have been influenced by the fact that the place in which the fire was kept was first put in order, arranged to receive it. At least, the idea of hiding fire in a cistern, partly filled with water, would not be a bad one. In ii. 1, it is said that this was done at the command of Jeremiah and that it was matter of record!

Ver. 20. **When they told us.** According to Gaab, the Jewish people then living, with whom the author associates himself. Grimm and Holtzmann, on the other hand, think that ἡμῖν is inadvertently introduced, by the author, from his authorities. Keil understands by it, "our people," "the Jews of Jerusalem."

Ver. 21. **To descend,** ἀποβάψαντες. This word means "to dip entirely." It is used by Herodotus (ii. 47) of those among the Egyptians who washed themselves in a river, when defiled by touching a pig: "He instantly hurries to the river, and *plunges in* with all his clothes on." It may refer here to the descent into the well to procure this mysterious substance.

Ver. 22. **Fire,** πυρά. This word is used for the fire on an altar, also by Herodotus, ii. 39.

Ver. 23. **Jonathan.** Regarded by Ewald and Grimm as the person of the same name mentioned in Neh. xii. 11. Holtzmann holds the latter for a later Jonathan. But the name "Jonathan" in Neh. xii. 11, should be "Jochanan," *i. e.* Ἰωάννες, as Josephus names him (*Antiq.*, xi. 7, § 1), and Keil thinks that the mistake may have been introduced into Nehemiah from the present book. Cf. also, Schultz, *Die Bücher Esra, Nehemia*, etc. (Leip. 1876), *in loc.* The statement of this verse is specially interesting, from the fact that it is the only instance known where public prayer is represented as being made at the same time with the offering of sacrifice.

Ver. 24. The heaping up and repetition of epithets for the divine Being, as in this verse, is characteristic of the later periods of Judaism. Cf. Add. to Esth. iii. 2; 3 Macc. vi. 2; Prayer of Manas. ver. 1; Matt. vii. 21; xxv. 11, and Wilke, *Neutest. Rhetorik*, p. 403 f.

Ver. 25. **The only giver,** χορηγός, lit. *chorus-leader*. It was used at Athens to designate one who paid the expenses for bringing out a chorus. It was also employed as referring to any one, in general, who paid the costs of anything. — **Didst choose the fathers.** The words ποιεῖν ἐκλεκτούς seem to mean somewhat more than that. It might refer also to his work upon them in connection with this election.

Ver. 29. **As Moses hath spoken.** See Ex. xv. 17. Cf. 2 Sam. vii. 10; Jer. xxiv. 6.

Ver. 30. Τοὺς ὕμνους. The word has the article as indicating that they were those usually sung on such occasions.

Ver. 32. **Was consumed by the light.** This story was doubtless invented for the purpose of giving men proof for the fact, that the material discovered was the real altar-fire which had been lost. Otherwise it might have been held to be nothing more than naphtha or petroleum.

Ver. 34. It was customary among the Greeks and Romans, also, to inclose and regard as holy the places where supposed miracles had been performed. The present statement concerning the Persian king, probably has its basis in this well-known custom. That he really took the view of the matter here represented is scarcely probable. According to Holtzmann (Bunsen's *Bibelwerk*), he could only have recognized therein, at most, a sacred naphtha spring. Since the beginning of the 17th century a well lying south of the valley of Jehoshaphat has been named by European travelers, with reference to our legend, the "well of Nehemiah," but by the inhabitants of the country, the "well of Job."

Ver. 35. **Gifts,** διάφορα. This word means first, *different;* then *distinguished, excellent;* and thirdly, anything making a difference to another, that is to his advantage, and so, *gifts*, and sometimes *money*. Polybius uses it in the last sense, and it might be so rendered here.

Ver. 36. This verse has given great difficulty to critics. The various readings are given above. It is probable that the word Νέφθαρ, in all its different forms, refers to nothing more or less than naphtha. The writer's assertion that the word meant "cleansing," is probably an invention of his own, or was adopted by him from some source without investigation. The fact that naphtha might ignite under the sun's rays, besides having in other respects the qualities ascribed to this peculiar "water," would have furnished a sufficient basis for the present legend. Strabo (xvi. 1, 15; i., p. 43 of the edition used by us) speaks of a naphtha spring in connection with a temple of Anæa. The belief, in fact, seems to have been to a considerable extent prevalent that there was some subtile connection between the sacrificial fire and that made from naphtha. Grimm has noticed that while our author takes so much pains to describe how the sacred fire was preserved in the time of Nehemiah, he has nothing to say of its preservation during the cessation of the temple worship under Antiochus IV. to the time of its reëstablishment by Judas Maccabæus. (Cf. x. 3.)

Chapter II.

1 It is also found in the records, that Jeremias [1] the prophet [2] commanded them that
2 were carried away [3] to take some [4] of the fire, as it hath been signified; and that [5] the prophet, on giving [6] them the law, charged them that were carried away [7] not to forget the commandments of the Lord, and that they should not be led astray in
3 their minds, on seeing [8] images of silver and gold, with their ornaments.[9] And with other such admonitions [10] exhorted he *them*, that the law should not depart from
4 their heart.[11] It was also *contained* in the writing, that [12] the prophet, being warned of God,[13] commanded that [14] the tabernacle and the ark should be brought along after him; and that [15] he went forth into the mountain, where Moses climbed up,
5 and saw the heritage of God. And Jeremias, on coming *thither*, found a kind of cave-dwelling, and he carried in there [16] the tabernacle, and the ark, and the altar
6 of incense, and closed up [17] the door. And certain [18] of those that followed *him*
7 came up [19] to mark the way, and [20] they could not find *it*. But when Jeremias learned of it,[21] he blamed them, and said, The place [22] shall be unknown until [23]
8 God gather *his* people *again* together, and become propitious.[24] And [25] then shall the Lord show [26] these *things*. and the glory of the Lord shall appear, even the cloud,[27] as it was also manifested under [28] Moses; as also *when* Solomon asked [29]
9 that the place might be specially [30] sanctified. And [31] it was also made known, that [32] he being wise offered a [33] sacrifice of dedication, and of the finishing of the temple.
10 And just [34] as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices, so [35] prayed Solomon also, and the fire came down,[36]
11 and consumed the burnt offerings. And Moses said, Because the sin offering [37] was
12 not eaten,[38] it was consumed. In the same manner, also,[39] Solomon kept the [40] eight
13 days. And [41] the same *things* also were reported in the records, namely, the memoirs of [42] Neemias; and how he founding a library gathered together the books concerning [43] the kings, and prophets,[44] and those of [45] David, and epistles [46] of kings [47]
14 concerning holy [48] gifts.[49] And [50] in like manner also Judas gathered together all those books [51] that had been scattered [52] by reason of the war we had, and they
15 are [53] with us. If now, possibly,[54] ye have need thereof, send such as will bring [55]
16 them unto you. Since, now, we [56] are about to celebrate the purification, we have
17 written unto you; ye will therefore [57] do well if ye keep the *same* days. But *we hope* [58] that the God, that delivered all his people, and gave all the [59] heritage, and

Vers. 1, 2. — [1] A. V.: Jeremie (I shall hereafter write as above). [2] (We have εὑρίσκεται . . . . Ἰ. . . . . ὅτι for εὑρίσκεται . . . . ὅτι Ἰ. The former construction probably led the Old Lat. and Syr. to put the proper name in the gen.) [3] (Codd. III. 44. 55. 106. 243. read μεταγενομένους for the dat., and 23. 52. 62. 71. 74., μεταγομένους. Cf. *Com.*) [4] *omits* some. [5] how that. [6] having given. [7] *omits* that were carried away. [8] err in *their* (art.) minds when they see. [9] Lit., "and the ornamentation about them."

Vers. 3, 4. — [10] A. V.: speeches. [11] hearts. [12] *same* writing, that. [13] (Lit., *an answer having appeared*. See *Com.*) [14] *omits* that. [15] to go with (see *Com.*) him, as.

Vers. 5–7. — [16] A. V.: when J. came *thither* he . . . . a hollow cave (see *Com.*), wherein he laid. [17] *so* stopped. [18] some. [19] *omits* up (πρός in composition with the verb). [20] but. [21] Which when J. perceived. [22] saying, As for *that* place, it (the καί before ἄγνωστος is omitted by 44. Old Lat. Syr., and rejected by Grimm and Keil as "senseless.") [23] until *the time* that. [24] receive *them* unto mercy (ἵλεως γένηται. The former word is the Attic for ἵλαος, and is found also at ver. 22, vii. 37, x. 26. Codd. III. 23. 55. al. read for it here, ἔλεος).

Vers. 8, 9. — [25] A. V.: *omits* And. [26] shew *them*. [27] and (the καί seems to be epexegetical) the cloud *also*. [28] was shewed under (ἐπί, i. e., at the time of). [29] and as when S. (the form of the word in Greek is Σαλωμών) desired (ἠξίωσεν. It is frequently found in the present book in the sense of *to ask for*. Cf. also 1 Macc. xi. 28). [30] honourably (μεγάλως = *in a marked manner*). [31] *omits* And. [32] declared, that. [33] the.

Vers. 10–12. — [34] A. V.: *omits* just. [35] *even* so. [36] down *from heaven*. [37] (τὸ περὶ τῆς ἁμαρτίας. This is the usual designation of the sin offering in the LXX.; but the article is sometimes omitted. Cf. Lev. x. 16, 17.) [38] to be eaten. [39] So. [40] *those*.

Vers. 13, 14. — [41] A. V.: *omits* And. [42] writings and commentaries of (κατά, as in the superscription of the Gospels. It is implied that the same subject had been treated by others). [43] acts (τά. Codd. 19. 23. 52. 55. 93. 106. add βιβλία after βασιλέων, III. the same after προφητῶν. It is naturally to be understood with the article. Cf. *Com.*) of. [44] the prophets. [45] *omits* those (τά) of (the gen.). [46] the epistles. [47] the kings. [48] the holy. [49] (ἀναθημάτων.) [50] *omits* And. [51] *things* (τά refers to books, as in the preceding verse). [52] were lost (marg., *fell out during the war*. Better, *had fallen asunder* and so, *been scattered*). [53] remain.

Vers. 15–17. — [54] A. V.: Wherefore if. [55] *some* to fetch. [56] Whereas we then. [57] and ye shall. [58] We hope also (the A. V. has brought forward ἐλπίζομεν from the beginning of the eighteenth verse. Lit., the construction would be: "The God who delivered all his people and gave all the heritage . . . . the law — we hope truly in God that he — will shortly," etc.). [59] *them* all an.

18 the kingdom, and the priesthood, and the sanctification,[1] as he promised through[2] the law, we hope truly in God, that he[3] will shortly have mercy upon us, and gather *us* together out of *every land*[4] under heaven into the holy place; for he hath delivered us out of great troubles, and hath purified the place.

19 But the things[5] concerning Judas the Maccabee,[6] and his brethren, and the 20 purification of the great[7] temple, and the dedication of the altar, and further,[8] the 21 wars against Antiochus Epiphanes, and Eupator his son, and the manifestations[9] from heaven unto those who did valiant things for Judaism, to their honor,[10] so that, being but a few, they got as spoil[11] the whole country, and chased the[12] bar-22 barous multitudes, and recovered again the temple renowned all the world over, and freed the city, and restored[13] the laws which were about to be abrogated,[14] the 23 Lord being propitious[15] unto them with all mildness:[16] these things, related[17] 24 by Jason of Cyrene in five books, we will essay[18] to abridge in one volume. For considering the mass of the numbers,[19] and the difficulty which they find that desire to make themselves familiar with[20] the narrations of the history, on account of the 25 abundance[21] of the matter, we have taken care,[22] that while[23] they that would[24] read may have entertainment,[25] they that are desirous to commit to memory may[26] 26 have ease, and that all into whose hands it falls may[27] have profit. And while[28] to us, who[29] have taken upon us the[30] painful labor of abridging, *it was* not easy, 27 but a[31] matter of sweat and sleepless care,[32] even as *it is* no easy matter for[33] him that prepareth a banquet, and seeketh the benefit of others, yet for the sake of the 28 gratitude of the[34] many we will undertake gladly the painful labor,[35] leaving to the author the accurate examination of all *details*, while we labor[36] to follow the rules 29 of an[37] abridgment. For just[38] as the master builder of a new house must care for the carrying out of the whole plan,[39] but he that undertaketh to set *it* out, and paint *it*,[40] must seek out fit *things* for the adorning *thereof*, so[41] I think *it is* also[42] 30 with us. To stand upon *every point*, and to make the round of matters,[43] and to bestow much labor on[44] particulars, belongeth to the first author of the history;[45] 31 but to strive after[46] brevity of expression,[47] and to[48] avoid much laboring of the 32 work, ought[49] to be granted to him who maketh an[50] abridgment. Here then will we begin the history, having added so much to the preface; for *it is* a foolish *thing* to prolong the introduction, and cut short the history.[51]

Ver. 18.—[1] A. V.: sanctuary (cf. LXX. at Ezek. xlv. 4, with the rendering of the A. V.). [2] in (διά). [3] *omits* we hope truly in God that he. [4] every (no word for it in the Greek) *land*.

Vers. 19–21.—[5] A. V: Now as. [6] J. Maccabeus. [7] (Codd. III. 19. 23. 52. 55. 62. 64. have μεγίστου for μεγάλου.) [8] *omits* further (ἔτι). [9] manifest signs that came (γενομένας ἐπιφανείας). [10] that behaved themselves manfully to their honour for Judaism. [11] overcame (19. has πολεμεῖν, Old Lat., *vindicarent*, for λεηλατεῖν).

Vers. 22–24.—[12] A. V.: *omits* the. [13] upheld (lit., *set up*). [14] going down. [15] gracious. [16] favour. [17] *all these* (τά is omitted by III. 19. 44. 62. 71. 74. al. Co.) *things*, *I say*, being declared. [18] assay (obs. in this form). [19] infinite number. [20] look into (εἰσκυκλεῖσθαι means here *to work oneself into*, i. e., become familiar with). [21] story, for the variety.

Vers. 25–28.—[22] A. V.: been careful. [23] *omits* while (μέν). [24] will. [25] delight, and that. [26] might. [27] *it* comes might. [28] Therefore. [29] that. [30] *this*. [31] (The def. art. in Greek is here better expressed by the indef. in English.) [32] watching. [33] ease unto. [34] pleasuring of (most authorities have the article before πολλῶν). [35] *this* great pains (cf. ver. 26). [36] exact handling of every *particular*, and labouring (for διαπονοῦντες, III. 44. 55. al. Co. have ἀτονοῦντες). [37] Cf. note 2 on ver. 26.

Vers. 29, 30.—[38] A. V.: *omits* just. [39] whole building (rather, *the building of the whole*. The Old Lat. renders καταβολῆς by *structura*). [40] (See *Com.*) [41] even so. [42] *omits* also. [43] go over *things* at large (Fritzsche adopts περίπατον ποιεῖσθαι λόγων from III. 23. 44. 55. 71. 74. al. Co., for περὶ πάντων ποιεῖσθαι λόγον of the *text. rec.*). [44] to be curious in. [45] story.

Vers. 31, 32.—[46] A. V.: use. [47] *omits* of expression. [48] *omits* to. [49] *is*. [50] that will make an (see note vers. 26, 28.). [51] story, *only* adding thus much to that which hath been said, That *it is* . . . . make a long prologue and to be short in the story *itself*.

Chapter II.

Ver. 1. **In the records**, *ἐν ταῖς ἀπογραφαῖς*. See verse 13 below, *ἐν ταῖς ἀναγραφαῖς*, which is synonymous. Cf. Liddell and Scott's *Lex.*, *s. v.* The reference is to certain apocryphal writings of which we know nothing. They were not writings of Jeremiah, as the Old Lat. and Syr. falsely render.—**Τοὺς μεταγινομένους**. This word in the sense of *deported* does not elsewhere occur. Hence, probably, the change in some MSS. and in verse 2, to *μεταγομένους*.

Ver. 4. **Χρηματισμός** = *an oracle, a divine response*. Cf. Rom. xi. 4. "But what saith the answer of God unto him?" Some have supposed that our book means to say that the tabernacle and ark followed Jeremiah in a miraculous way, and this might be understood from the rendering of the A. V. But it does not lie in the word *συνακολουθεῖν* (cf. ἀκολουθεῖν at 1 Cor. x. 4), and is not required by the context. Cf. ver. 6, where attendants of Jeremiah are spoken of.

Ver. 5. Ἀντράδης = ἀντροειδής. Cf. Xen., *Anab.*, iv. 3, 11. — Grimm would strike out all that is said of the "altar of incense," since it is not mentioned in the preceding verse, as having been taken along, and did not really form a part, *originally*, of the furniture of the tabernacle. But the passage has the unanimous support of the MSS., and we need not suppose that the Jews at this time would lay special emphasis simply on what belonged to the original tabernacle.

Ver. 6. **To mark the way.** They came subsequently to place landmarks, so as to be able to find the place at a later day.

Ver. 7. This verse seems to point forward to the times of the Messiah. At least, the hope here held out doubtless rests on the prophetic utterances respecting him. — With respect to the contents of the previous verses, in general, they cannot be made to harmonize with what we know of Jeremiah from the canonical books. He was in prison from the beginning of the siege of Jerusalem to its end (Jer. xxxvi. 16, 18; xxxviii. 28). Afterwards he was carried to Rama (xxxix. 14; xl. 1), and from thence, he went to Mizpah (xl. 4–6). In the meantime the temple was destroyed. It is not to be supposed that the events narrated in our book occurred before the imprisonment of Jeremiah, for in that case there would not have been any sufficient occasion for the priests delivering over these sacred objects into his hands. Further, if such an event as is here described had actually occurred, the canonical Scriptures would not have passed it over in silence. Nothing is heard of the tabernacle, after the dedication of Solomon's temple, while the ark of the covenant seems not to have been in existence at the time of Josiah. Moreover, Jeremiah himself (Jer. iii. 16 f.) laid far less weight on the matter of preserving these sacred objects, than our book would lead us to suppose. There was to be another and a higher revelation of God in which it would no longer serve.

Ver. 11. What is here said of Moses finds no direct support in the canonical books. Cf. Lev. x. 16 ff.

Ver. 12. **The eight days.** It lasted but seven days according to 2 Chron. vii. 8 f. The author of the present book obviously misunderstood that passage, adding the eighth day mentioned in verse 9.

Ver. 13. **The same (things)**, *i. e.*, what had just been related, vers. 1–12. — **Records, namely, the memoirs.** Some lost, uncanonical work is undoubtedly referred to. Movers (*Loci Quidam*, etc., p. 13), referring to 1 Esd. ix. 37, Neh. vii. 73, viii. 18, and citing the present passage, says that the writer of the Second Book of Maccabees quotes the so-called Greek Ezra plainly enough as among the Sacred Books, and accords to it the same respect as to the canonical Book of Nehemiah! — **Books (τά) concerning the kings**, and (art. omitted, and probably by mistake. So Grimm and Keil), **prophets, and those (τά) of David, and epistles of kings concerning holy gifts.** The writer seems to have had here the canonical books of the Bible in view, and it is natural, with Grimm, Keil, and others, to suppose that he refers, in the first named, to the Books of Samuel and Kings, and possibly, also, to Judges, Ruth, and the Chronicles. By *those of David* the Psalms must be meant, but not necessarily the entire Hagiographa as at Luke xxiv. 44. That the entire Hagiographa *might* be so designated, however, is not to be disputed. By the *epistles of Kings*, etc., the proclamations of the Persian kings, from Cyrus to Artaxerxes, respecting gifts to the temple, are clearly to be understood, and it is most natural to suppose that the Books of Ezra and Nehemiah are thereby indicated, as such proclamations are scattered throughout these books and the books are thus characterized, because precisely this fact was a matter of preëminent interest to the Jews of that time. Grimm, however, thinks that at the most, only Ez. vii. 12 ff. could be referred to as among these letters, and says that the whole passage is of very doubtful value for the history of the Old Testament canon. Still, it is of considerable value, making every exception for the obscurity that rests upon the sources from which our author professes to derive his information, and for the fact that he ascribes much to Nehemiah that more properly belongs to Ezra, or others, as in the previous chapter (ver. 18), where he ascribes to the former what was done by Zerubbabel and Joshua. The failure to mention here the Pentateuch among the canonical books might justly be imputed simply to the fact that there was no occasion for it in this place. The writer refers only to such works as, *in addition* to the law, which had been previously cared for (see ver. 2), were in danger of being lost, and must therefore be sought out and collected together. The word ἐπισυνήγαγε might here, perhaps (so Keil, p. 300), indicate that the other works were *added to* some present collection.

Ver. 15. **If now, possibly, ye have need.** Grimm and Bunsen's *Bibelwerk* see in this expression the wish of the writer to recommend certain *apocryphal* works to the Egyptian Jews; but this is not contained in the text. Neither can it be properly deduced from this passage that Judas Maccabæus was the last great collector of the *Hebrew Canon*. (Cf. Stanley, iii. 339 f.) The books spoken of as having been gathered by him were such as had been scattered during the Syrian war (τὰ διαπεπτωκότα διὰ τὸν πόλεμον).

Ver. 17. **The heritage and the kingdom.** Keil supposes the writer refers to the deliverance of the people from Egypt. Grimm, with most others, to the deliverance from the Syrian oppression and the restoration of former privileges enjoyed by them as the people of God. The latter seems more in harmony with the context. The *heritage* was the land itself; the *kingdom*, the people in their right of self-government; the *priesthood*, the privileges of temple worship, and all that was implied in the peculiar sacerdotal character of the Jewish people; the *sanctification*, the prerogative of being a dedicated and holy people.

Ver. 18. The law was the basis of the divine relationship to the Jews so far as they were peculiar to them, and διά may be rendered as above, or through "by means of." — **The holy place** = the place where the temple was.

Ver. 19. **The great temple.** It was great as the temple of the only true God.

Ver. 21. Ἐπιφάνεια is the word used by Greek writers in referring to the visible appearing (theophany) of a god for any purpose. — **For Judaism**, *i. e.*, in distinction from *Hellenism*. — The word λεηλατεῖν (= λείαν ἐλαύνειν) means *to drive away, get as spoil.* The thought is that the oppressors were despoiled of the land. — **Barbarous.** This was the very epithet applied to the Jews by the Greeks.

Ver. 22. **Renowned**, περιβόητον. This Greek

word is generally used in a bad sense, *notorious, infamous*, but the meaning is here determined by the context.

Ver. 23. **Jason of Cyrene.** Nothing is known of this person except what is said of him in the present book. Jason, equivalent to *Jesus* or *Joshua*, was a very common Greek name.

Ver. 24. **Mass of the numbers**, *i. e.*, of the years, the months, the troops, etc.

Ver. 27. The figure employed, as well as that in verse 29, is not the most appropriate, except in so far as the object of an epitomizer is to entertain. Moreover, the purpose which our compiler professes to have is certainly not very encouraging, as it regards the real historical value of his labors.

Ver. 29. **Set (it) out and paint (it)**, *ἐγκαίειν καὶ ζωγραφεῖν*. The first word means *to burn in*, and refers to the use of wax, by means of which figures of various kinds were placed upon walls, statues, tables, etc. The last word means, *to paint from life*, then, in general, *to paint*.

Chapter III.

1 Now [1] when the holy city was inhabited with all [2] peace, and the laws were still [3] kept in the best manner,[4] because of the godliness of Onias the high priest, and *his* 2 hatred of wickedness, it came to pass that even the kings themselves honored [5] the 3 place, and glorified [6] the temple with the [7] best gifts; [8] so that also Seleucus the king of Asia out [9] of his own revenues bore all [10] the costs belonging to the ser- 4 vice of the sacrifices. But one Simon of the tribe of Benjamin, being appointed chief [11] of the temple, fell out with the high priest about the office of market mas- 5 ter [12] in the city. And since [13] he could not overcome Onias, he went [14] to Apollo- 6 nius *the son* of Thrasæus,[15] who was then general in Cœlesyria and Phœnice,[16] and told *him* that the treasury in Jerusalem was full of unspeakable [17] sums of money, to the extent [18] that the abundance of its wealth could not be counted, and that it held no relation to the outlay for sacrifices, but that it was possible that this should 7 fall [19] into the king's power.[20] And Apollonius on meeting the king, gave information concerning [21] the money which had been brought to light; and he [22] chose out Heliodorus his prime minister,[23] and having given him orders sent him to look after 8 the removal of the aforesaid [24] money. So forthwith Heliodorus took *his* journey, under the color indeed [25] of visiting the cities of [26] Cœlesyria and Phœnice, but 9 really [27] to fulfill the king's purpose. And having come to Jerusalem, and been kindly [28] received by [29] the high priest of [30] the city, he told *him* concerning the intelligence that had been given, and made it clear [31] wherefore he was present,[32] and 10 asked if these *things* were so indeed. And [33] the high priest told *him* that they 11 were deposits belonging to [34] widows and orphans; [35] and that some *of it belonged* also [36] to Hyrcanus [37] the [38] *son* of Tobias, a man of very high position,[39] *and that it was* [40] not as the [41] wicked Simon had falsely stated, but the sum [42] in all *was* four 12 hundred talents of silver, and two hundred of gold; and that it was altogether impossible that they [43] should be unjustly treated,[44] that had trusted [45] to the holiness of the place, and to the majesty and inviolability [46] of the temple, honored

Vers. 1, 2. — [1] A. V.: Now (*τοίνυν* is omitted by III. 23. 44. 55. 71. al. Co. Ald.). [2] (Omitted by 19. 62. 64. 93. See *Com.*) [3] *omits* still (for ἔτι 64. 106., ἐπί; III. 44. 71., ὅτι, which would serve to strengthen the superlative). [4] very well. [5] did honour. [6] magnify. [7] *their*. [8] Cf. 1 Macc. ii. 18.

Vers. 3, 4. — [9] A. V.: insomuch that Seleucus king of Asia. [10] bare all (see *Com.*). [11] *who was* made governor (see *Com.*). [12] disorder (Grimm, Fritzsche, Keil, and others, receive *ἀγορανομίας* from III. 23. 44. 52. 55. 71. 106. 243. Co. Ald.; *text. rec.*, *παρανομίας*. See *Com.*).

Vers. 5, 6. — [13] A. V.: when. [14] gat him. [15] Thraseas. [16] then was governor of Coelosyria and Phenice (without further remark, I shall write these two proper names in the present book as above). [17] infinite (*ἀμυθήτων*). [18] so. [19] multitude of *their* riches, which did not pertain to the account of the sacrifices, was innumerable (Fritzsche and other critics properly adopt *ἀναρίθμητον* from III. 19. 44. 52. 55. 62. al. Co., instead of *ἐναρίθμητον* of the *text. rec.*, which makes no sense), and that it was possible to bring all (Fritzsche strikes out *ἅπαντα* as wanting in III. 19. 44. 55. 62. 64. al. Co. Ald.). [20] hand.

Vers. 7, 8. — [21] A. V.: Now when A. came to (*συμμίξας*) the king, and had shewed *him* of. [22] whereof he was told, *the king*. [23] treasurer (I render with Grimm, Keil, Bunsen's *Bibelwerk*, and others. Cf. the Greek with x. 11, xiii. 2, 23). [24] sent *him* with a commandment to bring *him* the foresaid. [25] a colour. [26] (Lit., "as going the rounds of the cities throughout.") [27] indeed.

Vers. 9-11. — [28] A. V.: when he was come . . . . had been courteously. [29] of. [30] (Some Codd., 23. 55. 62. 64. 93., with Syr., have *καί*, which Grimm prefers; Old Lat., *in civitate*.) [31] what intelligence (*ἐμφανισμοῦ*) was given *of the money*, and declared. [32] came. [33] Then. [34] there was such money laid up for the relief of. [35] fatherless children. [36] *omits* also. [37] Hircanus. [38] *omits* the. [39] great dignity. [40] omits *that it was*. [41] *that*. [42] misinformed, the sum *whereof*.

Ver. 12. — [43] A. V.: that *such* wrong. [44] done unto them. [45] committed *it*. [46] inviolable sanctity (*ἀσυλίᾳ*).

13 over all the world. But Heliodorus, because of the king's commandments which he had,[1] said, that by all means [2] it must be brought into the king's treasury.[3]
14 And he appointed a day and [4] entered, in order to look after the inspection of these
15 *treasures;* and [5] there was no small agony throughout the whole city. But the priests, casting [6] themselves before the altar in the [7] priests' vestments, appealed to [8] heaven that had made [9] a law concerning things given to be kept, that these
16 *treasures* might be safely [10] preserved for those who had deposited them. And it came to pass that he who looked at the appearance of the high priest was wounded in spirit; [11] for *his* countenance and the changing of *his* color made manifest the
17 agony of his soul.[12] For a certain fear and shuddering of body took possession of [13] the man, by which there became [14] manifest to them that looked *upon him*, the dis-
18 tress that was [15] in *his* heart. But the *people* [16] ran flocking out of *their* houses to
19 general [17] supplication, because the place was about [18] to come into contempt. And the women, girt with sackcloth under *their* breasts, gathered in multitudes [19] in the streets, and the virgins that were kept in [20] ran, some to the gates,[21] and some upon [22]
20 the walls, while some [23] looked out through [24] the windows. And all, stretching out [25]
21 *their* hands towards heaven, made supplication. It was pitiable,[26] the falling down of the multitude of all sorts, and the expectation [27] of the high priest, whose distress
22 was exceeding great.[28] They then called upon the Almighty God to preserve safely with all security [29] the *things* committed in trust [30] for those that had committed *them*.
23 But [31] Heliodorus started to execute [32] that which had been determined on.[33] And [34]
24 as he was already [35] there present himself with *his* guard about the treasury, the Lord of spirits,[36] and the Ruler [37] of all power, caused a great manifestation,[38] so that all that presumed to come in with *him* were terror-stricken [39] at the power of
25 God, and became faint and without courage.[40] For there appeared unto them a horse having [41] a terrible rider,[42] and adorned with most beautiful trappings,[43] and it [44] ran fiercely, and smote at Heliodorus with its [45] forefeet; and he that sat upon it
26 appeared in full armor [46] of gold. Moreover two other young men appeared before [47] him, notable in strength, very beautiful in their splendor,[48] and gloriously appareled; and they [49] stood by *him* on either side, and scourged him unceasingly,[50] and gave
27 him many stripes.[51] And he [52] fell suddenly to [53] the ground, and was compassed
28 with great darkness; and they caught him up, and put him on [54] a litter. Him,[55] that just now [56] came with a great train and with all *his* guard into the aforesaid [57] treasury, they carried as one [58] unable to help himself,[59] manifestly recognizing [60]
29 the power of God. And he through the divine efficiency [61] was cast down, *and lay* [62]
30 speechless and bereft of hope and salvation.[63] But they blessed [64] the Lord, that had made wonderful [65] his own place; and [66] the temple, which a little before [67] was full of fear and consternation, by the manifestation of [68] the Almighty Lord,[69] was filled

Ver. 13. — [1] A. V.: commandment given him. [2] in any wise. [3] *treasury* (it is contained in the word βασιλικόν).

Vers. 14-17. — [4] A. V.: So at the day which he appointed he. [5] in to order this matter: wherefore. [6] prostrating (ῥίψαντες). [7] *their.* [8] called unto. [9] upon him that made. [10] they should safely be. [11] such as had committed *them* to be kept. Then (εἶναι, with the acc. and infin.) *whoso* had looked the high priest in the face (ἰδέαν. Cf. Matt. xxviii. 3) it would have wounded *his* heart. [12] declared the *inward* .... *his* mind. [13] the man was *so* compassed (cf. Judith xiii. 2) with. [14] horror of the body, that it was. [15] what sorrow he had now (ἐνεστός).

Vers. 18, 19. — [16] A. V.: Others. [17] the general supplication (marg., *to make general supplication*). [18] like. [19] abounded. [20] (κατάκλειστοι = secluded.) [21] (*i. e.*, the open places near.) [22] to. [23] and others. [24] of (διεξέκυπτον; III. 55. al. Co. omit the second prep.).

Vers. 20-23. — [25] A. V.: holding. [26] Then it would have pitied *a man to see*. [27] fear (marg., *expectation.* He expected evil). [28] being in *such* an agony (III. 55. al. leave off δια in διαγωνιῶντος). [29] Lord (so III. 23. 44. 74. 106. 243. Ald.) to keep (cf. ver. 15). [30] of trust safe and sure. [31] Nevertheless. [32] executed (imperf., and I render as above as best giving the sense. See Winer, p. 269). [33] was decreed.

Vers. 24, 25. — [34] A. V.: Now. [35] *omits* already. [36] (Marg., *Lord of* our *fathers*. For πατέρων, III. 19. 55. 71. 93. 106. 243. Co. have πνευμάτων. Cf. *Com.* The Codd. III. 23. 52. 71. 74. 106. 243. Co. Syr. omit κύριος.) [37] Prince. [38] apparition (cf. ii. 21). [39] astonished. [40] fainted, and were sore afraid. [41] with. [42] rider upon him. [43] with a very fair covering. [44] he. [45] his. [46] and it seemed that he that sat upon *the horse* had complete harness.

Vers. 26, 27. — [47] I read προεφάνησαν; III. 55. 106., ἐφάνησαν; 19. 23. 62. 93., προσεφάνησαν. [48] A. V.: excellent in beauty. [49] comely in apparel, who. [50] continually (*i. e.*, continuously). [51] *sore* stripes. [52] *Heliodorus.* [53] unto. [54] but they *that were with him* took *him* up (see *Com.*) and put *him* into.

Vers. 28, 29. — [55] A. V.: *Thus* him. [56] lately. [57] said. [58] *out*, being. [59] himself with *his* weapons (so 52. 55. 74. al. (III., χόλοις), which also for the following ἐπεγνωκότες read ἐπεγνωκότα, thus referring it to Heliodorus. But the former word would refer to the preceding ἔφερον, i. e., those who bore out H.). [60] they acknowledged (see previous note). [61] for he by the hand of God. [62] and *lay*. [63] without all hope of life.

Ver. 30. — [64] A. V.: praised. [65] miraculously honoured. [66] for. [67] afore. [68] trouble, when [69] Lord appeared.

31 with joy and gladness. But straightway[1] certain of Heliodorus' friends prayed Onias, that *he* would call upon the Most High to grant him his life, who lay just[2]
32 ready to give up the ghost.[3] And[4] the high priest, fearing[5] lest the king should have the opinion[6] that some villainy[7] had been practiced on[8] Heliodorus by the
33 Jews, offered a sacrifice for the restoration[9] of the man. And[10] as the high priest was making an atonement, the same young men in the same clothing appeared and standing *beside* Heliodorus, said,[11] Give Onias the high priest great thanks, inso-
34 much as for his sake the Lord hath granted thee life. And thou,[12] seeing that thou hast been scourged from heaven,[13] proclaim[14] unto all *men* the mighty power of
35 God. And having[15] spoken these *words*, they disappeared. But[16] Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved[17] his life, and taken friendly leave of[18] Onias, returned with his force[19]
36 to the king. And he bore witness before all to[20] the works of the great God, which
37 he had seen with his eyes. And when the king asked Heliodorus, who possibly[21]
38 might be a fit *man* to be sent yet once[22] to Jerusalem, he said, If thou hast any enemy or traitor, send him thither, and thou shalt receive[23] him scourged,[24] if he also[25] escape with his life; for about the[26] place, no doubt, there is a certain[27]
39 power of God. For he that dwelleth in heaven is guardian and protector of that
40 place;[28] and he beateth and destroyeth[29] them that come with evil intent.[30] And the *things* concerning Heliodorus, and the keeping of the treasury, fell out in this manner.[31]

Vers. 31–33. — [1] A. V.: Then straightways. [2] *omits* just. [3] (Lit., *altogether lying in the last breath.*) [4] So. [5] suspecting. [6] misconceive. [7] treachery. [8] done to. [9] health (lit., *salvation*). [10] Now. [11] stood .... saying.

Vers. 34, 35. — [12] A. V.: *omits* thou. [13] (Apel and Fritzsche adopt ἐξ οὐρανοῦ from III. 44. 52. 55. al. Co. Ald., for ἀπ' αὐτοῦ of the *text. rec.*; Syr. Old Lat., *a deo*. But Grimm and Keil are inclined to look upon it as a gloss.) [14] declare (III. 23. 74. 106., διάγγελλε, for διάγγελε, and it is approved by Grimm and Keil, since it refers to a continued proclamation). [15] when they had. [16] appeared no *more*. So. [17] (Lit., *make remain over.*) [18] saluted. [19] host (lit., *took another camp*. It refers to his military escort).

Vers. 36–38. — [20] A. V.: Then testified he to all *men*. [21] *omits* possibly (τίς after ποῖος to make it less definite. Cf. Liddell and Scott's *Lex.*, *s. v.*). [22] once *again*. [23] (Grimm and Keil: *thou wilt have to expect.*) [24] well scourged. [25] *omits* also. [26] in *that*. [27] an especial.

Vers. 39, 40. — [28] A. V.: hath his eye on that place and defendeth *it*. [29] (Fritzsche adopts ἀπολλύει from III. 19. 44. 55. 62. al.; *text. rec.*, ἀπόλλυσιν.) [30] to hurt *it*. [31] on this sort.

Chapter III.

Ver. 1. **With all peace,** μετὰ πάσης εἰρήνης, *i.e.*, with a full, complete, uninterrupted peace. — **Onias.** He was the son of Simon and the third of this name succeeding his father in the high priesthood c. B. C. 198. See Joseph., *Antiq.*, xii. 4, § 10 and Schürer, *Neutest. Zeitgeschichte*, p. 74.

Ver. 2. For the use of συμβαίνειν followed by the infinitive with the accusative for the purpose of specially emphasizing a statement, cf. Winer, p. 323, who cites among other instances of its occurrence in Greek authors, Diodorus Sic. (i. 50): συνέβη τὴν πόλιν .... εἶναι κυριεύουσαν. See, also, Acts xxi. 35, and the present book at iv. 30; v. 2; vii. 1; ix. 2, 7; x. 5; xii. 24, 34; xiii. 7. The imperfect συνέβαινε expresses the idea of frequency. — **Kings.** Antiochus II., Seleucus IV., and, perhaps, others. — **The place** = the temple (cf. ii. 18) which is then more definitely named. Since the days of Alexander such presents were not uncommon, as for instance, from the Egyptian rulers Ptolemy II. Philadelphus and Ptolemy III. Euergetes, and the Emperor Augustus, his wife, and his son-in-law Agrippa. So Josephus and Philo cited by Grimm, *Com.*, *ad loc.*

Ver. 3. **Seleucus** = Seleucus IV. Philopator. — **All the costs.** Rhetorically spoken. Cf. ver. 6.

Ver. 4. **Simon.** Otherwise unknown. He is represented as προστάτης τοῦ ἱεροῦ. It is difficult to make out just what is meant by this title. But probably the reference is to a kind of *overseer*, particularly an overseer of the treasures of the temple. The German *Vorsteher* = *director*, *administrator*, well represents the Greek. It is needless to give the many views of the critics. Ewald, with whom Keil is inclined to agree, thinks of a man who had the honorary title of *overseer*, and who looked after the various things which were necessary for the maintenance of the temple service and hence had great influence in the city. According to Herzfeld, Geiger, and Hitzig, the word Βενιαμίν is a corruption for Μειαμίν, *Minjamin*, the name of the sixth class of priests. (Cf. 1 Chron. xxiv. 9; Neh. xii. 5, 17.) But the words τῆς .... φυλῆς, must in that case be given an unusual meaning, while the supposition is also out of harmony with the context. If the reading ἀγορανομίας (for παρανομίας) be not the original one, it is hard to explain how it could have originated. The former word, however, could easily have come from the latter. The word ἀγορανόμος means *Marketmaster*, *i. e.*, the person who had the oversight of what was brought to market and the selling of the same.

Ver. 5. **Apollonius.** There was a person of this name who was much with Seleucus IV. (Polyb. xxxi. 21, 3) and he is probably meant. He had also a son Apollonius who was governor of Cœlesyria. See 1 Macc. x. 69, and cf. i. 29; 2 Macc. v. 24.

Ver. 6. Josephus (*Antiq.*, xiv. 7, § 2) tells why so large an amount of treasures was collected in the temple at this time: "All the Jews throughout the habitable earth, and those that worshipped God, nay, even those of Asia and Europe, sent their contributions to it. Nor is the largeness of these sums without its attestation; nor is that greatness owing to our vanity, as raising it without ground to so great a height; but there are many witnesses to it, and particularly Strabo of Cappadocia, who says thus: 'Mithradates sent to Cos, and took the money which Queen Cleopatra had deposited there, as also 800 talents belonging to the Jews.'"

Ver. 7. **Heliodorus.** Cf. 1 Macc. i. 16 and Appian (*Syr.*, c. xlv.).

Ver. 9. **High priest of the city.** The strangeness of this expression undoubtedly gave occasion for the variation of the MSS. at this point. Grimm with the Syriac and several MSS. (cf. *Text. Notes*), would insert καὶ before τῆς πόλεως. The meaning, however, seems to be better expressed by the Old Latin *in civitate.* — Ἀνέθετο. This verb with the signification here given, *to lay a thing before* a person, *leave for consideration, communicate* (cf. Acts xxv. 14; Gal. ii. 2), is only found in the later Greek, and is usually followed by the accusative.

Ver. 10. Παραθήκη = *depositum.* Cf. its use at 2 Tim. i. 12, "that committed." The usual word in Greek is παρακαταθήκη, which, moreover, is the reading of III. 19. 52. al. here.

Ver. 11. **Hyrcanus.** See Joseph., *Antiq.*, xii. 5, 10; xii. 4, §§ 2-9, 11; xiii. 8, § 4. This writer mentions two different persons of the name, but the present Hyrcanus can hardly be identified with either. — Ἐν ὑπεροχῇ, **in high position.** Cf. 1 Tim. ii. 2, where the same Greek word is found, "in authority." — The amount of money, as here given by the high priest himself, comes near justifying the statement of Simon. Supposing that Hebrew talents are meant, the sum would have been somewhere near $700,000 in silver and $4,200,000 in gold; if Antiochian talents, about half as much. Probably the latter are intended as the better understood by Heliodorus.

Ver. 24. Against the reading πατέρων for πνευμάτων, might be urged the fact that it is an unusual expression. It is always found elsewhere in the form, "God of the fathers." If the reading *spirits* is adhered to, the reference would be to the angels. Cf. i. 14. The latter reading is supported by common usage in books of the character of the present one. Cf. Ecclus. xxxix. 28; Dillmann's *Book of Enoch*, p. 140.

Ver. 25. Ἐπιβάτην, *rider.* This word was generally used for *marines, classiarii milites;* sometimes, also, for *the fighting man* in a chariot.

Ver. 27. **They caught him up.** Who is referred to it is not possible to say. The guard of Heliodorus, according to the letter of the account, seems not to have been affected by the apparition, and either they or the servants of the temple are probably meant. Raffaelle found in this scene a subject for his brush, when he sought to depict for the walls of the Vatican the triumph of Pope Julius II. over the enemies of the Pontificate.

Vers. 30. Ἐπιφανέντος. The present participle is often used as a substantive, and as such may exclude all indication of time.

Ver. 35. **Great vows,** relating, it is likely, to his serving hereafter, Jehovah. — Ἀποδεξάμενος. The meaning of the word is not fully given by *saluted.* He treated him in a friendly manner. The Vulgate has, *Onias gratias agens.* The Syriac, *honored him greatly.* Grimm cites Philo (*Leg. ad Caj.*, § 23) as using the word to express the friendly treatment accorded to the Jews on the part of the Emperor Augustus.

Ver. 38. **Traitor,** πραγμάτων ἐπίβουλον. Vulg., *regni tui insidiatorem.* Cf. iv. 2; xiv. 26. — **Escape.** Many good authorities (III. 19. 23. 44. 55. 62. al.) favor the subjunctive διασωθῇ, and it is adopted by Fritzsche. Still, the optative would be more in place, as is sufficiently proved by Grimm. On the question whether the events here narrated have any historical basis, authorities differ. Most, however, admit a groundwork of fact. As far as verse 23, there is nothing said which would excite special distrust. There would be no reason for imputing to Seleucus IV. this attempt to rob the temple, if it was not actually made. Some real occurrence, also, may have given occasion for the story of the angelic appearances as here narrated. Many find it alluded to in Josephus (*Antiq.*, xii. 3, § 3), who quotes Polybius (xvi.) as saying that he has something special to report concerning it: "And particularly concerning the manifestations about the temple" (καὶ μάλιστα περὶ τῆς γενομένης περὶ τὸ ἱερὸν ἐπιφανείας). Polybius was personally acquainted with the son of Seleucus, and may, it is true, have heard of such an event from him. Still, it is too much to say, with Keil, on the ground of this passage, that Polybius could not have referred to any other fact than that recorded in our books, or even that he referred to any one event in particular. It is safe, at least, to say that this miraculous appearance, as related in the present book, differs in some important respects from all similar miracles recorded in the canonical Scriptures. Those of 2 Kings ii. 11, vi. 17, which took place in connection with the prophet Elisha, are of quite a different character. So is it also in the case of the prophet Zechariah, who saw in an ecstasy horses with their riders, and in the Revelation, where John is favored with the same manifestations. Here, the matter is represented, not as occurring in vision, or as symbolical, but as real. The horses strike Heliodorus with their feet, and the supposed angels scourge him to the point of death! This is clear evidence of the bungling hand of an imitator, who, inadvertently, crosses in his delineation the line that divides the spiritual from the corporeal and physical.

Chapter IV.

1 But the before-mentioned Simon, who had been a betrayer[1] of the money, and of his fatherland,[2] slandered Onias, as if he had terrified[3] Heliodorus, and been

Ver. 1. — [1] A. V.: *This* Simon now, of whom *we* spake afore, having . . . bewrayer. [2] *his* (contained in πατρίδος) country. [3] (Lit., *set at* or *upon.*)

2 the worker of *these* evils. And he dared [1] to call *him* a traitor, who was the benefactor [2] of the city, and the guardian of his countrymen,[3] and was zealous for [4] the
3 laws. But when the hostility [5] went so far, that also [6] by one of Simon's zealous
4 partisans [7] murders were committed, Onias seeing [8] the danger [9] of the [10] contention, and that Apollonius, as the general [11] of Cœlesyria and Phœnice, did rage, and
5 increase [12] Simon's wickedness,[13] he went to [14] the king, not to be an accuser of his fellow citizens,[15] but as having in view [16] the good of the whole people, both in gen-
6 eral and in particular.[17] For he saw that it was impossible that the state should still attain to peace,[18] and Simon leave *his* folly, unless the king gave attention to it.[19]

7 But after the death of Seleucus, and [20] Antiochus, called Epiphanes, took the
8 kingdom, Jason the brother of Onias labored underhand to be high priest, promising unto the king, at an interview,[21] three hundred and threescore talents of silver,
9 and from some other [22] revenue eighty talents. And furthermore, he promised also to pay by note of hand [23] an hundred and fifty more, if he might be allowed, of his own right,[24] to set him [25] up a gymnasium and place of exercise for youth,[26] and
10 to grant them of Jerusalem the civil rights of Antiochians.[27] And when the king had granted it,[28] and he had gotten into his hand the rule,[29] he forthwith carried
11 over his countrymen to the Greek mode.[30] And the royal *privileges* granted out of goodwill [31] to the Jews by means [32] of John the father of Eupolemus, who made the embassage [33] to Rome on behalf of friendship and alliance,[34] he took away; and doing away with the civil polity that was [35] according to the law, he brought in [36]
12 new customs against the law; for he built gladly a gymnasium [37] under the citadel [38]
13 itself, and brought the chief young men under a hat, and led them.[39] And there took place to such a degree a kind of culmination of Hellenism, and a going over to a heathenish manner of life, through the exceeding impurity of the ungodly man and
14 no high priest, Jason, that the priests were no more zealous concerning the services [40] at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers in [41] the unlawful representation in the palæstra, after the summons to
15 the contest with the discus; [42] and while holding in no esteem their ancestral honors,
16 they accounted the Grecian distinctions of highest worth. And by reason hereof sore peril encompassed them; and [43] they had them as [44] enemies and avengers whose manner of life they imitated,[45] and *whom* [46] they desired to be thoroughly [47]
17 like in all respects.[48] For *it is* not a light *thing* to do wickedly against the laws of God; but the time following will make it manifest.[49]

Ver. 2.—[1] A. V.: Thus was he bold. [2] that had deserved well. [3] tendred (τόν before κηδεμόνα is omitted by 55. 62. 64. 93.) *his* own nation. [4] *so* zealous of.

Vers. 3, 4.—[5] A. V.: *their* hatred. [6] *omits* also. [7] faction (lit., *those who had been proved by Simon*). [8] (συνορῶν, i. e., *taking in at a glance*.) [9] (χαλεπόν, namely, the *difficulty* of getting along under such circumstances.) [10] *this*. [11] as (ὡς is omitted by 19. 52. 62. 64. 93.) *being* the governor. [12] (It might be rendered, "the rage of A., who as general of C. and P. increased the wickedness of Simon.") [13] malice.

Vers. 5, 6.—[14] For ὡς III. 64. 106. have πρός; 52., ὡς πρός. Cf. Wahl, *s. v.* [15] A. V.: *his* countrymen. [16] seeking. [17] of all, *both* publick and private (see *Com.*). [18] continue quiet (τυχεῖν εἰρήνης ἔτι. Gaab suggests the rendering *again* for the last word, referring to Judith xiii. 11). [19] did look *thereunto*.

Vers. 7, 8.—[20] A. V.: when. [21] by (διά, more lit., *by means of*) intercession (cf. 1 Tim. ii. 1; iv. 5. The etymology would indicate a casual meeting. The word meant first, *a lighting upon* followed by the dat. of the person; second, a *conversation*, followed by the gen.). [22] of another.

Ver. 9.—[23] A. V.: Beside this, he promised to assign (διαγράψαι. It is one of the less common meanings of this word. Lat., *prescribere*. Grimm suggests that it may even mean *pay down*, as in *Dion. Hal.*, v. 28. Codd. III. 23. read διαγράφειν; 44. 55. 74. 243. Co., διαγράψειν). [24] if he might have licence (for συγχωρηθῇ, 44. 74. 243. Co. Ald. read ἐπιχω.; III. 23. 106., ἐπιχορηγηθῇ). [25] (See *Com.*) [26] a place for exercise (cf. ver. 12), and for the training up of youth (ἐφηβεῖον. See *Com.*) in the fashions of the heathen. [27] write (ἀναγράψαι = *to register*. Lit., *to register them of Jerusalem, Antiochians*. See *Com.*) . . . . *by the name of* Antiochians.

Vers. 10–12.—[28] A. V.: Which when . . . . granted. [29] (See *Com.*) [30] brought *his* own nation to the Greekish fashion. [31] granted of special favour. [32] the means. [33] went ambassador. [34] for amity and aid. [35] putting down the governments (see *Com.*) *which were*. [36] up. [37] a place of exercise (γυμνάσιον). [38] tower. [39] *his* subjection, and made *them* wear a hat (see *Com.*).

Vers. 13, 14.—[40] A. V.: Now such was the height (ἀκμή τις. On the latter, see Winer, p. 170) of Greek fashions, and increase (πρόσβασις; 106., πρόβασις; Old Lat., *profectus*) of heathenish manners, through the exceeding profaneness of Jason, *that* ungodly wretch, and not high priest . . . . had no courage to serve any more. [41] of. [42] allowance in the place of exercise, after the game of Discus called *them* forth (μετὰ τὴν τοῦ δίσκου πρόκλησιν; πρόσκλησιν, III. 19. 23. 62. 106.).

Vers. 15–17.—[43] A. V.: not setting by the honours of *their* fathers, but liking the glory of the Grecians best *of all*. By (Fritzsche receives καί before χάριν from III. 44. 62. 71. 74. 106. 243. Co. Ald.) reason whereof sore calamity came upon them: for. [44] *to be their*. [45] custom they followed *so* earnestly. [46] *unto whom*. [47] *omits* thoroughly. [48] *things*. [49] shall declare these *things*.

18 And [1] when the contest [2] that was observed [3] every fifth year was celebrated [4]
19 at Tyrus, and [5] the king was [6] present, the abominable [7] Jason sent messengers [8] from [9] Jerusalem, who were Antiochians, to carry three hundred drachmas [10] of silver to the sacrifice of Hercules; and they that carried them desired that they should not be used for a sacrifice, because it was not fitting, but be reserved for an-
20 other expenditure.[11] This *money* then, in regard to [12] the sender was meant for [13] Hercules' sacrifice; but because of the bearers *thereof it was employed* in making triremes.[14]

21 And [15] when Apollonius the *son* of Menestheus was sent into Egypt on account of [16] the coronation of the [17] king Philometor,[18] Antiochus, learning that he had become ill affected toward his [19] affairs, took thought [20] for his own safety; where-
22 fore [21] he came to Joppe, and went on [22] to Jerusalem; and [23] he was magnificently [24] received by [25] Jason, and by [26] the city, and was brought in [27] with torchlight, and with shoutings; [28] thereupon he [29] went with his force into Phœnice.[30]

23 And [31] three years [32] afterward Jason sent Menelaus, the before-mentioned [33] Simon's brother, to carry [34] the money unto the king, and to bring to a result memo-
24 rials concerning [35] necessary matters. But he, introducing himself to the king, and glorifying him with the mien of one in power,[36] got the high [37] priesthood for [38]
25 himself, offering more than Jason *by* three hundred talents of silver. And [39] he came with the king's mandate,[40] bringing [41] nothing worthy the high priesthood, but
26 having the fury [42] of a cruel tyrant, and the rage [43] of a savage beast. And [44] Jason, who had undermined [45] his own brother, being undermined by another, was com-
27 pelled to flee [46] into the country of the Ammonites. And Menelaus [47] indeed got the rule; [48] but of [49] the money that *he* had promised unto the king, he paid none,[50] albeit Sostratus the eparch [51] of the citadel demanded [52] it; for unto him apper-
28 tained the gathering of the moneys.[53] Wherefore they were both called before the
29 king. And [54] Menelaus left his brother Lysimachus as representative of the high priesthood; [55] but [56] Sostratus *left* Crates, who was governor of [57] the Cyprians.

30 But when these things were arranged, it came to pass that they [58] of Tarsus and Mallus [59] made insurrection, because they had been given [60] as a present [61] to the
31 king's concubine, Antiochis.[62] Then came the king in all haste to appease [63] matters,
32 leaving Andronicus, one of those [64] in authority, as his representative.[65] But [66] Menelaus supposing that *he* had gotten a favorable opportunity,[67] stole certain vessels of

Vers. 18, 19. — [1] A. V.: Now. [2] game. [3] used. [4] kept. [5] *omits* and. [6] being. [7] *this* ungracious. [8] special messengers (marg., "Gr., *who were religious ambassadors.*" The Greek is θεωρούς, i. e., *spectators*. See *Com.*). [9] (Fritzsche receives ὡς before ἀπό from III. 19. 23. 44. 55. al.) [10] drachms (19. 62. 64. Syr., 3,300). [11] which even the bearers *thereof* thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved (καταθέσθαι. The writer had this word in mind, when he wrote ὥς at the beginning of the sentence, rather than χρῆσθαι, on which ὥς really depends) for other charges.

Vers. 20, 21. — [12] A. V.: of (διά. More literally, *on account of*). [13] was appointed to (cf. *Com*). Fritzsche adopts ἔπεσε μὲν οὖν from 19. 62. (93., ἔπεσον); ἔπεσε δέ, 23. 55. Syr.; *text. rec.*, ἔπεμψεν). [14] to the making of gallies. [15] Now. [16] for. [17] (Marg., *enthronizing*. See *Com.*) of. [18] Ptolemeus (Fritzsche omits, with III. 19. 23. 44. 55. al.) Philometor. [19] understanding him [Ptolemy] not to be well affected (ἀλλότριον . . . . γεγονέναι) to his (for αὐτῶν of the *text. rec.*, Fritzsche adopts αὐτοῦ from III. 23. 55. al.) [20] provided for (see *Com.*) his. [21] whereupon. [22] and from thence.

Ver. 22. — [23] A. V.: where. [24] honourably (Fritzsche receives μεγαλομερῶς from III. 19. 23. 44. al.; *text. rec.*, μεγαλοπρεπῶς). [25] of. [26] *of*. [27] (Fritzsche, with Keil and Grimm, read εἰσεδέχθη, as III. 19. 44. 52. 55. al.; *text. rec.*, εἰσπεπόρευται.) [28] *great* shoutings. [29] *and* so afterward (εἶθ' οὕτως = "*tum quum factum esset*," Grimm). [30] host unto Phenice (on κατεστρατοπέδευσε, cf. iii. 35).

Vers. 23, 24. — [31] A. V.: *omits* And. [32] year. [33] foresaid. [34] bear (cf. ver. 19). [35] put *him* in mind of certain (ὑπομνηματισμοὺς τελέσοντα. The former word is to be taken for ὑπομνήματα, or ὑπομνηματίσματα. Grotius renders improperly by *monita facere*). [36] being brought to the presence of (συσταθείς) . . . . when he had magnified him for the *glorious* appearance of *his* power (see *Com.*). [37] *omits* high. [38] to.

Vers. 25, 26. — [39] A. V.: So. [40] (Lit., *having taken the royal commands he came.*) [41] (φέρων.) [42] (θυμούς.) [43] (ὀργάς.) [44] Then. [45] Cf. ver. 7. [46] Gr., *fleeing was driven away*. The verb συνελαύνω means lit., *to drive together*. But here the preposition seems to be used for emphasis. Cf. v. 5.

Vers. 27, 28. — [47] A. V.: So M. [48] the principality (cf. ver. 10). [49] *as for*. [50] took no good order for *it* (I render freely. Lit., *he brought nothing into order*). [51] ruler. [52] castle required. [53] customs (cf. i. 35. Fritzsche receives διαφόρων from III. 19. 23. 44. 55. al.; *text. rec.*, φόρων. The former is also favored by Grimm and Keil).

Vers. 29-31. — [54] A. V.: Now. [55] in *his* stead in the priesthood (19. 62. 64. 93., ἱερωσύνης. Cf. ver. 31). [56] and. [57] (simply ἐπί.) [58] While those *things* were in doing (Vulg., "*dum hæc agerentur.*" Gr., Τοιούτων δὲ συνεστηκότων = But when such things had been brought to order), they. [59] Mallos. [60] *they* were given (instead of δεδόσθαι, III. 44. 74. 106. 243. Co. Ald. have διδόσθαι, which would imply that the cities had revolted on the reception of the news of the fact stated). [61] *omits* as a present (ἐν δωρεᾷ). [62] *called* A. [63] (Cf. Acts ix. 11 in the Greek, where καταστέλλω is used as here.) [64] a man. [65] for *his* deputy (cf. ver. 29).

Ver 32. — [66] A. V.: Now. [67] convenient time.

gold out of the temple, and gave them [1] to Andronicus, and had succeeded in selling
33 others in [2] Tyrus and the cities round about. And Onias on learning of it [3] of a surety, reproved him sharply, after he had withdrawn [4] into a sanctuary at Daphne,
34 that lieth by Antiochia. Wherefore Menelaus, taking Andronicus apart, prayed *him* [5] to get Onias into his hands; [6] and he came to Onias, and being persuaded to use [7] deceit, gave *him his* right hand with oaths; [8] and though he was [9] suspected *by him, yet* persuaded he *him* to come forth from [10] the sanctuary; and [11] forthwith
35 he put him out of the way [12] without regard for [13] justice.[14] For which [15] cause not only Jews,[16] but many also of other nations, had [17] indignation,[18] and were discon-
36 tented over [19] the unjust murder of the man. And when the king came back [20] from the places in [21] Cilicia, the Jews that were in the city, while also the Greeks, in common, hated the evil deed,[22] complained because Onias had been put to death
37 unjustly.[23] Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sobriety and great correctness of conduct [24] of him that was dead.
38 And being inflamed [25] with anger, forthwith he took away Andronicus' [26] purple, and rent off *his* clothes, and leading him about [27] through the whole city unto the [28] very place where he committed [29] impiety against Onias, there slew [30] he the blood-stained wretch, the Lord repaying him with the punishment he [31] deserved.

39 But since many temple robberies were [32] committed in [33] the city by Lysimachus with the consent of Menelaus, and the bruit *thereof* was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold hav-
40 ing been [34] already carried away.[35] And [36] the common people rising,[37] and being filled with rage, Lysimachus armed about three thousand *men*, and began first to offer violence,[38] one Auranus [39] being leader,[40] *a man* far gone *in* years, and no less
41 also [41] *in* folly. But they seeing also [42] the assault [43] of Lysimachus, some of them caught stones, others clubs, and some took [44] handfuls of dust, that was next at hand,
42 and [45] cast *them* all together [46] upon the party of Lysimachus.[47] Thereby [48] many of them they wounded, and some also they struck [49] to the ground, but all [50] they forced to flee; and the temple [51] robber himself they [52] killed beside [53] the treasury.
43 But on account of [54] these *matters* [55] there was an accusation laid against [56] Mene-
44 laus. And [57] when the king came to Tyrus, three men that were sent by the coun-
45 cil [58] pleaded the cause before him; but Menelaus, being already convicted,[59] promised Ptolemy the *son* of Dorymenes much [60] money, to the end that he might win
46 over the king.[61] Wherefore [62] Ptolemy taking the king aside into a certain gallery,
47 as it were to take the air, brought *him* to be of another mind. And while [63] he dis-

Vers. 32, 33. — [1] A. V.: *some of them.* [2] some he sold into (ἐτύγχανε πεπρακώς). [3] Which (ἃ is omitted by III. 55. 71. al.) . . . . knew (see *Com.*). [4] he reproved *him* (the prep. in παρήλεγχεν is intensive), and withdrew himself.

Ver. 34. — [5] παρεκάλει. [6] *i. e.*, to kill him, which the word meant in later Greek. [7] A. V.: who being persuaded *thereunto*, and coming to O. in. [8] (*Text. rec.*, καὶ δεξιὰς μεθ' ὅρκων δούς. Fritzsche adopts "from nearly all the MSS." καὶ δεξιασθεὶς μεθ' ὅρκων δοὺς δεξιάν, with the rendering, *et cum salutatus* (*acceptus*), *dextram cum juramentis dedisset*. This form of the text is also supported by Grimm. The latter, however, would join μεθ' ὅρκων with δεξιασθείς. Keil defends the *text. rec.* The plural δεξιάς is elsewhere used of one person (xi. 26, xii. 12; 1 Macc. xi. 50, 62), and the other reading gives an unusual meaning to δεξιασθείς, might easily have arisen from a combination of two readings, besides — if Grimm's rendering is adopted — bringing an unnatural thought into the text.) [9] were. [10] of. [11] whom. [12] he shut up (παρέκλεισεν; other Codd., κατέκλεισεν; Old Lat., *peremit;* Syr., *interfecit*. See *Com.*). [13] of. [14] οὐκ αἰδεσθεὶς τὸ δίκαιον.

Vers. 35, 36. — [15] A. V.: the which. [16] the J. [17] took great. [18] (ἐδείναζον. The verb is used in the sense of δεινῶς φέρειν.) [19] much grieved for. [20] was come again. [21] about (κατά. Cf. ver. 30). [22] and *certain of* the Greeks that abhorred the fact *also*. [23] was slain without cause (lit., *contrary to expectation*).

Vers. 37, 38. — [24] A. V.: sober and modest behaviour (see *Com.*). [25] kindled. [26] Andronicus his. [27] *him*. [28] *that*. [29] had committed. [30] (For ἀπεκόσμησε, 19. 62. 64. Ald. Syr., ἀπέκτεινε; Old Lat., *jubet* . . . . *vita privari*. Cf. *Com.*) [31] cursed murderer. Thus . . . . rewarded him his . . . . as he had.

Vers. 39, 40. — [32] A. V.: Now when many sacrileges (see ver. 42) had been. [33] in (κατά. The proceeds were sold in different places). [34] being. [35] (διαφέρεσθαι, to be borne off different ways.) [36] Whereupon. [37] (ἐπεγειρομένων, *stirred up*, *excited* hostilely.) [38] (See *Com.*) [39] (23. adds Τυράννου. This word is read alone by the *text. rec.* Codd. III. 55. 74. 106. Co. read as the A. V., which, as the more unusual, is likely to be the correct reading.) [40] the leader. [41] *omits* also.

Vers. 41-43. — [42] A. V.: They then seeing. [43] attempt (cf. v. 5). [44] some clubs (ξύλων πάχη), others taking. [45] *omits* and. [46] (φύρδην, mixedly, in a confused mass.) [47] upon L. (εἰς τοὺς περὶ τὸν A.), and those that set upon *them* (the addition is found in 19. 23. 62. 64. 93. Ald.). [48] Thus. [49] some they stroke. [50] and all *of them*. [51] but *as for* the church. [52] *him* they. [53] besides. [54] Of. [55] *matters* therefore. [56] ἐνίστη κρίσις πρός.

Vers. 44-46. — [57] A. V.: Now. [58] from the senate (cf. i. 10). [59] now convicted (III., εἰλημμένος. See *Com.*). [60] *to give him* much. [61] if *he* would pacify the king *towards him* [62] Whereupon.

Ver. 47. — [63] A. V.: insomuch that.

charged Menelaus from the accusations, who was the [1] cause of all the mischief, the [2] poor *men*, who, if they had told *their cause* even before [3] Scythians, would
48 have been discharged as [4] innocent, them he condemned to death. Therefore [5] they that prosecuted [6] the matter for the city, and *for* the people, and *for* the holy
49 vessels, suffered forthwith the [7] unjust punishment. On which account even Tyrians,[8] moved with hatred of the [9] wicked deed, defrayed the expenses of a magnificent
50 burial for them. But [10] through the covetousness of them that were in power Menelaus remained in office,[11] increasing in wickedness,[12] *and* proving himself [13] a great traitor to his fellow citizens.

Vers. 47, 48. — [1] A. V.: notwithstanding was. [2] and *those*. [3] yea before the. [4] should have been judged. [5] Thus. [6] followed (Fritzsche adopts προηγορήσαντες, from III. 23. 55. 64. 93. 106. Ald.; *text. rec.*, προαγορεύ.). [7] did soon suffer.

Vers. 49, 50. — [8] A. V.: Wherefore even they of Tyrus. [9] that. [10] caused them to be honourably buried. And so. [11] *still* in authority (ἐπὶ τῆς ἀρχῆς. Cf. ver. 10). [12] malice. [13] being (καθεστώς).

Chapter IV.

Ver. 2. Ὁμοεθνής, *of the same nation*, i. e., of his countrymen. It is less broad, in general usage, than ὁμόφυλος. Cf. ver. 10; 3 Macc. iii. 21; Polyb., xi. 19, 3.

Ver. 5. **Both in general and in particular,** κοινῇ κατ' ἰδίαν. The connection of these words is asyndetic, and the καί, of III. and other MSS. is not required.

Ver. 6. The results of this appeal of Onias to the king are not here recorded. The matter seems to have been interrupted, before its conclusion, by the death of Seleucus (vers. 7, 33). Onias did not return to Jerusalem, but was soon after murdered in Daphne, and Simon figures no more in the present history.

Ver. 7. Μεταλλάσσειν τὸν βίον, *i. e.*, to give up the earthly life *in exchange* for the life beyond. Seleucus was murdered by Heliodorus, a fact which seems not to have been known to the writer, otherwise, judging from his usual course, he would have mentioned it.

Ver. 8. The talents were, probably, Syrian. — **Some other revenue.** He seems to mean some other than that from the treasures of the temple. According to 4 Macc. iv. 17, it was 3,660 talents that were promised by Jason, a mistake that might have been easily made through the repetition of a figure.

Ver. 9. The sums mentioned are too great to allow us to suppose that a yearly payment is referred to. So Keil against Grimm. — Διὰ τῆς ἐξουσίας αὐτοῦ (for αὑτοῦ), *through his own power*, i. e., *of his own right*, without the necessity of conferring with the Jewish authorities about it. — Ἐφηβίαν, of the MSS., *age of youth*, is doubtless to be changed, with Grotius, to **ἐφηβεῖον, a place of exercise for youth.** The force of αὐτῷ (for αὑτῷ, cf. Winer, p. 151 f.) is *for his own purposes*, with the privilege of putting it to such uses as he pleased. The following clause, τοὺς ἐν Ἱεροσολύμοις Ἀντιοχεῖς ἀναγράψαι, is differently interpreted. But it seems best, with most critics, to make Ἀντιοχεῖς the accusative in the predicate, and translate as above. The expression "those in Jerusalem" is meant, apparently, to distinguish the inhabitants of the city from the Jews of the dispersion. One of the chief privileges which Jason would be able to confer with the civil rights of an Antiochian, would be that of participating, on equal terms, in the Grecian games.

Ver. 10. **Rule,** ἀρχῆς. It refers to the office of high priest, which at this time was an office of great political significance.

Ver. 11. **John, the father of Eupolemus.** Cf. 1 Macc. viii. 17 ff. It was Eupolemus who made this embassage, and not John, as Keerl supposes (*Die Apok. d. A. T.*, Leipz., 1852, p. 74). He was accompanied on this errand by Jason, son of Eleazer. — Governments (A. V.), πολιτείας. Rather, *civil polity*. The word refers first to the relation in which a citizen stands to the state, *citizenship* (Herod. ix. 34); (2) to the life and business of a statesman, and so *government administration*, as given by the A. V.; and (3) *civil polity, the condition of a state*, which seems to be the meaning intended here.

Ver. 12. **Under the citadel** (τὴν ἀκρόπολιν). He sought to bring into contempt the place held in so great reverence by the Jews. — **Under a hat,** ὑπὸ πέτασον. The hat here meant was the so-called "hat of Hermes," the patron of the gymnasium, which was provided with a broad brim for protection against sun and rain during exercise. It was a sign of subjection to Greek customs to wear such a hat. Inasmuch as the preceding ὑποτάσσων is wanting in Cod. 23. and ὑπὸ πέτασον is not found in Cod. 93., it was conjectured by Schleusner (*Lex.*, *s. v.*), that the former word got into the text through mistake, being made up from the other two words, according to which the rendering would be *and brought them under a hat*, i. e., subjected them to Grecian customs. But the Syriac has the former word reading: "*subjecit et sub mensuram traduxit*," and there is little doubt of its having had a place in the original. The best recent critics make ὑπὸ πέτασον immediately dependent on ὑποτάσσων, as above, which is grammatically to be preferred.

Ver. 14. **Representation.** The Greek word is χορηγία, and it refers originally to the representations of a choir; then to any similar representation. —There could hardly be given a more vivid picture of the intense interest and fascination which centered in these Grecian games than is here found. — The *discus* is but another name for our quoit. As the term indicates, it was circular in form. It was made generally of metal and was often of great weight. There seems to have been some signal given for the beginning of these public contests of strength and skill.

Ver. 15. **Ancestral honors.** This probably refers to their dignity as the chosen people of God, and, as the context would lead us to suppose, especially to the offices of priest, elder, and scribe, as well as to the rewards in general of obedience to the law. — **The Grecian distinctions.** The allu-

sion is to the various rewards and prizes, which were conferred in connection with the athletic and other contests, as also to the civil and military offices in their gift.

Ver. 18. **Every fifth year.** They really took place every fourth year, like the Olympic games, of which they were a probable imitation; but it is said to have been every fifth year, because both the years in which the games took place are included. — Fritzsche would insert, with Cod. III., and other authorities, as above, ὡς before ἀπό, "as from Jerusalem," *i. e.*, as representatives of Jerusalem, although real Antiochians. But the sequel shows that they were actually fair representatives of Jerusalem. Their consciences would not allow them, although they had become in most respects, as it would seem, pretty thoroughly Hellenized, to go as far as Jason had expected and desired. The ὡς is probably a correction from a later hand.

Ver. 19. **Messengers,** θεωρούς. The word means *spectators*. It is used in the classics as referring to any one who travels for the sake of observing men and things, and to an ambassador sent to consult an oracle, or to present some gift at the public games. The Athenians sent θεωροί to the Delphic Oracle, and to the four great Hellenic games. — **Who were Antiochians.** They were, it would seem, simply persons who had received the right of citizenship as Antiochians, otherwise their qualms of conscience touching the gifts to Hercules would be difficult to explain. — **Three hundred drachmas.** The sum is so small, less than fifty dollars, that a correction to 3,300 has crept into some of the MSS., as also into the Syriac version. It is possible that the Attic drachma is meant, which was of a somewhat higher value. The Attic coin weighed 66 grains troy, the Phœnician, 58½ grains, and the Ptolemaic, 55 grains. — **Sacrifice of Hercules,** *i. e.*, the festival of Hercules which was celebrated in connection with these games, and was attended with sacrifices to this hero.

Ver. 20. The reading ἔπεσεν for ἔπεμψεν seems to be clearly required. The expression πίπτειν εἴς τι means *to fall into and remain in a thing*, hence *to belong to it, to be meant for it.*

Ver. 21. **(Son) of Menestheus.** This is said to distinguish him from another Apollonius, the son of Thraseus (iii. 5, 7; iv. 4). Cf. also Liv., xlii. 6. — **Coronation,** πρωτοκλισία. The word is used in Matt. xxiii. 6, in the sense of *the uppermost seat at table.* The transition from this meaning, which was the more common one, to that of *the first place on the throne*, or *the enthroning of a king*, was very easy, and it is likely that such is its meaning here, as this event must have taken place at about the present time. It might mean also, *a wedding festival*. Luther read πρωτοκλήσια and translated by, *ersten Reichstag, first imperial diet.* Philometor assumed the government in the fourteenth year of his age (B. C. 173), having been previously under the guardianship of his mother Cleopatra, sister of Antiochus Epiphanes, and after her death, of Eulæus and Lenæus. — **Took thought for his own safety.** He provided for the safety of himself and kingdom by putting things in readiness for hostilities on the part of Ptolemy Philometor. This Egyptian king had the design to win back Cœlesyria, which had been wrested from Egypt by Antiochus III., as well as to obtain possession of Phœnicia and Palestine. Antiochus, naturally, went first to the important harbor of Joppa, to see that it was put in a condition of defense, and from thence to Jerusalem.

Ver. 23. **Three years afterward,** namely, from the beginning of Jason's high priesthood, B. C. 174–171. — **Menelaus.** According to Josephus (*Antiq.*, xii. 5, § 1; cf. xv. 3, § 1; xix. 6, § 2), he was the brother of *Jason*. But our book seems at this point to be tolerably trustworthy. Cf. Schürer, *Neutest. Zeitgeschichte*, p. 75.

Ver. 24. Τῷ προσώπῳ τῆς ἐξουσίας = *with the appearance of power*, i. e., with the mien of one who had great influence. The king felt flattered by the attentions of such a man. — **Got,** κατήντησε. Used thus transitively, it is said, only here.

Ver. 25. **The fury . . . . the rage,** θυμοὺς . . . . ὀργάς. The former word is used in Plato, Thucydides, and the later Greek, widely, for the ebullition of wrath and excitement of spirit in general. It is used with ὀργή in Rom. ii. 8; Eph. iv. 31; Col. iii. 8; Rev. xvi. 19. The former word denotes the inward excitement, the second the outward manifestation of it. Cf. Cremer's *Lex.*, *s. v.*

Ver. 29. **Sostratus** was summoned before the king, because he had not compelled Menelaus to pay the money. — **Governor of the Cyprians.** Inasmuch as Cyprus at this time was not in the possession of Antiochus, it is thought that this must mean that Crates had been at an earlier period, or became at a later period governor of this island. Menelaus returned to Jerusalem after a short time, as it appears later in the history, and resumed the duties of his office. He seems not to have seen Antiochus, but only his representative Andronicus. And it is probable that he induced him through bribes to espouse his cause, even to the extent of putting to death the former high priest, Onias.

Ver. 30. **Mallus.** A city of Cilicia, on the Mediterranean, at the mouth of the Pyramus, about twenty miles from Tarsus. — **As a present,** ἐν δωρεᾷ. Lit. *in the nature of a gift*, cf. 1 Cor. ii. 7, ἐν μυστηρίῳ. It was an Asiatic custom to give away cities and lands as dower. But these cities may have considered it as a stain upon their honor, that they should be bestowed on one of the mistresses of Antiochus.

Ver. 32. He probably intended to use the money thus obtained to discharge his indebtedness to the king.

Ver. 33. **It also** (καί). The word "also" which the A. V. has not noticed, means here, in addition to the other wicked deeds of Menelaus. — **Of a surety.** He would not act upon uncertainties; neither would he act rashly and expose his own life needlessly. — **Daphne.** It was properly a part of Antioch, lying in its immediate vicinity, though on the opposite side of the Orontes. Its importance can be judged from the fact that Antioch itself was called "the Antioch near Daphne" to distinguish it from nine other cities of the same name. Why Onias, a Jew and former high priest, should take refuge in this heathen sanctuary, it is not easy to understand.

Ver. 34. **Put him out of the way,** παρέκλεισεν. The word means, *to shut out.* Cf. Herod. vi. 60: "And other people cannot take advantage of the loudness of their voice to come into the profession and *shut out* (παρακλῃίουσι) the herald's sons." The idea here is that Onias was excluded from the rights of an asylum, *i. e.*, was put to death. *Asylo statim exclusit seclusumque in custodiam conjecit ibique trucidavit.* Wahl's *Clavis*, *s. v.* This is supposed to be the only place where the verb is used in this sense.

Ver. 36. **Complained,** ἐνετύγχανεν. The context alone supplies the idea that they went to him with a complaint.

Ver. 37. The word σωφροσύνη refers to sobriety in a moral sense, by which the lower passions were kept in check, and εὐταξία to its result in moral purity, correct conduct. The reported weeping of Antiochus Epiphanes must be regarded either as something that was put on for popular effect, or as something that had no real basis in fact. Nothing that we know of him would lead us to suppose that he felt, or could feel, any such regard for Onias, as it is here represented that he felt.

Ver. 38. **Andronicus** had, perhaps, the right to wear purple as a representative of the king; or, it was a dignity that for some other reason had been conferred upon him. — **There slew.** Since at v. 25 we read again of a certain Andronicus some would render the word ἀπεκόσμησε in the sense, *took away his garments*, the symbols of his rank. But this had already been done. The word must mean here, *to put out of the way, out of the world*. Cf. Hom., *Odys.*, vii. 232, where it is used with the meaning *to remove*. The name Andronicus was a common one.

Ver. 39. **Abroad,** *i. e.*, outside of the city, where the Hellenizing customs were less known and less popular.

Ver. 40. **Began first to offer violence,** κατήρξατο χειρῶν ἀδίκων. Grimm would translate: "*Machte mit Gewaltthat den Anfang,*" "made the beginning with violence;" Keil, "began unrighteous dealing;" De Wette, "used unjust force;" Wahl, "*Manibus injustis uti cœpit.*"

Ver. 41. **Lysimachus** was not himself with the armed force, its leader being Auranus.

Ver. 45. Λελειμμένος. The word is used in the sense that he had nothing whatever to offer in proof of his innocence, and hence, as we are accustomed to say, was "without a case" in court. — **Ptolemy.** Cf. 1 Macc. iii. 38.

Ver. 47. **Before Scythians.** Cf. Cicero's oration against Verres (ii. 5, 58): "*Si hæc apud Scythas dicerem . . . . tamen animos etiam barbarorum hominum permoverem.*"

Chapter V.

1 About this [1] time Antiochus undertook his second campaign [2] into Egypt. And 2 it came to pass,[3] that through all the city, for almost [4] forty days, there were seen horsemen running through the air, having clothing interwoven with [5] gold, and 3 armed *with* lances, like squadrons,[6] and troops of horsemen in array, and attacks taking place, and assaults on both sides, and movements [7] of shields, and a [8] multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden 4 ornaments, and armor [9] of all sorts. Wherefore every *man* prayed that the mani-5 festation might betoken [10] good. And when there arose [11] a false rumor, as though Antiochus had died,[12] Jason took not less than [13] a thousand *men*, and suddenly made an assault upon the city; and they that were upon the walls being driven off,[14] 6 and the city at length already [15] taken, Menelaus fled into the citadel.[16] But Jason made a slaughter of [17] his own fellow [18] citizens without mercy, not considering that to gain the day against those akin were a most unhappy day,[19] but fancying that [20] 7 they were [21] enemies, and not [22] countrymen, from [23] whom he won trophies.[24] But while [25] he obtained not the rule, he did receive shame as the result of his [26] treason, 8 and fled again [27] into the country of the Ammonites. Now he reached the end of his evil course.[28] Being accused [29] before Aretas, the king [30] of the Arabians, fleeing from city to city, pursued by [31] all *men*, and [32] hated as an apostate from [33] the laws, and being held [34] in abomination as executioner [35] of his fatherland and fellow citi-9 zens,[36] he was cast out [37] into Egypt. And [38] he that had banished many from their fatherland [39] perished in a strange *land*, retiring to the Lacedemonians, as though [40]

Vers. 1, 2. — [1] A. V.: the same. [2] prepared *his* second voyage. [3] *then* it happened. [4] *the space* almost *of*. [5] in the air (Fritzsche receives διὰ τῶν ἀέρων from III. 23. 44. 55. al.; *text. rec.*, διὰ τοῦ ἀέρος. By the former, the aerial spaces are referred to, and it seems to be the correct reading), in cloth of. [6] a band of soldiers (it is not clear).

Vers. 3, 4. — [7] A. V.: encountering and running one against another, with shaking (plur., but better rendered as sing.). [8] *omits* a. [9] harness. [10] *that* apparition might turn to (ἐπ' . . . . γενέσθαι. Codd. III. 106. 19. 62. 93., γεγενῆσθαι. See *Com.*).

Vers. 5–7. — [11] A. V.: Now . . . . was gone forth. [12] been dead. [13] at the least. [14] put back (cf. Greek at iv. 26, 42). [15] *omits* already. [16] castle. [17] slew. [18] *omits* fellow (cf. iv. 5, 50). [19] get . . . . of them of *his own* nation would be . . . . day *for him*. [20] thinking. [21] had been *his*. [22] not *his*. [23] *omits* from. [24] conquered (καταβάλλεσθαι, lit., *lay a foundation*. Grimm would read καταλαβέσθαι). [25] *Howbeit* for all this. [26] principality (cf. iv. 10), but at the last received shame for *the reward of his*. [27] Lit., *departed fleeing*, or *as fugitive*.

Vers. 8, 9. — [28] A. V.: In the end therefore he had an unhappy return (ἀναστροφῆς; III. 19. 62. 93. 106., καταστροφῆς. But the "catastrophe" came earlier). [29] Being accused (see *Com.*). [30] (τὸν . . . . τύραννον.) [31] of. [32] *omits* and (as III. 62. 74. 106. Co.). [33] a forsaker of. [34] had. [35] an open enemy (marg., *executioner*). [36] *his* country and countrymen. [37] (Fritzsche receives ἐξεβράσθη from III. 44. 55. 74. al.; συνεξεβράσθη, 19. 62. 64. 93.; *text. rec.*, συνεβράσθη.) [38] Thus. [39] driven many out of *their* country. [40] and thinking *there*.

10 to find succor by reason of kinship.[1] And he that had cast out a multitude[2] unburied had none to mourn for him, and was honored with no funeral of any sort,[3] nor a[4] sepulchre with *his* fathers.

11 But[5] when *this* that had taken place[6] came to[7] the king's ear, he thought that Judæa had revolted; wherefore[8] removing out of Egypt in a furious mood,[9] he 12 took the city by force of arms. And he[10] commanded his soldiers to put to death without mercy such as fell in their way,[11] and to slay such as went up upon the 13 houses. And[12] there was killing of young and old, and[13] making away with[14] men, 14 and[15] women, and children, and slaying of virgins and infants. And there were lost in all the three days[16] fourscore thousand, whereof forty thousand were slain in 15 conflict;[17] and no fewer were[18] sold than slain. And[19] not content with this, he also[20] presumed to go into the most holy temple of all the earth,[21] having[22] Menelaus, who had become a traitor both[23] to the laws, and to his fatherland, as[24] guide; 16 and he took[25] the holy vessels with polluted hands, and with profane hands dragged around[26] the *things* that were dedicated by other kings to augment the glory and 17 honor of the place.[27] And Antiochus was lifted up[28] in mind, considering[29] not that the Lord[30] was angry for a while[31] for the sins of them that dwelt in the city, *and* 18 therefore *his* eye was not upon the place.[32] But[33] had *they* not been before entangled[34] in many sins, this *man*, on pressing forward,[35] had forthwith been scourged and turned[36] back from *his* presumption, as Heliodorus *was*, whom Seleucus the 19 king sent to view the treasury. But[37] God did not choose the nation[38] for the 20 place's sake, but the place for the nation's[39] sake. Therefore also[40] the place itself, that was partaker with *them* of the adversities[41] that happened to the nation, did afterwards, through the Lord, participate[42] in the benefits;[43] and as it was forsaken in the wrath of the Almighty, *so* again, the great Lord being reconciled, it was set up with all glory.

21 When now[44] Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto[45] Antiochia, thinking[46] in *his* pride to make the land navigable, and the sea passable by foot; such was the loftiness[47] of 22 *his* heart.[48] And he left also prefects to misuse[49] the nation: at Jerusalem, Philip, as to his race[50] a Phrygian, and as to his[51] manners being more barbarous than he 23 that appointed him;[52] and at Garizin,[53] Andronicus; and besides, Menelaus, who worse than the others, treated insolently his fellow citizens. And cherishing a hos-24 tile feeling toward the Jews,[54] he sent also that chief of evil doers,[55] Apollonius, with an army of two and twenty thousand, commanding *him* to slay all those that 25 were in the prime of life, but[56] to sell the women and younger persons.[57] And this

Ver. 9.—[1] A. V.: *his* kindred.

Vers. 10–12.—[2] A. V.: many. [3] nor any solemn funerals at all. [4] *omits* a. [5] Now. [6] was done. [7] (προσπεσόντων. Cf. viii. 12, for a similar usage.) [8] whereupon. [9] mind (lit., *animalized in soul*, i. e., with the rage of a wild beast). [10] *omits* he. [11] *his* men of war not to spare such as they met.

Vers. 13–15.—[12] A. V.: Thus. [13] *omits* and. [14] of. [15] *omits* and. [16] destroyed (cf. following) within *the space of* three whole days (lit., *in three days in all*, i. e., in not more than three days). [17] the conflict (see *Com.*). [18] *omits* were. [19] Yet was he (καί, at the beginning, is omitted by III. 23. 44. 71. al.). [20] but (δέ before τούτοις is omitted by 62. 64. 93.). [21] world. [22] *omits* having. [23] *that* traitor. [24] *his own* country, being his.

Vers. 16, 17.—[25] A. V.: taking. [26] pulling down (συσσύρων). [27] the augmentation and (by hendiadys for, *to augment the*) . . . . place, he gave *them* away (Fritzsche and Keil, with Grimm, would strike out ἐπεδίδου. It is wanting in III. 23. 44. 52. 56. al. If retained, it should be rendered, *delivered over*, i. e., to be carried off). [28] *so* haughty was A. [29] that he considered. [30] δεσπότης. So at ver. 20, vi. 14, ix. 18, and often in the Apoc. [31] βραχέως, i. e., *a short time*. [32] Lit., *therefore had happened his overlooking of the place*.

Vers. 18–20.—[33] A. V.: For. [34] formerly wrapped (more lit., "But if it had not come to pass that they were before entangled"). [35] as soon as he had come. [36] put. [37] Nevertheless. [38] people. [39] people's. [40] And therefore. [41] (δυσπετημάτων, a rare word, derived from δυς and πέτειν.) [42] communicate. [43] benefits *sent* from the Lord (if the words ὑπὸ τοῦ κυρίου are to be retained — they are rejected by Fritzsche, with III. 44. 52. 55. 56. al. Old Lat. — they should be connected, as just before, with ἐκοινώνησε, showing the person by whom the matter is brought about).

Vers. 21, 22.—[44] A. V.: So when. [45] into. [46] weening (obs. in prose). [47] such was the haughtiness (διὰ τὸν μετεωρισμόν. It limits θέσθαι). [48] mind. [49] governors to vex. [50] for *his* country. [51] for. [52] set *him there*.

Vers. 23, 24.—[53] A. V.: Garizim (I give the form according to the Greek. Cf. *Com.*). [54] all the rest bare a heavy hand over the citizens, having (δέ. Cf. Winer, p. 443) a malicious mind against (ὑπεραίρεσθαι, with dat. only here) *his* countrymen the Jews (τοὺς πολίτας Ἰουδαίους. It seems to mean simply "Jews," like ἀνὴρ Ἰουδαῖος at 1 Macc. ii. 23, *et passim*. The Jewish fellow citizens are distinguished from others who were not Jews. See preceding line.) [55] *that* detestable ringleader (τὸν μυσάρχην. Some would render (who had been) "governor of Mysia"). [56] their best age (see *Com.*), and. [57] the (so III. 106. al.) younger *sort*.

man [1] coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath; and [2] when he found [3] the Jews keeping holy day,[4] he commanded
26 his men to arm themselves. And [5] he slew all them that had gone forth to the spectacle,[6] and running into [7] the city with weapons, laid low a [8] great multitude.[9]
27 But Judas, the Maccabee,[10] with nine others, or thereabout, withdrew himself into the wilderness,[11] and lived in the mountains *after* the manner of beasts, with his company; and they [12] fed on herbs [13] continually, lest *they* should be partakers of the pollution.

Vers. 25–27. — [1] A. V.: who. [2] *omits* and. [3] taking (λαβών. Cf. Liddell and Scott's *Lex.*, *s. v.*). [4] (ἀργοῦντας.) [5] And *so*. [6] were gone (ἐξελθόντας; III. 106., ἐλθόντας) to the celebrating *of the sabbath* (ἐπὶ τὴν θεωρίαν. Most suppose that this refers to the observance of the Sabbath in the temple. Θεωρία might, indeed, mean a *festival* or *religious service*. But we should not expect such a word to be applied, by a Jew, to the services of the temple. And the context is also against it. It was probably some spectacle in connection with the army. So Keil, with Luther, Hitzig, Herzfeld, and others). [7] through (εἰς). [8] slew. [9] multitudes. [10] J. Maccabeus. [11] (III. 52. 56. al. omit the phrase.) [12] who. [13] (χορτώδη τροφήν = vegetable nourishment.)

Chapter V.

Ver. 1. On the historical fact here noticed, cf. 1 Macc. i. 17 ff.

Ver. 2. **Forty days.** This was a sacred and symbolical number with the Jews, and next to seven occurs ofteneat in their history. Cf. for similar representations of heavenly portents preceding great events, Josephus (*Bell. Jud.*, vi. 5, § 3), Tacitus (v. 13).

Ver. 4. **Might betoken good,** *i. e.*, be a sign of good to the Israelites in the wars, which were thereby foreshadowed. Γίνεσθαι ἐπί τινι = *to come to something, to happen for something.* The alternative reading noted above, γεγενῆσθαι, is not so well fitted as the former to express the idea that the prayer was made at the same time that the vision appeared, which must be supposed to have been the case.

Ver. 7. We are not informed of the circumstance by which Jason was compelled to relinquish the prize which he had almost within his grasp. Possibly it was through the combined power of the citizens, and the Syrian troops in the castle, under Menelaus.

Ver. 8. With Fritzsche, who places a period after ἔτυχεν, Keil, Grotius, Gaab, Wahl, and others, we translate as above, making πέρας the object of the verb. This verb is generally construed with the genitive of the thing, but sometimes also with the accusative. Cf. Herod., v. 23. Grimm, on the other hand, would construe πέρας . . . . ἀναστροφῆς as accusative absolute, connecting ἔτυχεν with ἐγκλεισθεὶς (ἐγκληθεὶς). "*As it respects the end of his evil course, it happened that he, complained of before Aretas, fleeing from city to city,*" etc. Keil properly objects to this translation, that it makes the punishment of Jason the result of an accident rather than, as the narrator intended, the direct judgment of God. Cf. vers. 9 and 10. The reading ἐγκληθεὶς, *complained of, accused*, although without the support of the MSS. is adopted by Grimm and Fritzsche, as it had been previously by Luther, Grotius, De Wette, and others. The common reading, however, in the sense of *shut up, driven into a corner,* gives a good sense. As Wahl, *Clavis*, *s. v.*: "*In angustias adigo, ita aliquem persequor, ut, quo se vertat, nesciat.*" Jason may have been put under surveillance by Aretas at the request of Menelaus, or the Syrian governor. A king of the Nabatæi bore this name, "Aretas," as also in later times, the father-in-law of Herod Antipas. Cf. 2 Cor. xi. 32.

Ver. 9. **By reason of kinship.** Not family relationship, but the supposed relationship of the Lacedemonians, in general, to the Jews. Cf. remarks at 1 Macc. xii. 23.

Ver. 14. **In conflict.** Ἐν χειρῶν νομαῖς, lit., *by the pasturage* (*feeding, ravaging*) *of hands.* The merciless hands of soldiers seized upon every one and consigned them to death. The number here given is generally thought to be considerably exaggerated. Cf. 1 Macc. i. 24. Josephus (*Antiq.*, xii. 5, § 4) gives the number of prisoners as 10,000.

Ver. 21. The sum mentioned doubtless includes all property taken from the temple. If they were Hebrew talents, it would amount to about three and a quarter millions of dollars; if Antiochian, to half as much.

Ver. 23. **Garizin** (= Gerizim). The well-known mountain near Sychem, which lay over against Ebal. On it the Samaritans had built their temple. This place is particularly mentioned, probably, as being the centre of the Samaritan influence. Cf. Joseph., *Antiq.*, xii. 5, § 5. — Grimm and Bunsen's *Bibelwerk*, following the Vulgate, Syriac, Luther, Theodoret, and a few MSS., would connect the last clause of this verse, *and cherishing a hostile feeling*, etc., with the next verse, as referring to Antiochus and as being the motive why he sent Apollonius into Judæa.

Ver. 24. **In the prime of life,** namely, all adults capable of bearing arms. The Apollonius here mentioned is the chief collector of taxes referred to in 1 Macc. i. 29.

Ver. 25. **Till the holy day of the sabbath.** He knew well that on this day they would offer no resistance. — Cf. 1 Macc. ii. 34.

Chapter VI.

1 Not long after this the king sent an old Athenian [1] to compel the Jews to de-
2 part [2] from [3] the laws of *their* fathers, and not to live [4] after the laws of God; and
to pollute also the temple [5] in Jerusalem, and to call *it the temple* of Jupiter Olym-
pius; and that in Garizin,[6] of Jupiter the Defender of Strangers,[7] as they indeed
3 were,[8] that dwelt in the place. But [9] the inroad of the evil [10] was sore and grievous
4 even [11] to the people.[12] For the temple was filled with riot and revelling by the
Gentiles, who dallied with harlots, and had to do with women in the forecourts of
5 the temple,[13] and besides,[14] brought in [15] *things* that were not fitting.[16] The altar
6 also was filled with profane *things*, which the law forbiddeth. And [17] it was permitted
neither [18] to keep sabbath days or celebrate ancestral [19] feasts, or simply to acknowl-
7 edge one's self [20] to be a Jew. And on [21] the day of the king's birth, every month,
they were brought by bitter constraint to eat of the sacrifices; [22] and when the feast
of Bacchus was kept, they [23] were compelled to go in procession in honor of Bac-
8 chus, crowned with [24] ivy. Moreover there went out a decree to the neighboring
Greek cities, at [25] the suggestion of Ptolemy,[26] to pursue the same course against
9 the Jews, and *compel them* to eat of the sacrifices; and that those who preferred not
to go over to Hellenism [27] should be put to death. Then could one see [28] the pres-
10 ent misery. For there were two women brought forward,[29] who had circumcised
their [30] children; and these, having [31] openly led them [32] round about the city, the
11 babes hanging at their breasts, they cast [33] down headlong from the wall. And
others, that had run together into the [34] caves near by, to keep the sabbath [35] day
secretly, being discovered to Philip, were burnt [36] together, because they had scru-
ples against defending themselves on account of the glory of [37] the most sacred
day.

12 Now I beseech those that read this book, that *they* be not discouraged because of
these adversities, but consider that the [38] punishments were not [39] for destruction,
13 but for chastening [40] our nation. For, indeed,[41] it is a token of great [42] goodness,
when the godless [43] are not suffered a [44] long time, but are [45] forthwith punished.
14 For not as with the [46] other nations, *whom* the Lord patiently forbeareth to punish,
till they have [47] come to the fullness of *their* sins, hath he determined to deal [48] with
15 us, lest that, having [49] come to the height of our sins, he afterwards take [50] ven-
16 geance on [51] us. Therefore [52] he never withdraweth his [53] mercy from us; but

Vers. 1, 2. — [1] A. V.: man of Athens. [2] (Lit., *to go over.*) [3] from (Fritzsche adopts ἀπό from III. 19. 23. 44. 55. al.; *text. rec.*, ἐκ). [4] (πολιτεύεσθαι. Lit., *to be a citizen*, then *to live as citizen in a state*, but in Philo, Josephus, and Bib. Greek, as here.) [5] (The Attic form, τὸν νεών, is here found. Cf. also ix. 16, x. 3, 5.) [6] Garizim (cf. v. 23). [7] (ξενίου, i. e., *hospitalis*. Josephus, *Antiq.*, xii. 5, § 5, names this temple, improperly, Ζεὺς Ἑλλήνιος.) [8] did desire (ἐτύγχανον. It often stands for the copula, although properly the latter is to be understood with it).

Vers. 3, 4. — [9] A. V.: *omits* But. [10] coming in (*text. rec.*, ἐπίστασις. Fritzsche would adopt from 19. 106., ἐπίτασις. The latter was used for the part of a play where the plot thickens, as opposed to πρότασις. Vulg., *malorum incursio*) of *this* mischief. [11] *omits* even. [12] (ὄχλοις, i. e., the multitude of Jews who had given way to the Hellenizing tendencies.) [13] within the circuit of the holy *places* (περιβόλοις, the Greek designation of the forecourts of the temple, αὐλαί. Cf. 1 Macc. iv. 38, 48; 4 Macc. iv. 11). [14] besides that. [15] (Fritzsche adopts εἰσφερόντων from III. 19. 23. 55. al.; *text. rec.*, omits prep.) [16] lawful.

Vers. 5, 6. — [17] A. V.: law forbiddeth (τοῖς ἀποδιεσταλμένοις ἀπὸ τῶν νόμων = *which were separated off from the laws*. It is a rare expression). [18] Neither was it *lawful for a man*. [19] or ancient. [20] or to profess *himself* at all (*i. e.*, to live openly the life of a Jew).

Vers. 7, 8. — [21] A. V.: in. [22] (ἐπὶ σπλαγχνισμόν = σπλαγχνῶν μεταλαβεῖν.) [23] the Jews (Fritzsche strikes out, as wanting in III. 23. 44. 52. al. Old Lat. Syr.). [24] to B., carrying (ἔχοντες, but I render freely, according to the obvious sense). [25] neighbouring cities of the heathen, by. [26] Ptolemee (instead of Πτολεμαίων ὑποτιθεμένων of the common text, there is to be read, with Grimm, Fritzsche, and Keil, following III. 23. 44. 52. al., the sing.). [27] against the Jews, that *they* should observe the same fashion (τὴν αὐτὴν ἀγωγὴν . . . . ἄγειν), and be partakers of *their* sacrifices; and whoso would not conform themselves to the *manners* of the Gentiles. [28] might *a man* have seen.

Vers. 10, 11. — [29] A. V.: *omits* forward (instead of ἀνηνέχθησαν, III. 19. 62. al. read ἀνήχθησαν. Lat., falsely, *delatæ sunt*). [30] (III. 23. 44. al. omit.) [31] whom when they had. [32] *omits* them. [33] cast them. [34] *omits* the. [35] (Lit., *seventh.*) [36] *all* burnt. [37] *they* made a conscience to help (in the way of defence) themselves for the honour of.

Vers. 12, 13. — [38] A. V.: for *these* (art. with force of demon.) calamities, but that *they* judge *those*. [39] not to be [40] a chastening of. [41] *omits* indeed (III. 19. 23. 44. 55. al., καὶ γάρ; *text. rec.*, καί). [42] *his* great. [43] wicked doers. [44] *any*. [45] *omits* are.

Vers. 14, 15. — [46] A. V.: *omits* the. [47] be. [48] so dealeth he. [49] being. [50] sin, afterwards he should take [51] of (instead of the form ἐκδικῇ, not used in Attic Greek, 19. 23. 62. 64. 93. offer ἐκδικήῃ).

Ver. 16. — [52] A. V.: *And* therefore. [53] III. 23. al. omit.

17 while disciplining with adversity, he forsaketh not his own [1] people. But let this be spoken to us, just for a remembrancer; and after this short digression, we must come back to the narrative.[2]

18 Eleazar, one of the principal scribes, a man already advanced in life,[3] and of most beautiful [4] countenance, was constrained to open [5] his mouth, and to eat
19 swine's flesh. But he, enduring more willingly death with glory than life with shame,
20 came forward of his own accord to the torture, but not *till* he had spit it out,[6] as it behoveth [7] *them* to come forward [8] that have the resolution to ward off from them-
21 selves what is [9] not lawful for love of life to be tasted. But they that had the charge of the unlawful sacrificial feast, because of their old acquaintance [10] with the man, taking him aside, besought *him* to bring flesh of his providing, which it was permitted [11] him to use, and make as if he ate [12] of the flesh taken from the sacrifice
22 commanded by the king; that, so [13] doing, he might be delivered from death, and
23 because of [14] the old friendship with them, find clemency.[15] But he taking a noble resolution, and one worthy of his age, and the dignity of his advanced years, and the glory of his acquired gray hairs, and his most praiseworthy manner of life from youth up, but especially of the holy and God-given law, uttered himself accordingly,
24 saying straightway, that they should send him to Hades.[16] For it is [17] not worthy of [18] our age, to [19] dissemble, lest [20] many young *persons* thinking [21] that Eleazar, the man
25 of ninety years, has gone over to heathenism, also themselves, because of my [22] hypocrisy and because of the short and span-long life, should be misled on my account,
26 and I assuredly get shame and disgrace to *mine* old age.[23] For though also [24] for the present *time* I be [25] delivered from the punishment of men, yet shall [26] I not es-
27 cape the hands [27] of the Almighty, neither alive, nor dead. Wherefore now, man-
28 fully exchanging [28] this [29] life, I will show myself worthy of my age, while leaving a noble example to the [30] young to die willingly and nobly a happy death for the sacred [31] and holy laws. And having spoken thus,[32] immediately he went to the
29 torture.[33] But [34] they that led *him* changed [35] the good will they bore [36] him a little before into hatred, because the before-mentioned words, as they thought, were mad-
30 ness.[37] But when he was about to die from blows,[38] he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I [39] endure sore pains in body by being beaten, but in
31 soul gladly [40] suffer these *things*, because I fear him. And thus, now,[41] this *man* died, leaving his death for an example of nobility,[42] and a memorial of virtue, not only to the young, but also to the majority of the [43] nation.

Vers. 16, 17.—[1] A. V.: and though he punish with adversity, *yet* doth he never forsake his. [2] that we have spoken (ταῦθ' ἡμῖν εἰρήσθω) be for a warning unto us. And *now* will *we* come to the declaring *of the matter* in few *words* (on δι' ὀλίγων, cf. Wahl, *s. v.*, and Winer, p. 380).

Vers. 18, 19.—[3] A. V.: an aged man. [4] a well favoured (Fritzsche omits τυγχάνων after κάλλιστος, as wanting in III. 23. 44. 55. 71. al.). [5] (ἀναχανών is omitted by 19. 23. 52. 62. 64. 93.) [6] choosing rather to die gloriously, than to live *stained* with *such* an abomination, spit *it* forth, and came of his . . . . torment.

Vers. 20, 21.—[7] A. V.: behoved. [8] come. [9] are resolute to stand out (ἀμύνεσθαι; III. 55. 93. 106., ἀμύνασθαι) *against such things, as are*. [10] *that* wicked feast for the . . . . *they* had. [11] own provision, such as *was* lawful for. [12] did eat.

Vers. 22, 23.—[13] A. V.: in so. [14] for. [15] favour. [16] began to consider discreetly, and as became *his* age, and the excellency of *his* ancient years, and the honour of *his* gray head, whereunto he was come (I render freely, according to the sense), and *his* most honest education (Fritzsche, with Grimm, Keil, and others, receives ἀναστροφῆς from III. 52. 55. 62. 64. Old Lat.; *text rec.*, ἀνατροφῆς) from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed *them* straightways to send *him* to the grave.

Vers. 24, 25.—[17] A. V.: becometh. [18] *omits* worthy of. [19] *said he, in any wise* to. [20] whereby. [21] might think. [22] *being* fourscore years old and ten, were *now* gone to a strange religion (cf. iv. 13), and *so* they through mine. [23] *desire* to live a little *time* and a moment *longer* should be deceived by me, and I get (κατακτήσομαι. The prep. strengthens the simple form. Keil prefers the reading of III. Co., κατακτήσωμαι. If the other reading is retained, a fut. indic. and an aor. subjunct. are connected together in the same sentence, as at Apoc. xxii. 14.) a stain . . . . age and make it abominable.

Vers. 26–28.—[24] A. V.: *omits* also. [25] should be. [26] should. [27] hand. [28] changing. [29] *this* (art., with force of demon.). [30] such a one as *mine* age requireth; and leave a notable example to *such as be*. [31] courageously for the honourable (cf. ver. 11). [32] when he had said these *words*. [33] torment.

Vers. 29–31.—[34] A. V.: *omits* But. [35] changing. [36] bare. [37] foresaid speeches proceeded . . . . thought (*text. rec.*, διελάμβανον; III. 23. 55. 106. al. Co., ὑπελάμβανον), from a desperate mind (marg., *madness*). [38] ready . . . with stripes. [39] I *now*. [40] am well content to. [41] *omits* now. [42] a noble courage. [43] unto young *men* (cf. vers. 24, 28), but unto all *his*.

Chapter VI.

Ver. 1. **Not long after this.** The sending of Apollonius with an army. — **An old Athenian.** The Old Latin, which is followed by Luther, has *Antiochenum, an Antiochian.* The correction was probably suggested by a natural sense of fitness, but has no legitimate basis. The Greek is *γέροντα Ἀθηναῖον.*

Ver. 5. Cf. 1 Macc. i. 47, concerning the offering of swine on the altar. Nothing is said here of the heathen altar which was built over the altar of burnt offering; but it would be hardly allowable on that account to infer, with Grimm, that our writer's authorities contained nothing concerning the fact. He professes to make only an abstract.

Ver. 7. The birth-day, according to this account, was celebrated every month. But it is hardly credible that such was the case, as there are no other examples of the kind, in sacred or profane history. Grimm thinks the author has confounded another festival (cf. 1 Macc. i. 59), which occurred each month, with that of the king's birth-day. Keil has shown, however, that the festival referred to by Grimm did not itself occur every month, but thinks it possible, in the case of Antiochus Epiphanes, who even named himself Θεός on public coins, that he may have caused the monthly recurrence of his birth-day to be celebrated by a sacrificial feast.

Ver. 8. **Ptolemy.** The enemy of the Jews mentioned at iv. 45 ff.

Vers. 14, 15. The meaning is that God punishes the Jewish people forthwith, not suffering them to fill up the measure of sin to the utmost, since, in the latter case, not their chastisement but their destruction would be necessary.

Ver. 18. According to some accounts Eleazer was also high priest. In 4 Macc. v. 4, 35, vii. 6, 12, he is represented as a priest. This probably arose from confounding him with some other Eleazer. — **Of most beautiful countenance.** By the ancients generally, including the Israelites, beauty of person was regarded as indicating the special favor of the divine powers. Cf. 4 Macc. viii. 3, 9.

Ver. 19. **To the torture,** *ἐπὶ τὸ τύμπανον.* The word means first, *drum,* then, *a drumstick, a cudgel,* third, *an instrument for cutting off heads.* The instrument here meant was one by means of which the body was painfully stretched out, like the head of a drum, in order, while in that state, to be beaten to death.

Chapter VII.

1 And [1] it came to pass also, that seven brethren with *their* mother were seized,[2] and compelled by the king to taste of the forbidden [3] swine's flesh, being [4] tor-
2 mented with scourges and whips.[5] But one of them as spokesman [6] said thus, What wouldest thou ask and [7] learn of us? For [8] we are ready rather to die,[9] than
3 to transgress the laws of *our* fathers. And [10] the king becoming angry,[11] com-
4 manded pans and caldrons to be made hot. And forthwith, these having been [12] heated, he commanded to cut out the tongue of him that acted as spokesman,[13] and scalping him,[14] to cut off the extremities [15] of his body, the rest of *his* brethren
5 and *his* mother looking on. And him,[16] maimed in all *his members*, he commanded, being [17] *yet* alive, to be brought to the fire, and to be fried in the pan. And as the vapor was widely dispersed from the pan,[18] they exhorted one another with the
6 mother to die nobly,[19] saying thus, The Lord God looketh upon *us*, and in truth [20] hath mercy on [21] us, as Moses through his [22] song, which witnessed against them to *their* faces, made known,[23] saying, And he will have mercy on [24] his servants.

7 And after [25] the first had died in [26] this manner, they brought the second for [27] a mocking stock; and having [28] pulled off the skin of *his* head with the hair,[29] they asked *him*, Wilt thou eat, before *thou* be punished throughout every member of *thy*
8 body? But he answered in his native [30] language, and said, No. Wherefore this
9 one also suffered [31] the next torment in order, as the first.[32] But [33] when he was at the last gasp, he said, Thou, indeed, O persecutor,[34] takest us out of the [35] present life, but the King of the world will [36] raise us up, who have died for his laws, unto

Vers. 1, 2. — [1] A. V.: *omits* And. [2] taken. [3] against the law to taste. [4] and were. [5] (*νευραῖς.*) [6] that spake first (*γενόμενος προήγορος.* Cf. Ex. iv. 16). [7] or. [8] *omits* For. [9] to die, *rather.*

Vers. 3, 4. — [10] A. V.: Then. [11] being in a rage. [12] which forthwith being. [13] spake first (cf. ver. 2). [14] *omits* scalping him (*περισκυθίσαντας* = *having scalped in the Scythian fashion*). [15] utmost parts.

Vers. 5, 6. — [16] A. V.: Now when he was *thus.* [17] *him* being. [18] of the pan was for a good *space* dispersed. [19] manfully. [20] (Cf. iii. 9.) [21] comfort in (cf. *Com.* By meton., the consequent is taken for the antecedent). [22] in his (pronoun is not found in the Greek). [23] witnessed, to *their* faces, declared. [24] shall be comforted in (cf. note on first part of the verse).

Vers. 7–9. — [25] A. V.: So when. [26] was dead *after.* [27] to make *him.* [28] when they had. [29] (Plur. in most MSS.) [30] own (*πατρίῳ*). [31] he also received (*ἔλαβε*, but often used in the sense given. Lat., *dare pœnas*). [32] former *did.* [33] And. [34] *like* a fury. [35] *this.* [36] shall.

10 an everlasting reawakening of life.[1] And[2] after him was the third made a mocking stock; and being required, he quickly[3] put out *his* tongue, and stretched[4]
11 forth *his* hands courageously,[5] and said nobly,[6] These I had from heaven; and for
12 his laws I give them up;[7] and from him I hope to receive them again; *and spoke* so that[8] the king himself,[9] and they that were with him, marveled at the young man's courage,[10] how he[11] regarded the pains as nothing.[12]

13 And[13] when this one[14] was dead also, they tortured and tormented[15] the fourth
14 in like manner. And[16] when he was about[17] to die he said thus, It is desirable,[18] being put to death by men, to look for hope from God,[19] to be raised up again by
15 him; truly for thee there shall be[20] no resurrection to life. And immediately[21]
16 afterwards they brought up[22] the fifth also, and tormented him.[23] But he looked towards him,[24] and said, Thou, having[25] power over men, although[26] corruptible,
17 doest[27] what thou wilt; but[28] think not that our race[29] is forsaken of God. But thou, continue *thus*,[30] and thou shalt[31] behold his glorious might,[32] how he will torment[33] thee and thy seed.

18 After him also they brought the sixth, and being about to die[34] he said, Be not deceived in vain;[35] for we suffer these things for our own sake,[36] having sinned[37]
19 against our God; therefore things worthy of marvel have occurred.[38] But think not thou, that hast taken it[39] in hand to fight[40] against God, that *thou* shalt escape[41] unpunished.

20 But the mother was exceedingly deserving of admiration,[42] and worthy of enduring[43] memory, who saw[44] seven sons all[45] slain within the space of one day, and bore it[46] with a good courage, because of the hope[47] that she had in[48] the Lord.
21 She[49] exhorted every one of them, also,[50] in her native[51] language, filled with a noble spirit;[52] and bracing her womanly feelings[53] with a manly heroism,[54] she
22 said unto them, I know not[55] how you came into[56] my womb, nor did I give you breath and life, and did not arrange in order the constituent parts of each one.[57]
23 Accordingly,[58] the Creator of the world, who originated and formed man,[59] and found out the origin[60] of all *things*, will in[61] mercy give you back both[62] breath and
24 life again, as you now give up your[63] selves for his laws' sake. But[64] Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, while[65] the youngest was yet alive, did not only exhort him[66] with[67] words, but also assured him[66] with oaths, that *he* would make him[66] both rich and happy,[68] if he would turn from the laws[69] of his[70] fathers, and would esteem him as a friend, and entrust to him offices.[71]
25 But when the young man in no wise gave heed to it,[72] the king called up[73] *his*
26 mother, and admonished her to[74] counsel the lad for his safety.[75] And when he had admonished her[76] with many *words*, she took it upon her to persuade her[77] son.
27 But she bowing herself towards him, scorning the cruel tyrant, spoke[78] in her na-

Ver. 9. — [1] A. V.: unto everlasting life (cf. ver. 14).

Vers. 10–12. — [2] A. V.: *omits* And (as 44. 62. 93.). [3] when he was required, he. [4] *and that* right soon, holding. [5] manfully. [6] courageously. [7] I despise them. [8] Insomuch that. [9] *omits* himself (so 44.). [10] (ψυχήν.) [11] for that he nothing. [12] *omits* as nothing.

Vers. 13–17. — [13] A. V.: Now. [14] *man*. [15] tormented and mangled. [16] So. [17] ready. [18] *It is* good. [19] (More lit., "to await the hopes (wrought) by God.") [20] as for thee, thou shalt have. [21] *omits* And immediately. [22] *omits* up. [23] mangled *him*. [24] Then looked he unto *the king*. [25] hast. [26] thou art. [27] thou doest. [28] yet. [29] nation. [30] but abide a while. [31] *omits* thou shalt (this is often the force of the second of two imperatives. Cf., for the verb, John viii. 51). [32] great power. [33] (Here, according to III. 19. 23. 44. al., βασανιεῖ; *text. rec.*, βασανίσει. Cf. vers. 1, 18.)

Vers. 18–22. — [34] A. V.: who, being ready to die. [35] without cause. [36] *things* for ourselves. [37] (III. 74. Co., ἁμαρτόντες, instead of the pres. part.) [38] marvellous *things* are done *unto us*. [39] takest. [40] strive. [41] (Lit., be.) [42] *was* marvellous above *all*. [43] honourable. [44] for when she saw *her*. [45] *omits* all (force of σύν in comp., or "one after the other"). [46] she bare *it*. [47] hope (as a few minor codd. The most have the plur.). [48] (ἐπί.) [49] Yea, she. [50] *omits* also. [51] own. [52] courageous spirits (φρονήματι). [53] stirring up *her* womanish thoughts (lit., *way of thinking*). [54] stomach. [55] I cannot tell. [56] (ἐφάνητε.) [57] for I neither gave you breath (τὸ πνεῦμα) nor life, neither *was it* I *that* formed the members (cf. Job x. 10, 11; Ps. cxxxix. 13–15) of every one *of you*.

Vers. 23, 24. — [58] A. V.: but doubtless. [59] who formed the generation of man (πλάσας ἀνθρώπου γένεσιν = *originated by forming*). [60] beginning (γένεσιν). [61] also of *his own*. [62] you (cf. preceding verse). [63] regard not your own (cf. ver. 11). [64] Now. [65] whiles. [66] *him* (clearly required by the context). [67] by. [68] a rich and a happy *man*. [69] (Omitted by III. 19. 55. 62. al. Syr.) [70] *his*. [71] that *also he* would take *him* for *his* friend, and trust *him* with affairs (cf. *Com.*).

Vers. 25–27. — [72] A. V.: would in no case hearken unto *him*. [73] *omits* up. [74] exhorted *her* that *she* would. [75] young man to save *his* life. [76] exhorted *her* [77] promised *him* that *she* would counsel *her*. [78] laughing . . . to scorn, spake.

tive language in[1] this manner:[2] O *my* son, have pity upon me that bore[3] thee nine months in *my* womb, and gave thee suck three years, and nourished thee, and
28 brought *thee* up unto this age, and took care of thee.[4] I beseech thee, my child, look up unto[5] the heaven and upon[6] the earth, and see[7] all that is therein, and understand[8] that God made them of *things* that were not;[9] and the race of men
29 came thus into being.[10] Fear not this executioner, but, showing thyself[11] worthy of thy brethren, take thy[12] death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking,[13] the young man said, What[14] wait ye for? I will not obey the king's commandment; but I will hear[15] the commandment of the law
31 that was given unto our fathers by Moses. And thou, that hast invented every evil[16]
32 against the Hebrews, shalt not escape the hands of God. For we suffer because of
33 our sins. And though the living Lord be angry with us a little while for *our* chast-
34 ening and correction, yet will he also[17] be at one again with his servants. But thou, O godless wretch,[18] and of all men most abominable,[19] be not lifted up vainly, priding thyself on[20] uncertain hopes, lifting up *thy* hand against the servants of
35 God.[21] For thou hast not yet escaped the judgment of the almighty and all-seeing
36 God.[22] For our brethren, having now[23] suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive
37 the[24] just punishment of thy presumption.[25] But I, as my[26] brethren, give up both[27] body and soul[28] for the laws of *our* fathers, beseeching God that *he* would speedily be merciful unto *our* nation; and that thou under chastisements and
38 scourgings[29] mayest confess, that he alone is God; and that with[30] me and my brethren the wrath of the Almighty, which is justly brought upon all our race,[31]
39 may cease. But[32] the king, becoming angry,[33] handled him worse than the others,
40 being embittered because he[34] was mocked. And so this one[35] died undefiled,[36]
41 having[37] put his whole trust in the Lord. And[38] last of *all*, *after* the sons, the
42 mother died. Let so much now be related[39] concerning the sacrificial[40] feasts, and the extreme torments.[41]

Ver. 27.—[1] A. V.: country language on. [2] (οὕτως is omitted by 19. 62. 64. 93. Old Lat.) [3] bare. [4] endured the troubles of education.

Vers. 28–30.—[5] A. V.: *my* son, look upon. [6] *omits* upon. [7] *omits* see. [8] consider. [9] (*Text. rec.*, ἐξ οὐκ ὄντων; III. 19. 23. 44. 62. 74. 93. 106. Co., οὐκ ἐξ ὄντων. See *Com.*) [10] so was mankind made likewise. [11] tormentor, but, being. [12] take *thy* (ἐπίδεξαι τόν). [13] Whiles . . . . *these words* (Fritzsche, with Grimm, adopts καταληγούσης from 19. 23. 106. 243. Co.; III., καταλγηγούσης, which was probably erroneously written for the former; *text. rec.*, καταλεγούσης. Keil is satisfied with the common reading, especially as ἔτι does not well agree with the other. The A. V., however, has rendered with some freedom, the word meaning *to recount*, *go over at length*, as referring to the arguments and appeals she used with her son). [14] Whom. [15] obey.

Vers. 31–35.—[16] A. V.: been the author of all mischief. [17] shall he. [18] *man*. [19] other most wicked. [20] without a cause, *nor* puffed up with. [21] (Fritzsche receives οὐρανίους παῖδας from III. 23. 44. 52. al.; *text. rec.*, δούλους αὐτοῦ.) [22] of Almighty God, who seeth *all things*.

Vers. 36, 37.—[23] A. V.: who now have. [24] *omits* the. [25] for *thy* pride. [26] (Omitted by III. 44. al.) [27] offer up *my*. [28] life. [29] by torments and plagues.

Vers. 38–42.—[30] A. V.: in. [31] nation. [32] Then. [33] being in a rage. [34] all the rest, and took it grievously that *he*. [35] So this *man*. [36] (καθαρός; III. 19. 44. al. write as adverb. After this word, Fritzsche, Grimm, and Keil would strike out τὸν βίον; it is wanting in III. 19. 23. 44. 55. al.) [37] and. [38] *omits* And. [39] this be enough now to have spoken (cf. ii. 23, x. 10). [40] the (Fritzsche adopts τοὺς from III. 23. 44. 55. 62. al.; *text. rec.* omits) idolatrous. [41] tortures (cf. ver. 1 *et passim*).

CHAPTER VII.

Ver. 1. The account of the martyrdom of this mother and her seven sons is found also in 4 Macc. chap. viii. f.

Ver. 3. **Pans and caldrons.** The pans (τήγανα) were such as were used for baking; the caldrons (λέβητας), for boiling. Possibly in this case, both kinds were used for the former purpose, or the latter may have held the fire by which the former were made hot. This method of punishment was common among the Babylonians and Persians, and not unknown to the Jews. Cf. 2 Sam. xii. 31; Jer. xxix. 22.

Ver. 4. In Herod. iv. 64 (Rawlinson's ed.), we read: "In what concerns war, their customs are the following: The Scythian soldier drinks the blood of the first man he overthrows in battle. Whatever number he slays he cuts off all their heads, and carries them to the king; since he is thus entitled to a share of the booty, whereto he forfeits all claim if he does not produce a head. In order to strip the skull of its covering, he makes a cut around the head above the ears, and laying hold of the scalp, shakes the skull out; then with the rib of an ox he scrapes the scalp clean of flesh, and softening it by rubbing it between the hands, uses it as a napkin."

Ver. 6. **Have mercy on** (cf. *Text. Notes*). That the author of our book followed the LXX.

at Deut. xxxii. 36, is obvious from the fact of the direct quotation, and that the expression used is not good Greek.

Ver. 11. Ὑπερορῶ. The word means *to overlook*, hence, *to yield, give up easily*. "Despise" his hands, he did not, for he says that he hopes to get them back from God again.

Ver. 14. It is doubtful whether the sense here is that Antiochus, and others like him, would have no resurrection, or only a resurrection *εἰς ὄλεθρον*. Probably the latter is true, since elsewhere (vi. 26) he speaks of an apostate Jew as not being able to escape the divine punishment living or dead. Cf. Is. xxvi. 19; Ezek. xxxvii. 1–6; Dan. xii. 1, 2, 13.

Ver. 24. **Thinking himself despised.** She spoke in Hebrew, and hence was not understood by the king. — **Assured.** In classical Greek this word, *πιστοῦν*, means *to assure* only in the middle voice. Hence the variation in some of the MSS. — **Χρείας**, *offices*, i. e., offices of trust under the government of the king. It is a word frequently used in the present and preceding book. Cf. 1 Macc. iii. 28; x. 37, 41, 42; xiii. 15, 37; 2 Macc. ii. 15; vii. 24; viii. 9; xii. 39; xv. 5, 28.

Ver. 25. **Counsel the lad,** *τοῦ μειρακίου*. The word here used is different from that used in the first part of the verse, *νεανίου*. It means *boy, lad*. It was, doubtless, purposely chosen with reference to the thought of the context. Such a boy, one might suppose, would have readily accepted the offers of the king under these circumstances.

Ver. 28. **Of (things) that were not,** *ἐξ οὐκ ὄντων*. The variations of the MSS., it would seem, are to be accounted for on the supposition that there was an effort to make the point as clear as possible, that the creation was literally from nothing. Τὰ μὴ ὄντα was an expression much in use by Philo, by which he meant an ἀμόρφος ὕλη, the original material of which the world was made. Cf. Dähne, i. 185 f. There is no ground, however, for supposing that the present book knows anything of such a theory, or knowing it that the author would give it the least support. Cf. Heb. xi. 3, *εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι*. — **And the race of man.** Man was indeed made from matter already existing, but it was from matter which was called into existence in this manner.

Ver. 29. **In mercy,** *τῷ ἐλέει*. Cf. ver. 23. Keil, with Calmet and others, would refer this to the final resurrection, translating *in the time of mercy*, i. e., in the Messianic times. But this is to discover more in the text than it properly contains, and the phrase would seem to be best rendered as dative of means, *through the mercy* (i. e., divine mercy), or *in mercy*.

Ver. 31. **The Hebrews.** This name for the Israelites is quite common in the present book, as well as in 4 Macc. It was their ancient name, but until the second century before Christ had, for the most part, gone out of use.

Ver. 36. **Covenant of everlasting life.** Grimm would connect the words *ἀεννάου ζωῆς* with the previous word *πόνον* and not with the following *ὑπὸ διαθήκην*, and Fritzsche does not separate them by a comma as in the received text. According to this construction, the rendering of the verse would be, "*For our brethren, who have endured the pain which is unto eternal life, have died* (*as being*) *under the promise* [or *covenant*] *of God*." But the unusual position of the second genitive, which is the principal objection to the other rendering, might be explained on the ground that the words were meant thereby to be especially emphasized. On the use of two genitives of different relations with one noun cf. Winer, p. 191.

Ver. 41. According to 4 Macc. xvii. 1, the mother, in order to prevent any contact of her person with those of the heathen, threw herself, of her own accord, into the flames.

With respect to the foregoing narrative, there is no ground for denying that it may have a basis in actual fact. In its details, however, there is not a little that transcends the bounds of credibility. It is a suspicious circumstance, for instance, that this woman had just seven sons (cf. Ruth iv. 15; Job i. 2); and that these martyrdoms occurred in the presence of Antiochus Epiphanes, and were attended with the scenes here described is well nigh impossible. The king was, according to the history (v. 21, cf. 1 Macc. i. 24, 44; vi. 1 ff.), in Antioch, while the executions took place in Jerusalem. Some of the church fathers have, indeed, been conscious of this difficulty and have represented that the martyrdoms took place in Antioch. This view, however, has not only no sufficient historical foundation, but makes no account of one of the principal motives for what was done, which was to terrify the Jews into subjection. The speeches of the several sons, moreover, betray, in the form in which they are given, far more the hand of a rhetorician than that of a historian. They are still further developed in the same direction as they appear in 4 Macc., in the *Historia Maccabæorum Arabica* (5 Macc.), and elsewhere, during a later period.

Chapter VIII.

1 But Judas the Maccabee,[1] and they that were with him, went through by-ways[2] privily into the villages,[3] and called *their* kinsfolks together,[4] and taking unto them
2 those that remained true to Judaism,[5] assembled about six thousand *men*. And they called upon the Lord, that *he* would look upon the people that was trodden
3 down by[6] all; and also pity the temple profaned by[7] ungodly men; and that *he* would also[8] have compassion upon the city, gone to destruction, and about[9] to be

Vers. 1, 2. — [1] A. V.: Then J. Maccabeus (III. 44. 52. 55. al., ὁ καὶ M.). [2] *omits* through by-ways (lit., *went by the side in*. Cf. Gal. ii. 4). [3] towns. [4] (Others render, "encouraged *their* kinsfolk.") [5] took unto (III. 23. 62. 64. 93., προσλαμβανόμενοι for προσλαβόμενοι) *them all* such as continued in (μεμενηκότας ἐν) the Jews' religion, and. [6] of (for καταπατούμενον, III. 44. 64. al. read καταπονούμενον). [7] of.
Ver. 3. — [8] A. V.: *omits* also. [9] sore defaced and ready

4 made even with the ground; and hear the blood that cried unto him, and remember[1] also[2] the wicked slaughter of innocent babes,[3] and the blasphemies committed against his name; and that *he* would show his hatred against the wicked.[4]
5 And when the Maccabee had gathered his troop[5] about him, he became at once invincible to[6] the heathen; for the wrath of the Lord was turned into mercy.
6 And coming unawares upon cities and villages, he burnt them; and getting into his hands the conveniently situated places, he overcame and put to flight[7] no small
7 number of *his* enemies. Specially[8] took he advantage of the night[9] for such plots.[10] And there was spread everywhere no inconsiderable report of his bravery.[11]
8 And[12] when Philip saw[13] that *this* man increased by little and little,[14] and that things had not a little[15] prospered with him,[16] he wrote unto Ptolemy, the general[17]
9 of Cœlesyria and Phœnice, to come to the aid of[18] the king's affairs. And he[19] forthwith choosing Nicanor the *son* of Patroclus, one of *the king's* foremost[20] friends, sent[21] *him* with no fewer than twenty thousand of all nations under *him*, to root out the whole race[22] of the Jews; and with him he associated[23] also Gor-
10 gias, a general, and one who[24] in matters of war had[25] experience. And[26] Nicanor determined[27] to make so much money from[28] the captive Jews,[29] as would make up fully to the king the tribute of two thousand talents, due to[30] the Romans.
11 And[31] immediately he sent to the cities upon the sea coast, inviting to[32] a sale of Jewish slaves, promising to let go fourscore and ten slaves for a[33] talent, not expecting the justice[34] that was following and about to fall[35] upon him from the Al-
12 mighty.[36] But[37] word was brought unto Judas of Nicanor's expedition;[38] and when he communicated[39] unto those that were with him that the army was at
13 hand, they that were fearful, and distrusted the justice of God, fled, and conveyed
14 themselves away. But the others[40] sold all that they had left, and at the same time[41] besought the Lord to deliver them, who had been sold by the godless[42] Ni-
15 canor before it had come to battle;[43] and if not for their sakes,[44] yet for the sake of the[45] covenants he had *made* with their fathers, and for his holy and glorious
16 name's sake, by which they were called.[46] And the Maccabee[47] called his men together, six thousand in number,[48] and exhorted *them* not to be stricken with terror of the enemy,[49] nor to fear the great multitude of the heathen, who came wrong-
17 fully against them; but to fight nobly, setting before *their* eyes the wanton violence[50] that they had unjustly done to the holy place, and the cruel handling[51] of the city, whereof *they* made a mockery, and besides[52] the taking away of the gov-
18 ernment[53] of *their* forefathers. For they, said he, trust in weapons and boldness;[54] but we trust[55] in the Almighty God, who at a beck[56] can cast down both them that

Ver. 4. — [1] This verb is followed first by the gen., and then by περί, as in the classics. [2] A. V.: *omits* also. [3] harmless infants (see *Com.*). [4] Or *wickedness*.

Vers. 5–7. — [5] A. V.: Now when M. had . . . . company (cf. *Com.*). [6] he could not be withstood by. [7] Therefore he came at (19. 23. 62. 93. prefix ἐπί to ἐρχόμενος) unawares, and burnt up towns and cities (χώρας, III. 52. 106.; *text. rec.*, κώμας) and got . . . . *most* commodious places, and overcame (Fritzsche strikes out ἐνίκα, with III. 55. 71. 106. 243. Co.) and put to flight (after τροπούμενος, 19. 52. 62. 93. read ἀνῄρει). [8] *But* specially (a few cursives place δέ after μάλιστα). [9] (Lit., *took the nights as co-workers.*) [10] *privy* attempts (ἐπιβουλάς; III. 23. 93., ἐπιβολάς; Old Lat., *excursus*). [11] insomuch that the (τις is omitted by III. 23. 55. 71. al.) bruit of his manliness was spread every where.

Vers. 8, 9. — [12] A. V.: So. [13] (συνορῶν, either *saw at a glance*, or *saw together with* others.) [14] (κατὰ μικρόν. Better, perhaps, *in a little while.*) [15] *omits* had not a little. [16] him *still* more and more (lit., *made progress in good days faster*, i. e., faster than was to have been expected). [17] governor. [18] yield more aid to. [19] Then. [20] *one* of *his* special (cf. 1 Macc. ii. 18). [21] he sent. [22] generation. [23] joined. [24] captain, who. [25] had *great*.

Vers. 10, 11. — A. V.: [26] *omits* And. [27] N. undertook. [28] of. [29] (Lit., *from the captivity of the Jews.*) [30] should defray . . . . which the king was to pay to (the order of the Greek is as follows: τὸν φόρον τῷ βασιλεῖ τοῖς Ῥ., and the rendering of the A. V. is not allowable. A few cursives place the first two words after the second two). [31] Wherefore. [32] proclaiming. [33] the captive Jews, *and* . . . . that *they* should have . . . . bodies for *one*. [34] vengeance (cf. ver. 13). [35] to follow. [36] Almighty *God*.

Vers. 12–15. — [37] A. V.: Now when. [38] coming. [39] and he (Fritzsche omits αὐτοῦ. It is wanting in III. 23. 44. 55. 71. al.) had imparted. [40] Others. [41] withal. [42] being sold . . . . wicked. [43] *they* met together. [44] own sakes. [45] *omits* sake of the. [46] Lit., *which had been called over* or *upon them*. Keil thinks the reference is to the special manifestation of the Divine will to the Jews. Cf. Acts xv. 17. Grimm renders: "*Wegen der über sie stattfindenden Zubenennung seines Namens.*"

Vers. 16–18. — [47] A. V.: So Maccabeus. [48] *unto* the number of six thousand. [49] (For πολεμίους, some Codd. give the dat., but this verb is construed with the accus. also at iii. 24.) [50] manfully, and to set . . . . injury. [51] (αἰκισμόν.) [52] also. [53] (πολιτείας = *civil polity, constitution.*) [54] *their* weapons and boldness (more lit., *ventures*, i. e., bold attack). [55] our confidence is. [56] Lit., *one nod*. For νεύματι, 19. 64. 93. read πνεύματι.

19 come against us, and[1] all the world. And, besides, he recounted[2] unto them also the help[3] their forefathers had found, namely, that under Sennacherim,[4] how the[5]
20 hundred fourscore and five thousand perished; and the battle that took place[6] in Babylon with the[7] Galatians, how they came *but* eight thousand in all to the conflict,[8] with four thousand Macedonians, *and* that the Macedonians being thrown into disorder,[9] the eight thousand destroyed the hundred and twenty thousand be-
21 cause of the help that they had from heaven, and got a great advantage. Having made them of good courage[10] with these *words*, and ready to die for the laws and
22 their fatherland,[11] he divided *his* army into four parts. And he placed his brethren as leaders of the several divisions,[12] *to wit*, Simon, and Joseph, and Jonathan,
23 placing under each[13] one fifteen hundred *men*; and further, also, Eleazar to read[14] the holy book. And having given as watchword, Help[15] of God, himself lead-
24 ing the first band, he joined battle with Nicanor. And by the help of the Almighty[16] they slew above nine thousand of *their* enemies, and wounded and maimed
25 the most part of Nicanor's army, and[17] put all to flight.[18] And they[19] took the money of them that[20] came to buy them; and having pursued them far, from lack
26 of time they returned;[21] for it was the *day*[22] before the sabbath, on which account
27 they did not prolong the pursuit of them. And having gathered together[23] the weapons of the enemy and spoiled them,[24] they occupied themselves about the sabbath, giving[25] exceeding praise and thanks to the Lord, who had preserved them
28 unto[26] that day, when he had appointed for them the beginning of mercy.[27] And after the sabbath, they gave[28] part of the spoils to the maimed,[29] and the widows, and orphans, and the residue they divided[30] among themselves and their children.[31]
29 When they had done this, and had[32] made a common supplication, they besought the merciful Lord to be reconciled with his servants completely.[33]
30 And from those that fought with Timotheus and Bacchides,[34] they slew above twenty thousand, and got possession of strongholds lying exceedingly high,[35] and divided amongst themselves very[36] many spoils,[37] and made the maimed, and[38] orphans, and[38] widows, and, besides,[39] the aged also, equal in spoils with themselves.
31 And after[40] they had gathered their arms[41] together, they laid them all up carefully in suitable places; but the rest[42] of the spoils they brought to Jerusalem.
32 They slew also Philarches, a very wicked man,[43] who was with[44] Timotheus, and
33 had greatly troubled the Jews. And on keeping the feast for the victory in their

Ver. 18.—[1] A. V.: and *also*.

Vers. 19-21.—[2] A. V.: Moreover he recounted (*προσαναλεξάμενος*. It is said to be found only here). [3] them what helps (so rendered by the A. V. at 1 Cor. xii. 28 also. It is plur., but better rendered as sing.) [4] and how they were delivered when under Sennacherib (*καὶ τὴν ἐπὶ Σενναχηρείμ*). [5] an (lit., *against the hundred*, etc. The gen. is so used elsewhere. Cf. Plato, *Epp.*, vii. 332.) [6] *he told them of* the . . . . they had. [7] (Fritzsche receives *πρὸς τούς* from III. 19. 23. 55. al.; *text. rec.*, *πρὸς αὐτούς*.) [8] business (*χρείαν*. Often used of war and battle by Polybius). [9] perplexed. [10] an hundred . . . . *so* received a great booty (not necessarily that. See *Com.*). *Thus* when he had . . . . bold. [11] the country.

Vers. 22-24.—[12] A. V.: joined *with himself* his own brethren, leaders of each band. [13] giving each. [14] Also *he appointed* E. (cf. *Com.*) to read (*παραναγνούς* is received by Fritzsche from III. 23. 74. Co.; *text. rec.*, *παραγνούς*. The A. V. followed Codd. 19. 62. 64. 93., and Ald., 'E. *παραναγνῶναι*. Keil and Grimm also adopt it, supplying *τάξας* from the context. It has, moreover, the support of the Old Lat. and Syr., and was acceptable to Luther, who renders according to it). [15] when he had given *them this* . . . The help. [16] ("The Almighty acting as their ally.") [17] host and *so*. [18] Lit., *compelled all to flee*.

Vers. 25-27.—[19] A. V.: *omits* they. [20] their money that. [21] and pursued them far (*ἐφ' ἱκανόν*), but lacking time, they returned. [22] (*ἡ*, with which, rather, *ὥρα* is to be understood as referring to the hour of sunset on Friday.) [23] *and* therefore they would no longer pursue (*οὐκ ἐμακροτόνησαν κατατρέχοντες*. Fritzsche receives the second word, not elsewhere found, from III. 23. 44. 71. al.; *text. rec.*, *ἐμακροθύμησαν*) them. So when they had gathered their armour together (the word *ὁπλολογεῖν*, here followed by the accus., is not elsewhere found). [24] *their* enemies. [25] yielding. [26] (*εἰς*, i. e., that they might celebrate it. The preceding *αὐτούς* is omitted by III. 23. 44. 55. 74. 106. Co. Ald.) [27] *which was* the . . . . mercy distilling upon them (44. 243. Co. Old Lat. read *στάξαντος* for *τάξαντος*. But it probably arose from bringing along the ς of the preceding word).

Vers. 28-30.—[28] A. V.: when they had given. [29] (*ᾐκισμένοις*. It might refer also to those who had been robbed and otherwise misused.) [30] orphans, the residue they divided. (For *ἐμερίσαντο*, III. 19. 23. 55. al. read *διεμερίσαντο*, which is preferable.) [31] *their* servants (that would require *παῖδες* or *παιδάρια*). [32] this was done . . . . they had. [33] for ever (*εἰς τέλος*. Cf. ver. 27, and vii. 38, viii. 5). [34] Moreover of . . . . were with (*καὶ τοῖς περὶ* . . . *συνερίσαντες*, III. 23. 44. 55. 74. al.; *text. rec.*, *καὶ τῶν περὶ* . . . . *συνεριζόντων*, which I follow) . . . . Bacchides who fought against *them*. [35] very easily got high *and* strong holds. [36] *omits* very. [37] spoils *more* (*λάφυρα πλείονα*. The former word meant spoils taken from a living enemy, in distinction from *σκῦλα*, but here the distinction is not maintained. Cf. ver. 31, for *πλείονα*, the *text. rec.*, reads *πλεῖστα*). [38] *omits* and. [39] yea, and.

Vers. 31-33.—[40] A. V.: when. [41] armour. [42] *them* up all carefully in convenient places, and the remnant. [43] *that* wicked person. [44] *i. e.*, one of the friends of.

paternal city,[1] they burnt Callisthenes, that had set fire to[2] the holy gates, and had[3] fled into a little house; and he[4] received a fitting reward of his godless-
34 ness.[5] But the chief miscreant,[6] Nicanor, who had brought the[7] thousand mer-
35 chants to buy the Jews, was, through the help of the Lord, humiliated[8] by them of whom he made least account, put[9] off *his* glorious apparel[10] and solitarily, like a runaway, came through the midst of the country unto Antioch, having been exceed-
36 ingly unfortunate in the destruction of his army. And[11] he, that took upon him to make good to the Romans *their* tribute by means of the captives in Jerusalem, told abroad, that the Jews had God[12] to fight for them, and therefore the Jews were invulnerable,[13] because *they* followed the laws that He had before appointed.[14]

Ver. 33. — [1] A. V.: annoyed the J. many *ways*. Furthermore at such times as they kept . . . . *their* country (πατρίδι. The context requires the rendering given. Cf. Matt. xiii. 54). [2] upon. [3] who was. [4] *so* he. [5] reward meet for *his* wickedness (this text is accepted by Grimm, Fritzsche, and Keil, and is that of the majority of MSS., including III. 23. 44. 55. 71. al. Old Lat.; *text. rec.*, τοὺς ἐμπρήσαντας τοὺς ἱεροὺς πυλῶνας K. *καί τινας ἄλλους* ὑφῆψαν . . . . πεφευγότας οἵτινες . . . . ἐκομίσαντο μισθόν).

Vers. 34–36. — [6] A. V.: As for *that* most ungracious. [7] a. [8] he was . . . . brought down. [9] and putting. [10] (The garments which showed his rank as general.) [11] discharging his company (lit., *making himself solitary*), he came like a fugitive servant through the midland (namely, the most direct course) unto A., having very great dishonour (Fritzsche adopts ὑπὲρ ἅπαν εὐημερηκώς from III. 23. 44. 55. 71. al.; *text. rec.*, ὑπεράγαν δυσημερήσας, which I follow), for that *his* host was destroyed. Thus. [12] (omitted by III. 55. 74. 106. 243. Ald.) [13] they could not be hurt. [14] gave *them*.

Chapter VIII.

Ver. 1. Cf. v. 27 and for the whole section 1 Macc. iii. 1–9.

Ver. 4. Infants are spoken of here as "innocent," "without sin" (ἀναμαρτήτων), probably, with reference not to the doctrine of so-called original sin, but simply in general terms, in harmony with the usage of the present day.

Ver. 5. Ἐν συστήματι. The persons mentioned in the first verse are meant. The Greek word means (1) any whole composed of several parts; (2) a body of persons bound together by the same laws; (3) a body of soldiers.

Ver. 6. These were cities in possession of the enemy, or those whose inhabitants had apostatized to Hellenism. — **Conveniently situated.** They were suited to his purpose from a strategic point of view.

Ver. 9. For the identification of the different persons here mentioned, cf. *Com.* at 1 Macc. iii. 38 ff.

Ver. 10. What tax is meant is not certainly known, but probably what was still lacking of the sum imposed upon Antiochus the Great by the Romans, after the battle mentioned in 1 Macc. viii. 6 ff.

Ver. 11. **Fourscore and ten slaves for one talent.** The word σώματα was a common one at this time for slaves. Supposing, as seems most probable, that Syrian or Antiochian talents are here meant the price of these slaves, from seven to eight dollars apiece, was unusually low. In order to raise two thousand (Attic) talents at this rate, it would be necessary to sell somewhere about one hundred and eighty thousand of the Jews into serfdom.

Ver. 12. **At hand,** παρουσίαν. The first meaning of this theologically significant word is *a being present* as used of a person (cf. 2 Cor. x. 10; Phil. ii. 12); the second, *a being present to assist;* third, *arrival* (1 Cor. xvi. 17; 2 Cor. vii. 6, 7; 2 Thess. ii. 9; 2 Pet. iii. 12). In the last sense it was used of the second coming of Christ. See Jas. v. 8.

Ver. 14. Property was sold in order to prevent its falling into the enemy's hands. It was what they had left from the different plunderings which it had undergone under Menelaus, Jason, and Apollonius.

Ver. 16. **Six thousand.** According to 1 Macc. iv. 6, the number was three thousand.

Ver. 20. **Galatians.** Cf. *Com.*, at 1 Macc. viii. 2. Their bravery was proverbial. — The Macedonians referred to are those of Syria, the Seleucian Syrians. In the so-called "Fifth Book of Maccabees" this use of the word is very frequent. — The "advantage" obtained may have been booty or concessions from the king. With reference to the statements of the present verse, there can be no reasonable doubt of their being exaggerations even on the supposition that the twelve thousand Jews and Macedonians were only one division of the army opposed to the Galatians. The army of the Galatians could never have numbered one hundred and twenty thousand men. The number of auxiliaries which they furnished to Asiatic kings being never more than from two thousand to eight thousand men. That they were present simply as auxiliaries follows from the fact that the battle took place "at Babylon." It may have been the war which Antiochus the Great waged against Molon of Media. That there may be some foundation of reality, underlying the history at this point, there is no ground for disputing.

Ver. 21. **Four parts.** The Jewish army had commonly but three divisions. Cf. 1 Macc. v. 33.

Ver. 22. **Joseph** = *John.* Cf. 1 Macc. ii. 2; ix. 36, 38.

Ver. 23. **Eleazer.** Some would join the opening clause of this verse with the preceding, making Eleazer the leader of a fifth division, while ascribing to Judas the reading of the Scriptures. But this would make the passage self-contradictory, since it is distinctly stated that there were but four divisions of the army, and that they were commanded by the four brothers. Eleazer (cf. 1 Macc. 5; vi. 43–46) accompanied the army as priest, apparently (cf. Numb. x. 8; Deut. xx. 2 ff.), in order to read appropriate passages from the sacred writings. The words ἔτι δὲ καὶ Ἐλ., plainly indicate that the latter had a position different from that of the brothers.

Ver. 30. **Timotheus.** Cf. 1 Macc. v. 37; 2 Macc. x. 24, 32, 37; xii. 2. The abrupt introduction of this new campaign is ascribed, by Grimm, to the negligence of the epitomizer, who forgot to mention that both these generals had entered Judæa at the same time with Nicanor and under his command. The flight of Nicanor himself is not mentioned until the close of the report of the second campaign. — **Above twenty thousand.** This is, probably, an exaggeration, or is meant to include the whole number of those slain in different battles.

Ver. 33. Respecting the fact of the burning of the temple gates here referred to, cf. 1 Macc. iv. 38. Persons guilty of such acts of incendiarism were generally burnt by the ancients. For some unknown reason Luther did not translate the last four verses of the chapter.

CHAPTER IX.

1 ABOUT that time it happened that Antiochus returned[1] with dishonor out of 2 the regions[2] of Persia. For he had entered the so-called[3] Persepolis, and attempted[4] to rob the temple, and to capture[5] the city. On which account, now,[6] the multitude rushed[7] to defend themselves with *their* weapons and[8] put them to flight; and it happened, that Antiochus being put to flight by[9] the inhabitants 3 made a shameful retreat.[10] And[11] when he was near[12] Ecbatana, news was brought him concerning[13] what had happened unto Nicanor and Timotheus and his 4 men. And[14] swelling[15] with anger, he thought to avenge[16] upon the Jews the disgrace[17] *done unto him* by those that made him flee. Therefore commanded he *his* chariot man to drive without ceasing, and to dispatch the journey, while[18] the judgment of heaven was now close upon[19] him. For he spoke[20] proudly in this manner, I will make Jerusalem[21] a common burying place of the Jews, when I get 5 there.[22] But the all-seeing Lord,[23] the God of Israel, smote him with an incurable and invisible plague; and[24] as soon as he had spoken *these* words,[25] there seized him[26] a pain of the bowels *that was* remediless, and bitter[27] torments of the inner 6 *parts;* quite justly, him, who[28] had tormented other *men's* bowels[29] with many and 7 strange distresses.[30] But he in no wise[31] ceased from his haughtiness,[32] but still was filled with pride, breathing out fire in *his* rage[33] against the Jews, and commanding to hasten[34] the journey. But it came to pass that he fell[35] from *his* chariot, as it went rushing on, and getting a very sore fall, he wrenched all the 8 members of *his* body.[36] And he that just now thought, in his superhuman arrogance, to command the waves of the sea,[37] and weigh the high[38] mountains in a balance, lay[39] on the ground, and was carried along on a[40] litter, showing forth unto all, the 9 manifest power of God. And so, also, worms swarmed out of[41] the body of the godless[42] *man*, and while[43] he lived in distresses and pains,[44] his flesh fell away, 10 and the filthiness of his smell was noisome to all *his* army.[45] And the *man*, that thought a little before to touch the stars of heaven, none was able to carry along, 11 because of the intolerable stench.[46] Here therefore, being more and more afflicted,[47]

Vers. 1, 2. — [1] A. V.: time came A. (ἐτύγχανεν 'A. ἀναλελυκώς. Cf. iv. 33, viii. 25). [2] country (lit., *out of the places lying about in.* For κατά before τὴν Π., III. 23. 55. 71. al. have περί). [3] *city* called. [4] went about. [5] hold (συνέχειν. In such a connection, to be rendered as above). [6] whereupon. [7] running. [8] *omits* and. [9] *so* it happened . . . . of. [10] returned with shame.

Vers. 3–5. — [11] A. V.: Now. [12] came to (κατά = *on to, towards.* Cf. Winer, p. 400). [13] *omits* concerning (lit., *the things about*). [14] Timotheus. Then. [15] (ἐπαρθείς.) [16] (ἐναπερείσασθαι.) [17] (κακίαν.) [18] *omits* while. [19] God now following (συνούσης). [20] had spoken. [21] sort, That he would come to J., and make it. [22] *omits* when I get there. [23] the Lord Almighty (παντεπόπτης. By inference also, the *all-ruling*). [24] for. [25] (Lit., *ended the speech*, τὸν λόγον. Cf. 3 Macc. vi. 32.) [26] *omits* there seized him. [27] came upon him, and sore.

Vers. 6, 7. — [28] A. V.: *and that* most justly, for he. [29] (Here σπλάγχνα is used as the seat of the sensibilities, the heart.) [30] torments. [31] Howbeit he nothing at all. [32] *his* bragging (τῆς ἀγερωχίας. It might mean, also, *fierceness*). [33] (θυμοῖς. Cf. ver. 4.) [34] haste. [35] fell *down*. [36] carried violently; so that having a sore fall, all the . . . . were much pained (ἀποστρεβλοῦσθαι. It means *to twist back, to torture*).

Vers. 8, 9. — [37] A. V.: *thus* he that a little afore thought *he* might . . . . sea, (so proud was he beyond the condition of man). [38] (Lit., *heights of the.* For the use of ἵστημι in the sense of *to weigh*, cf. Meyer on Matt. xxvi. 15). [39] was *now* cast. [40] and carried in a *horse*. [41] So that the (ὥστε, which I render as above. It is loosely connected with παρεκομίζετο) worms rose up out of (ἀναζεῖν). [42] *this* wicked. [43] whiles. [44] sorrow and pain. [45] More lit., "and by his stench the whole army was annoyed through the filthiness." Fritzsche reads τὴν σαπρίαν, with III. 19. 23. 44. 55. al., instead of the dat., *i. e.*, "bore with annoyance the filthiness."

Vers. 10–12. — [46] A. V.: afore *he* could reach to . . . . no *man* could endure to carry for *his* intolerable stink [47] plagued (*text. rec.*, ὑποτεθραυσμένος. Fritzsche adopts the same, without the prep., from III. 44. 55. 71. al., but I do

he began to leave off the most of his pride, and to come through[1] the scourge of
12 God to knowledge, since his pains increased[2] every moment. And when even[3]
he himself could not abide his own smell, he said this, Just is it[4] to be subject unto
God, and that one who[5] is mortal should not proudly think *of himself*, as if he
13 were God.[6] The miscreant also vowed unto[7] the Lord, who now no more would
14 have mercy upon him, saying thus, That the holy city, to which[8] he was going in
haste, to lay *it* even with the ground, and to transform it into[9] a common burying
15 place, should be proclaimed free; and those[10] Jews, whom he had judged not worthy so much as to be buried, but to be cast out with *their* children to be devoured
16 by birds[11] *and* wild beasts, *he* would make them all equal to Athenians;[12] and the
holy temple, which before he had spoiled, *he* would garnish with most beautiful offerings,[13] and restore all the holy vessels many fold,[14] and out of his own revenue
17 defray the expenses attaching[15] to the sacrifices; and, besides, that *he* also[16] would
become a Jew, and traverse every inhabited place, and proclaim[17] the power of
18 God. But since his pains in no wise ceased,[18] for the just judgment of God had[19]
come upon him, despairing of himself,[20] he wrote unto the Jews the letter underwritten, having the character[21] of a supplication, and running thus:[22]

19 Antiochus, king and general,[23] to the good[24] Jews *his* citizens *wisheth* much joy,
20 and[25] health, and prosperity. If ye and *your* children fare well, and your affairs[26]
are to your mind,[27] I give[28] very great thanks to God, having *my* hope in heaven.
21 But[29] as for me, I am lying sick. I recall, lovingly,[30] your honor and good will.
Returning from the regions of[31] Persia, and being taken with a grievous disease, I
22 thought it necessary to care for the common safety of all. I do not give up myself,
23 but have[32] great hope to escape *this* sickness. But considering that also my[33]
24 father, at the[34] time he led an army into the upper[35] countries, appointed his[36] successor, to the end that, if any *thing* fell out contrary to expectation, or, if also[37] any
tidings[38] were brought *that were* grievous, they of the land, knowing to whom the
25 state was left, might not be disquieted; and, further, as I have perceived that the
adjoining rulers and neighbors of my kingdom watch for opportunities, and await the
issue,[39] I have appointed my[40] son Antiochus king, whom, many times, on occasion
of my going into the upper satrapies, I have committed and commended unto the
26 most of you. And to him[41] I have written as followeth. Therefore I exhort and
pray you, mindful of my benefits, in general and in particular,[42] that every man
27 keep the good will shown hitherto to me and my[43] son. For I am persuaded that
he, following in mildness and humanity my policy, will accommodate himself to
you.[44]

28 Thus this[45] murderer and blasphemer having suffered most grievously, as he

not follow him. I render, with Grimm ὑπό in the sense of *more and more*; Keil, *deep down*). [1] *his* great (τὸ πολύ, *for the most part*, or *the most of*) pride, and to come to the knowledge *of himself* by. [2] God, *his* pain increasing (lit., "kept on the stretch by the pains"). [3] *omits* even. [4] these *words*, *It is* meet. [5] a *man* that. [6] Fritzsche adopts ὑπερήφανα for ἰσόθεα, and omits ὑπερηφάνως, which is also wanting in 19. 23. 62. 93. Co. Old Lat. But ἰσόθεα seems to be demanded as antithetic to θνητὸν ὄντα; while ὑπερηφάνως, "proudly," might well be dropped as a gloss.

Vers. 13–15. — [7] A. V.: *This* wicked *person* vowed also unto. [8] the which. [9] make *it* (lit., *build it*). [10] *he* would set at liberty: and *as touching* the (art. with force of demon.). [11] of the fowls (οἰωνοβρώτους. Θηρίοις is added pleonastically. Cf. Winer, p. 606). [12] equals to the citizens of Athens (see *Com.*).

Vers. 16–18. — [13] A. V.: goodly gifts. [14] with many more. [15] charges belonging. [16] yea, and that also *he*. [17] Jew *himself* and go through all the world *that was* inhabited, and declare. [18] for all this *his* pains would not cease. [19] was. [20] *therefore* despairing of his health (lit., *things concerning himself*). [21] containing the form (τάξιν. It referred first, to one's position in the body of citizens, and as this was determined by certain qualifications of the subject, it came to mean *quality*, *characteristic*). [22] after this manner.

Vers. 19–23. — [23] A. V.: governor (cf. *Com.*). [24] (χρηστοῖς. As referring to citizens, *deserving*.) [25] *omits* and. [26] *affairs* (τὰ ἴδια. Some render by "domestic affairs"). [27] be to your contentment. [28] (lit., *vow*.) [29] *omits* But. [30] was weak, *or else* I would have remembered (Fritzsche, with Grimm and Keil, strikes out the ἂν before this word. It is wanting in III. 23. 19. 62. 64. 93. 106.) kindly (cf. *Com.*). [31] out of (cf ver. 1). [32] not distrusting mine health, but having. [33] even *my*. [34] what. [35] high. [36] (Or *indicated*, ἀνέδειξε) a.

Vers. 24–26. — [37] A. V.: *omits* also (the preceding ἢ is wanting in III. 19. 62. 64. 93. 106.) [38] *tidings* (contained in the verb). [39] troubled: again, considering how that the princes that are borderers and neighbours unto *my* kingdom wait for opportunities, and expect what shall be the event. [40] (Fritzsche strikes out μου. It is wanting in III. 23. 44. 55. al.) [41] whom I often committed . . . . unto many of you, when I went up into the high provinces, to whom. [42] pray and request you to remember the benefits *that I have done unto you* generally, and in special, and. [43] will be still faithful to me and my (Fritzsche strikes out μου. It is wanting in III. 19. 44. 55. al.).

Vers. 27–29. — [44] A. V.: understanding my mind will favourably and graciously yield to your desires. [45] the (art. with the force of a demon.).

treated others, died a miserable death[1] in a strange *country* in the mountains.
29 And Philip, that was brought up with him, buried him,[2] who also fearing greatly[3] the son of Antiochus, betook himself[4] into Egypt to Ptolemy Philometor.

Vers. 28, 29.—[1] A. V.: entreated other *men, so* died he a miserable death (lit., *ended his life by a miserable fate*). [2] carried away *his* body (παρεκομίζετο. Here alone in the sense of *buried*). [3] *omits* greatly (it is the force of διά, in composition). [4] went (διεκομίσθη).

Chapter IX.

The present history differs much from that of the First Book, not only in its interjected remarks and the general coloring of the thought throughout, but in its statement of facts, for some of which there seems to be no historical foundation. Cf. 1 Macc. vi. 1–18.

Ver. 2. **Persepolis.** See an account of this city in Rawlinson, *Ancient Mon.*, iii. 92, 270. It seems not to have been fully destroyed by Alexander the Great. Cf. Grote, *Hist. of Greece*, xii. 170 ff., 237. On the statement here made respecting Antiochus being in Persepolis, cf. 1 Macc. iii. 31; vi. 1–17.

Ver. 3. According to the previous book Antiochus heard this news from Judæa, while he was still in Persia, and also died at Tabæ in the latter country. Ecbatana was at least three hundred miles distant from Tabæ.

Ver. 10. The disease of which Antiochus is said to have died seems to have been the same as that from which Herod the Great suffered (cf. Joseph. *Antiq.*, xvii. 6, § 5), as also Herod Agrippa I. Cf. Acts xii. 23. Herodotus also (iv. 205) says of a certain African princess Pheretima: "On her return to Egypt from Lybia, directly after taking vengeance on the people of Barca, she was overtaken by a most horrid death. Her body swarmed with worms which ate her flesh while she was yet alive." On the special character of the disease, cf. Herzog's *Encyk.*, art. "Krankheiten." Without doubt much of what is here related respecting the death of Antiochus is pure invention.

Ver. 15. The meaning of the expression, that all the Jews should be made *equal to Athenians* is not clear. Some would change the word to *Antiochians*, for which, however, there is no support in the codices. The Athenians are probably mentioned as furnishing a notable example of a free state. The Jews were promised a constitution guaranteeing them equal rights with them.

Ver. 19. The rank of "general," στρατηγός, is found nowhere else associated with that of king. But it was common in connection with the Roman consul, and the present instance is probably in imitation of such a custom.—In the Greek we find the name of the receiver of this letter placed before that of the writer, which is also uncommon. Cf., however, 1 Esd. vi. 7; 2 Macc. i. 1. Some have found in this fact a proceeding unworthy of a king, and think that it argues against the genuineness of the document. Keil, however, maintains that the argument would not hold in the present case, since Antiochus compromised the royal dignity also in other ways.

Ver. 21. The imperfect, διεκείμην, is used from the point of view of the receiver of the letter, and this verb, as also the following, is better translated by the present.

Ver. 23. That Antiochus the Great really conducted in this way is nowhere else stated, and can hardly be possible; since in the event of his death there would not have been, as in the present case, any doubt respecting his successor.

Ver. 25. **Whom, many times.** This statement rests on no legitimate historical foundations. Antiochus is not known to have made more than one such campaign, and that is the one now under consideration.—**As followeth.** The letter referred to is, however, not given.

Ver. 27. This supposed letter of Antiochus to the Jews lacks the most ordinary proofs of genuineness, whether external or internal. It was quite unlike him to have written such a letter. It stands in the boldest contradiction to his well-known relations to the Jews, as well as with the condition in which, according to the context, he was at the time it was written. He is said (ver. 18) to have doubted whether he would recover, and, therefore, to have sent a letter "having the character of a supplication." But the letter has not at all that character, and it is distinctly stated that he expects to recover. He has the face, also, to speak of the benefits that he had bestowed on the Jews, when his entire dealings with them had been characterized by the utmost selfishness and cruelty. Moreover, in addition to the historical misstatement of ver. 25, just alluded to, it is well known that his son was at this time but nine years of age (cf. 1 Macc. vi. 17). He could not, therefore, have reigned in his own right, but only through a regent. Such a regent he had in Philip (1 Macc. vi. 14, 55). Why is nothing said of him? And why, in so important a document, are the usual dates wanting? Keil, on the other hand, thinks a sufficient *occasion* for such a letter existed in the desire of Antiochus to commend his son to the good will of the Jews, and that its errors, on which he seems inclined to pass as mild a judgment as possible, arose from the fact that it is, as he supposes, not a literal reproduction of the original, but only a free statement of its most essential points.

Ver. 28. **In the mountains.** Tabæ lay in a very mountainous region, which was inhabited by bands of robbers.

Ver. 29. **Philip.** Cf. 1 Macc. vi. 14.—**Betook himself into Egypt.** This statement does not agree with that of 1 Macc. vi. 55, 63, and Josephus, *Antiq.*, xii. 9, § 7. According to the latter authorities, Philip, after the death of Antiochus Epiphanes, returned with the army from Persia in order to take possession of the government, and did take the capital, but was afterwards conquered, and as Josephus states, put to death by Lysias, who on the news of the king's death had immediately proclaimed his son, Antiochus Eupator, king. Most of those who attempt to reconcile these accounts represent that Philip did indeed make a flying visit to Egypt, as stated in our book, and afterwards returned to the army. But the idea is absurd that, moved by fear, he should have left a friendly army to go alone through the provinces under the control of Lys-

ias to find refuge, or support, in Egypt. Keil, therefore, supposes that Josephus simply inferred the death of Philip from the fact that he was conquered and that nothing more is said of him by the author of 1 Macc. He thinks that he may have escaped after his defeat at Antioch, and gone into Egypt. Of the two theories the latter is by far the more reasonable; but it rests on bare conjecture, and as over against the assertion of Josephus is insufficient to harmonize the conflicting accounts.

Chapter X.

1 But Maccabæus and his men,[1] the Lord guiding[2] them, recovered the temple 2 and the city; and[3] the altars which the heathen had built in the market place,[4] and 3 also[5] the groves,[6] they pulled down. And having cleansed the temple they made another altar, and striking stones aflame, and taking[7] fire out of them, they[8] offered 4 a sacrifice[9] after two years, and set forth incense, and lights, and shewbread. And having done this,[10] they fell flat down, and besought the Lord that *they* might fall[11] no more into such troubles; but if, also, at any time they sinned,[12] that he himself would chasten them with clemency,[13] and that *they* might not be delivered unto the 5 blasphemous and barbarous nations. And[14] upon the day[15] that the heathen[16] profaned the temple, on the same[17] day it came to pass that the temple[18] was 6 cleansed, the[19] five and twentieth *day* of the same month, which is Chaseleu.[20] And they kept eight days with gladness, as in *the feast of* the tabernacles, remembering how not long before, during[21] the feast of the tabernacles, they had dwelt in the 7 mountains and in the caves[22] like beasts. Therefore they bore rods covered with leaves,[23] and fair boughs, and palm branches also,[24] and sang songs of praise[25] unto 8 him that had given *them* good success in cleansing his place. They ordained also by a common ordinance and statute,[26] that every year those days should be kept 9 by[27] the whole nation of the Jews. And this was the end of Antiochus, called Epiphanes.[28]

10 And now will we make known what concerns[29] Antiochus Eupator, who was the 11 son of that godless man, summing up the evils fostered by the warriors.[30] For this man, when he took the kingdom, proclaimed that one Lysias should be[31] over the 12 affairs *of his realm*, and general in chief[32] of Cœlesyria and Phœnice. For Ptolemy, that was called Macron, being the first to observe justice toward the Jews because injustice had been done them, endeavored to arrange matters with them 13 peacefully. Wherefore being accused by[33] *the king's* friends before Eupator, and called traitor everywhere,[34] because *he* had left Cyprus, that Philometor had committed unto him, and withdrawn[35] to Antiochus Epiphanes, and because he did not hold his power honorably,[36] he poisoned himself and died.

Vers. 1-3. — [1] A. V.: Now .... company. [2] (προάγοντος. Perhaps, here, *assisting* or *impelling*.) [3] but. [4] open street. [5] (ἔτι.) [6] chapels (so Vulg. and Luther, but cf. 1 Macc. i. 47). [7] stones they took. [8] and III. 23. 55. 106. have the plur.

Vers. 4-6. — [10] A. V.: When that was done. [11] come. [12] if they sinned any more *against him*. [13] mercy. [14] Now. [15] *same* day. [16] strangers (cf. ver. 2). [17] *very* same. [18] *omits* came to pass that the temple. [19] *again, even* the. [20] Casleu. [21] that not long afore *they had held* (to be construed rather as an accusative of time). [22] when as they wandered (νεμόμενοι. This verb meant (1) *to distribute;* (2) *to pasture*. In the latter sense it had a close connection with the meaning *to dwell in*, *occupy*, since, among the early pastoral tribes, using land for pasturage established possession) .... dens.

Vers. 7-9. — [23] A. V.: bare branches (cf. *Com.*). [24] palms also (ἔτι). [25] psalms. [26] statute (προστάγματος) and decree (ψηφίσματος. This was, properly, something passed by a majority of votes; at Athens a *measure passed* or *ratified in the ἐκκλησία*). [27] of. [28] Lit., "And with respect to the end of Antiochus surnamed Epiphanes, it was attended with such circumstances," οὕτως εἶχε, "was in this wise." He would connect, in thought, the death of the king with the cleansing and dedication of the temple.

Vers. 10, 11. — [29] A. V.: Now will we declare the *acts* of (αὐτά is direct object of δηλώσομεν, and serves, by its position, to emphasize the preceding phrase τὰ κατὰ τὸν Εὐπάτορα). [30] *this* wicked *man*, gathering briefly the calamities of the wars (instead of τὰ τῶν πολέμων κακά, Fritzsche reads, *ex libris fere omnibus*, including III. 19. 44. 52. al., τὰ συνέχοντα τῶν πολεμίων — III. 106., πόλεων — κακά. The evils of the war, like the separate brands of a fire, were *held together*, and so a blaze fostered). [31] So when he (οὗτος, with III 19. 23. 44. al.; *text. rec.*, αὐτός) was come to the crown, he set (cf. ix. 23) one L. [32] *appointed him* chief governor.

Vers. 12, 13. — [33] A. V.: choosing rather (προηγούμενος. Cf. Rom. xii. 10) to do justice unto the J. for the wrong that had been done unto them, endeavoured (the καί before ἐπειρᾶτο is stricken out by Fritzsche. It is wanting in III. 23. 44. 55. al.) to continue (διεξάγειν) peace with them. Whereupon .... of. [34] at every word (παρ' ἕκαστα. Here, and at ver. 14, *everywhere*, or *at every opportunity*. Cf. 3 Macc. 25). [35] departed. [36] *seeing* that he was in no honourable place, he was so discouraged that (the passage is doubtless corrupt. The *text. rec.* is, μήτ' εὐγενῆ ἐξουσίαν

14 But Gorgias becoming general in these regions, he enlisted mercenaries,[1] and 15 nourished war everywhere[2] with the Jews. And therewithal the Idumæans also,[3] having in their hands conveniently situated fortresses, annoyed the Jews,[4] and receiving those that were banished from Jerusalem, they went about to nourish war. 16 But the Maccabee and they that were with him having[5] made supplication, and besought God that he would be their helper, charged[6] with violence upon the 17 strongholds of the Idumæans, and assaulting them strongly, they won the places,[7] and drove[8] off all that fought upon the wall; and they[9] slew all that fell into 18 *their hands*, and killed no fewer than twenty thousand. And because not[10] less than nine thousand fled[11] together into two very strong towers, having all that was 19 needful for a siege, the Maccabee[12] left Simon and Joseph, and besides,[13] Zacchæus also, and them that were with him, *who were* enough to besiege them, and departed 20 himself unto *those* places which *more* needed *his* help. But[14] they that were with Simon, being led by[15] covetousness, were won over with[16] money by[17] certain of those that were in the towers,[18] and took seventy thousand drachmas,[19] and let 21 some[20] escape. But when *it* was told the Maccabee what had taken place,[21] he called the leaders[22] of the people together, and made complaint,[23] that they had sold 22 *their* brethren for money, and set *their* enemies free *to fight* against them. Those therefore that were found traitors he slew,[24] and immediately took the two towers.[25] 23 And having good success with *his* weapons in all *things he* took in hand, he slew in the two fortresses[26] more than twenty thousand.

24 But[27] Timotheus, whom the Jews had overcome before, having[28] gathered a great multitude of foreign forces, and horsemen come from[29] Asia not a few, came 25 to take Judæa[30] by force of arms. But when he drew near, the Maccabee and they that were with him[31] turned themselves[32] to pray unto God, and sprinkled earth 26 upon *their* heads, and girded *their* loins with sackcloth, and fell down at the foot of the altar, and besought *him* to be merciful to them, and to be an enemy to their 27 enemies, and an adversary to *their* adversaries, as the law declareth. And rising from[33] the prayer they took *their* weapons, and advanced a considerable distance[34] from the city; and when they drew near to their enemies, they halted.[35] 28 But just as the sun arose, they attacked on both sides,[36] the one side[37] having together with valor, their refuge[38] unto the Lord as[39] pledge of success[40] and vic- 29 tory; but[41] the other side making rage their leader in their battles.[42] But when the battle became obstinate,[43] there appeared from heaven unto the enemy[44] five lustrous[45] men upon horses with bridles of gold; and the two[46] led the Jews, and

ἔχων ὑπ' ἀθυμίας φαρμακεύσας, and might be rendered, "since he did not hold his power nobly," *i. e.*, had obtained it in an ignoble way, "he took poison in despondency." But this text is very poorly supported. Grimm and Fritzsche adopt, for *ἔχων ὑπ' ἀθυμίας*, *εὐγενίσας* (see below) "since he had not ennobled his office through honourable dealing, he took poison." In support of this conjecture, Grimm says: "Though the verb has been found as yet only in a fragment of Philemon, still its use on the part of our author cannot for a moment appear strange, if his frequently embellished style, in particular his predilection for rare words, and *ἅπαξ λεγόμενα*, as well as for connecting together words of the same root are considered." The word *ἔχων* is wanting in III. 23. 44. 55., and for *ὑπ' ἀθυμίας*, III. 44. 93 243. read *εὐγενναςίας*).

Vers. 14–16. — [1] A. V.: when G. was governor of the holds (*τῶν τόπων*. Cf. ver. 11), he hired soldiers. [2] continually (*παρ' ἕκαστα*. Cf. ver. 13). [3] *omits* also. [4] gotten into their hands the *most* commodious holds, kept the J. occupied (*γυμνάζειν* is here used in the metaphorical sense of *to annoy*. They kept themselves fresh in warlike exercises by practicing on the Jews). [5] Then they that were with M. [6] and so they ran (the word *ὁρμᾶν*, as here distinguished, refers to the *charge*, and *προσβάλλειν* to the actual *assault*).

Vers. 17–20. — [7] A. V.: wan the holds. [8] kept. [9] *omits* they. [10] certain, *who were* no. [11] were fled. [12] castles (*πύργους*. The translation may have been influenced by the doubt whether so many people could be accommodated in two "towers." Cf. ver. 20, where the context shows that the word is to be taken in a broader sense than usual. The numbers, however, are doubtless exaggerated), having all *manner of things* convenient to *sustain* the siege, M. [13] *omits* besides. [14] Now. [15] with. [16] persuaded for (*πείθεσθαι*, with *ἀργυρίῳ*, is so used in the classics in the sense of *to suffer oneself to be bribed*). [17] through. [18] castle. [19] drachms. [20] some *of them*.

Vers. 21–23. — [21] A. V.: told M. what was done. [22] governors. [23] accused *those men*. [24] So he slew those that were found traitors. [25] castles. [26] holds (here *ὀχυρώμασι*. Cf. ver. 18).

Vers. 24–26. — [27] A. V.: Now. [28] when he had. [29] horses out of. [30] as though he would (*ὡς*) take Jewry. [31] they that were with M. [32] turned themselves (Fritzsche, with Grimm, strikes out this verb, as III. 23. 44. 55. al. In that case, the rendering would be, "sprinkled earth upon *their* heads in prayer to God).

Vers. 27, 28. — [33] A. V.: So after. [34] went on further. [35] kept by themselves (*i. e.*, did not advance to the attack). [36] Now the sun being newly risen (Fritzsche adopts *διαχεομένης*, *diffused*; *text. rec.*, *διαδεχομένης*, *succeeded to, followed*) they joined both together. [37] part. [38] with *their* virtue *their* refuge *also*. [39] *for* a. [40] *their* success. [41] *omits* but. [42] *their* rage leader *of their* battle.

Ver. 29. — [43] A. V.: waxed strong. [44] appeared unto the enemies from heaven. [45] comely. [46] two *of them* (*οἱ δύο*. The latter is omitted by 19. 23. 55. 62. 93. Syr. See *Com.*).

30 took the Maccabee [1] betwixt them, and covered him [2] with their weapons, and kept him invulnerable,[3] but shot arrows and lightnings against the enemy; therefore, confused through [4] blindness, and full of consternation,[5] they were cut in pieces.[6]
31 And there were slain [7] twenty thousand and five hundred footmen,[8] and six hun-
32 dred horsemen. But Timotheus himself [9] fled into a stronghold,[10] called Gazara,
33 which was a garrisoned fortress [11] where Chæreas was commander.[12] But the Mac-
34 cabee and his men [13] laid siege to [14] the fortress courageously,[15] four [16] days. And they that were within, trusting to the strength of the place, blasphemed exceedingly,
35 and uttered wicked words. But [17] upon the fifth day, early, twenty young men of the Maccabee's attendants,[18] inflamed with anger because of the blasphemies, assaulted the wall manfully,[19] and with a fierce courage killed every one they met.[20]
36 And others in like manner, advancing against the garrison under cover of the diversion, set fire to [21] the towers, and lighting funeral pyres [22] burnt the blasphemers alive; and others broke open the gates, and, having admitted [23] the rest of
37 the army, took the city, and killed Timotheus, that was hid in a certain pit, and
38 Chæreas [24] his brother, and [25] Apollophanes. And having completed this,[26] they blessed [27] the Lord with songs of praise [28] and thanksgiving, who had shown great goodness to [29] Israel, and given them the victory.

Vers. 30, 31. — [1] A. V.: took M. [2] *him* on every side. [3] *him* safe. [4] enemies: so that being confounded with. [5] trouble. [6] killed. [7] slain *of footmen*. [8] *omits* footmen.

Vers. 32–35. — [9] A. V.: As for T. himself, he. [10] very strong hold (now usually written together. Cf. Webster's *Dict.*, under the word). [11] *omits* which was a garrisoned fortress. [12] Chereas was governor. [13] they that were with M. [14] against. [15] (Lit., *well pleased*, *gladly*.) [16] (23. 55. 93. Co., "twenty-four;" III., "forty." Cf. ver. 35.) [17] Nevertheless. [18] fifth (III. 55. 106., ἡμέρας καὶ εἰκοστῆς; 23. 44. 71. 74. 248. Co. Ald., καὶ εἰκοστῆς ἡμ.) . . . . Maccabeus' company (the context seems to require the rendering given. They were his body guard, staff). [19] manly. [20] *all* that *they* met withal.

Vers. 36–38. — [21] A. V.: Others likewise ascending (προσαναβάντες) after *them*, whiles *they* were busied with them that were within (ἐν τῷ περισπασμῷ. This word means (1) *a wheeling round* (cf Polyb., x. 21, 3); (2) *a having one's attention distracted* (*idem*, iii. 87, 9); hence, in a military sense, *a diversion*. The idea here is that while the attention of the garrison was diverted by the attack of the twenty, the others made an assault elsewhere), burnt. [22] kindling (Fritzsche adopts ἀνάπτοντες from III. 23. 44. 55. al.; *text. rec.*, ἀνάψαντες) fires (πυράς. Here, apparently, in the technical sense, *funeral-pyres*). [23] received in. [24] Chereas. [25] with. [26] When this was done. [27] praised. [28] psalms. [29] done *so* great things for.

Chapter X.

Ver. 1. Cf. with the present section (vers. 1–9) 1 Macc. iv. 31–54. The recovery of the city, according to viii. 31, 33, had already been effected and the event already celebrated. What is now described took place, not after the death of Antiochus Epiphanes, but in the previous year, and our book takes them up here, as it would seem, simply for rhetorical reasons.

Ver. 3. **Striking stones aflame.** It would have been regarded as sacrilege to use common fire for this purpose. It was customary also among the Greeks and Romans, to employ for such purposes, either fire brought from some other altar, or such as was made by friction, or kindled by the sun. — **After two years.** This is a mistake. (Cf. 1 Macc. iv. 54.) It should be three years.

Ver. 7. **Branches (A. V.),** θύρσους. The meaning is not clear. They were, probably, rods covered with leaves. Cf. Jud. xv. 12; Joseph., *Antiq.*, xiii. 13, § 5. This custom was of comparatively late introduction. The statement of Plutarch (*Sympos.*, iv. 5), that the Jews at this feast carried staves covered with ivy and grape-vine leaves, as the Greeks were accustomed to do at feasts of Bacchus, is received with well-merited suspicion. With respect to the Feast of Tabernacles, in general, see Lev. xviii. 39–43.

Ver. 11. **One Lysias.** He is thus spoken of out of contempt. The author represents Eupator here as appointing Lysias to this position, whereas he was at this time but a child. Cf. xi. 1; xiii. 2: xiv. 2. Keil would translate ἀνέδειξεν, therefore, by *proclaimed* (cf. ix. 14), supposing that it was done in the name of the king and the proclamation probably signed by him. He refers to 1 Macc. vi. 22, 28, 33, where acts of equal importance are imputed to him. The representation of our book, however, that Eupator ascended the throne at this time, *i. e.*, at the time of the war of the Jews with the Idumæans, is an anachronism. Keil would explain this by the theory that he was regarded by the Jews as actual sovereign, in the absence of his father in Persia. But that is unlikely.

Ver. 19. The Zacchæus here mentioned is, otherwise, unknown.

Ver. 20. The persons mentioned as being about Simon, οἱ περὶ τὸν Σίμωνα, were, apparently, some of his higher officers. — **Seventy thousand drachmas.** A drachma was worth, at first, about nineteen and a half cents; but in the New Testament times was only equal to the *denarius*, valued at fifteen cents.

Ver. 22. The usual punishment for treason seems to have been imprisonment (xiii. 21). Still, the aggravated circumstances of the present case offer some degree of justification for the severe penalty inflicted.

Ver. 24. **Timotheus.** Cf. viii. 30. — **Horsemen come from** (γενομένους) **Asia not a few.** The part of Asia referred to must be that which belonged, at this time, to the Seleucian kingdom, *i. e.*, Upper Asia, and more particularly Media, which was rich in horses.

Ver. 26. **At the foot of the altar, lit.,** *at the*

pedestal in front of the altar. The idea of coming before the altar as before the face of God, is conveyed by the Greek: ἐπὶ τὴν ἀπέναντι τοῦ θυσιαστηρίου. — **As the law declareth.** Cf. the LXX. at Ex. xxiii. 22.

Ver. 29. **Unto the enemy.** Only to the enemy? Or is the dative here the so-called dative *incommodi* (Winer, p. 211 ff.): *appeared for the destruction of the enemy?* Grimm asks: "Why five angels?" And answers: "Perhaps with reference to the five Maccabæan brothers." — **And the two,** οἱ δύο. The article here has given rise to a multitude of conjectures. And why are two thus singled out? What was the service of the remaining three? Grimm would strike out δύο, and read the article as the relative. But this would make a bungling sentence. Keil would omit both, δύο and οἱ, as corruptions. De Wette retains both and translates: "*of whom two led the Jews; and (the others) took Maccabæus in their midst.*"

Ver. 30. **The thunder and lightning** which may have actually accompanied the battle would be a sufficient basis, in the hands of an imaginative, and not too scrupulous, writer, for the remaining incredible part of the story concerning the appearance of angels. It was a common thing among Greek writers to represent the gods as interposing for their favorites in the hour of battle.

Ver. 32. **Called Gazara.** This is not the city *Gazara*, as the context plainly shows, but some important fortress. Where it was situated is not certainly known. Ewald (*Geschichte d. Volk. Is.*, iv. 409) would identify it with Asterâ (cf. 1 Macc. v. 43), while Grimm and others think that the writer has interchanged the name of the fortress *Jazer* (1 Macc. v. 8), with *Gazara.* — **Chæreas** was a brother of Timotheus. See ver. 37.

Ver. 37. **And killed Timotheus.** He appears, however, later in the history (cf. xii. 2), and hence this statement must be false. — **Apollophanes** is not elsewhere mentioned.

CHAPTER XI.

1 BUT after a very short time, Lysias the king's guardian and relative, who also was 2 regent, being sorely displeased at what had taken place,[1] gathered about fourscore thousand infantry[2] with all the horsemen, and came[3] against the Jews, thinking to 3 make the city a habitation of the Greeks,[4] and the temple taxable,[5] as the rest of the 4 shrines[6] of the heathen, and to set the high priesthood to sale every year, not at all considering the power of God, but puffed up[7] with *his* ten thousands of footmen, and 5 *his* thousands of horsemen, and *his* fourscore elephants. And he invaded Judæa,[8] and drew near to Bethsura, which was a strong place,[9] but distant from Jerusalem about 6 five[10] furlongs; and he laid siege[11] unto it. And when the Maccabee and they that were with him[12] heard that he besieged the strongholds, they, together with[13] the people,[14] with lamentation and tears besought the Lord that *he* would send a good 7 angel to deliver Israel. And the Maccabee himself first seized his weapons and exhorted the others[15] that they would jeopard themselves together with him to help 8 their brethren; and[16] they went forth together and[17] with a willing mind. And as *they* were there[18] at Jerusalem, there appeared as their leader one on horseback[19] 9 in white clothing, brandishing weapons[20] of gold. And[21] they praised the merciful God all together, and took heart; being[22] ready not only to pierce through men, but 10 most savage beasts, and walls[23] of iron, and advanced upon them in readiness for battle, since they had this[24] helper from heaven, the Lord having been[25] merci-11 ful unto them. And making[26] a charge upon *their* enemies like lions, they slew of them[27] eleven thousand footmen,[28] and sixteen hundred horsemen, and put all[29] to 12 flight.[30] But the most of them escaped wounded, and without arms;[31] and Lysias

Vers. 1, 2. — [1] A. V.: Not long after this .... protector and cousin .... managed the affairs, took sore displeasure for the *things* that were done. And when he had. [2] *omits* infantry (to be supplied from the context). [3] he came. [4] Gentiles.

Vers. 3-5. — [5] A. V.: and to make a gain of the temple. [6] of the other chapels. [7] (πεφρενωμένος. Vulg., *mente effrenatus*. In the active, the verb means *to make wise, to make understand.*) [8] So he came to J. [9] town. [10] (This is false. Bethsura lay about twenty miles from Jerusalem. Codd. III. 106. have σχοίνους, instead of σταδίους, which would make the distance about right; 55., 500 furlongs; Syr., 10,005 furlongs. Grimm supposes that another fortress is meant, on the borders of Idumæa, but the word πέντε is probably corrupt.) [11] laid sore siege (ἔθλιβεν).

Vers. 6, 7. — [12] A. V.: Now when they that were with M. [13] holds, they and *all*. [14] (ὄχλοις, used in distinction from the soldiers.) [15] Then M. himself first *of all* took weapons, exhorting the other. [16] so. [17] *omits* and.

Vers. 8-10. — [18] A. V.: *omits* there (αὐτόθι. The καί after δέ is omitted by III. 55. 62. 64. 71. 74. 93. 106. If retained it is to be regarded as epexegetical. Grimm would have preferred αὐτόθεν for αὐτόθι). [19] before them on horseback one. [20] shaking *his* armour. [21] Then. [22] insomuch that they were. [23] *to fight* with .... with most cruel .... and to pierce through walls. [24] *Thus* they marched forward (for προσῆγον, III. 62. 64. 93. 106. Ald. read προῆγον, which was adopted by the A. V.) in *their* armour, having a. [25] for the Lord was.

Vers. 11, 12. — [26] A. V.: giving. [27] *omits* of them. [28] *footmen* (required by the context). [29] all *the other*. [30] (Lit, *compelled to flee.*) [31] Many (οἱ πλείονες) .... also *being* wounded escaped naked.

13 himself also fled [1] shamefully, and escaped.[2] And [3] as he was a man of understanding,[4] casting up [5] with himself what loss he had had, and considering that the Hebrews could not be overcome,[6] because the Almighty [7] God helped them, he
14 sent unto *them*, and persuaded them that he would [8] agree to all reasonable *conditions*,[9] and *promised* that *he* would persuade the king that *he* must needs be [10] a
15 friend unto them. And the Maccabee [11] consented to all that Lysias desired, being mindful of its advantage; [12] for all the Maccabee wrote [13] unto Lysias concerning
16 the Jews, the king granted.[14] For there were letters written unto the Jews from Lysias to this effect:
17 Lysias unto the people [15] of the Jews *sendeth* greeting. John and Abessalom,[16] who were sent from you, delivered *me* the petition subscribed,[17] and made request
18 for the things designated therein.[18] Therefore what *things* were necessarily reported [19] also to the king, I have made them known,[20] and he hath granted what
19 was admissible.[21] If then you will keep yourselves loyal [22] to the state, I will en-
20 deavor hereafter also to be a means [23] of good to you.[24] But of the particulars I have given order both to these, and the *other* that *came* from me, to commune [25]
21 with you. Fare ye well. The hundred and eight and fortieth year, the four and twentieth *day* of *the month* Dioscorinthius.[26]
22 And [27] the king's letter ran thus: [28] King Antiochus unto *his* brother Lysias
23 *sendeth* greeting. Since our father departed [29] unto the gods, our will is, that they
24 that are in *our* realm may attend undisturbed to their [30] own *affairs*. Having heard that the Jews did not consent to the change to Greek customs *proposed* by our father, but chose rather their own manner of living, and make request, that we
25 concede to them their customs: [31] now our wish being, that also this [32] nation shall be at [33] rest, we [34] have determined that their temple may be restored,[35] and [36] that
26 *they* may live according to the customs of their forefathers. Thou wilt [37] do well therefore to send unto them, and grant *them* peace, that knowing our mind,[38] they may both [39] be of good courage,[40] and occupy themselves [41] cheerfully with the management of [42] their own *affairs*.
27 And the letter of the king unto the nation *of the Jews* was after this manner: King Antiochus *sendeth* greeting unto the council of the Jews,[43] and the rest of the
28 Jews. If ye fare well, we have our desire; and [44] we are also ourselves [45] in good
29 health. Menelaus made known [46] unto us, that your desire was to return home,[47]
30 and to follow [48] your own *business*. Wherefore they that will depart [49] shall have
31 permission [50] till the thirtieth *day* of Xanthicus, with the security, that the Jews

Vers. 12, 13. — [1] A. V.: himself fled *away*. [2] *so* escaped (it might be rendered, "escaped by shameful flight"). [3] Who. [4] (More lit., "as he was no fool.") [5] *omits* up. [6] (Lit., *were unconquerable*.) [7] (πάντα δυναμένου. Codd. III. 106. omit the former.)

Ver. 14. — [8] A. V.: *them* to. [9] (συλλύσεσθαι ἐπὶ πᾶσι τοῖς δικαίοις; III. 62. 64. 74. 93. 106. Co. Ald., συλλύεσθαι, which must be read, if ἔπεισε of the common text is adopted. A few Codd., 19. 62. 64. 93., with Ald., have the imperf., ἔπειθε, which Grimm would receive. Cf. following note.) [10] The Greek text, καὶ διότι καὶ τὸν βασιλέα πείσειν φίλον αὐτοῖς ἀναγκάζειν γενέσθαι, is not clear. Grimm would either strike out πείσειν, or insert a καί before φίλον, taking καὶ διότι for καὶ ὅτι. I prefer, with Wahl and Keil, to take καὶ διότι in the sense of καὶ ἵνα εἰδῶσι, διότι (= ὅτι) and render as follows (cf. Wahl's *Clavis*, under ἀναγκάζω): "and that he, as proof that he would win also the king over to them, was now already seeking to move him to form a friendship with them." The objection to this interpretation is made by Grimm that it necessitates the introduction of the extraneous words, "now already." But this thought is, in fact, contained in the infin. pres., as being in distinction to the future infin., πείσειν.

Vers. 15–17. — [11] A. V.: Then M. [12] careful of the *common* good. [13] and whatsoever (lit., *as many things as* M. wrote (more lit., delivered over to L. through writings"). [14] granted *it*. [15] (here τῷ πλήθει.) [16] Absalon. [17] (Cf. *Com.*) [18] performance of the contents thereof.

Vers. 18-21. — [19] A. V.: *things* (ὅσα) soever were meet to be reported. [20] declared *them*. [21] as much as might be. [22] (Lit., *well disposed*.) [23] hereafter also will I endeavour . . . . (παραίτιος = *being in part the cause*). [24] your good (ὑμῖν is omitted by III. 23. 44. al.). [25] (διαλεχθῆναι, *treat*.) [26] forty . . . . twenty. (See *Com.*)

Vers. 22, 23. — [27] A. V.: Now. [28] contained these words (cf. ver. 16, and ix. 18). [29] is translated. [30] live quietly, that *every one* may attend upon his.

Vers. 24–26. — [31] A. V.: We understand *also* . . . . would not consent to *our* father, for to be brought unto the custom of the Gentiles, but had rather keep . . . . for the which cause (*text. rec.*, καὶ διὰ τοῦτο ἀξιοῦντας. Fritzsche strikes out all but the last word, the same failing in most of the MSS.) they require *of us* that *we* should suffer them to live after their own laws (τὰ νόμιμα. Fritzsche strikes out αὐτῶν after the latter word. It is wanting in III. 23. 44. 52. al.). [32] Wherefore our mind is, that this. [33] in. [34] and we. [35] to restore them their temple. [36] *omits* and. [37] shalt. [38] when they are certified of our mind (προαίρεσιν = *purpose*, *preference*). [39] *omits* both. [40] comfort. [41] ever go (διαγίνωνται). [42] about (πρὸς . . . . ἀντίληψιν).

Vers. 27–31. — [43] A. V.: *omits* of the Jews. [44] *omits* and. [45] *omits* ourselves. [46] declared. [47] (See *Com.*) [48] (γίνεσθαι πρόσ.) [49] (καταπορευομένοις. Cf. *Com.*) [50] safe conduct.

may [1] use their own food [2] and laws, as before, and that [3] none of them in any
32 wise [4] shall be molested for *things* ignorantly done. And [5] I have also sent Men-
33 elaus, that he may assure [6] you. Fare ye well. In the hundred forty and eighth year, *and* the fifteenth *day* of *the month* Xanthicus.

34 And [7] the Romans also sent unto them a letter containing these words: Quintus [8] Memmius, *and* Titus Manlius,[9] ambassadors of the Romans, *send* greeting
35 unto the people [10] of the Jews. Concerning that which [11] Lysias the king's rela-
36 tive [12] hath granted you,[13] we also consent to it.[14] But what [15] he judged should [16] be referred to the king, after you have advised thereof, send one forthwith, that we
37 may set it forth as it is fitting towards you,[17] for we are going [18] to Antioch. Therefore send some with speed, that we may also [19] know what is your mind. Farewell.
38 In the [20] hundred forty and eighth year, the fifteenth *day* of *the month* Xanthicus.

Ver. 31. — [1] A. V.: *And* the J. shall. [2] *kind of* meats (δαπανήματα = *expenditures*, here, for food). [3] *omits* that. [4] any *manner of* ways.

Vers. 32–38. — [5] A. V.: *omits* And. [6] comfort. [7] *omits* And. [8] (Κόιντος.) [9] (See *Com.* Fritzsche adopts Μάνιος from III. 23. 55. 62. al.; Μαιος, 44. 74. 243.; Old Lat., *Manilius*; Syr., *Quintus Menisthius Manius.*) [10] (Here τῷ δήμῳ.) [11] Whatsoever. [12] cousin. [13] *omits* you. [14] *therewith* . . . . are well pleased. [15] *touching* such *things* as. [16] to. [17] declare as it is convenient for you (III. 106., ἡμῖν, i. e., as it would be our duty). [18] *now* going. [19] *omits* also. [20] *This* hundred and eight and forty (cf. ver. 33).

Chapter XI.

Ver. 1. On the differences between this account and the parallel in 1 Macc., cf. *Com.* on the latter book (iv. 26–35), and the *Introd.* to the present one. It may be supposed that some facts relating to the second campaign of Lysias have been here transferred to the first, or that the same campaign is described in both books, but are derived from different and divergent authorities, so that the writer of 2 Macc. held it to be a different series of events which were meant.

Ver. 2. **The city.** Jerusalem.

Ver. 3. **The temple taxable.** The temple had been hitherto provided for, in some of its expenses, by donations from the Syrian rulers. From 1 Macc. x. 25–45, however, where Demetrius I. Soter promises that certain receipts of the same shall be thereafter free from taxation, we infer that this had not been previously the case. Keil thinks it probable that such exemption dated from the peace with Antiochus V. Eupator. Cf. 1 Macc. vi. 58 ff.

Ver. 4. **Fourscore elephants.** Nothing is said of elephants in the parallel account of 1 Macc., and the number, in any case, is far too high.

Ver. 5. **Bethsura.** Cf. *Com.*, at 1 Macc. iv. 29.

Ver. 6. **Strongholds.** The plural is used because in laying siege to Bethsura he showed his intention of attacking other fortified places. — **Good angel,** *i. e.*, here an angel for protection. The adjective is not to be regarded as antithetic to *bad.* Cf. xv. 23 and Tob. v. 21.

Ver. 7. Where the Jewish army was, at the time they received the news of the attack on Bethsura, it is not said.

Ver. 17. **Petition subscribed.** It is not easy to understand what is meant here by the word χρηματισμόν. Probably, however, it was the document in which the Jews had written down the proposals for peace made by Lysias. But the object in sending to the Jews a copy of their own address to the king is not clear. Keil understands by ὑπογεγραμμένον the subscription of the Jewish people to their own document; Grimm, that it means, rather, *subjoined*, as at ix. 25.

Ver. 21. **Hundred eight and fortieth.** B. C. 165. — **Dioscorinthius.** The word is well supported by the MSS., only one (19.) giving the form κορινθίου. Still, it cannot well be correctly written. It is the genitive of Ζεύς, joined with κορίνθιος. There is no ground for calling it, with Schleusner, the name of a Greek month, as there was no such Greek month. The Old Latin, followed by Luther and others, seems to have read Διοσκοῦρος or Διόσκορος (Dioscori), which, in fact, was the name of a Cretan month. But it is doubtful whether such a word would have found place in a letter written by a Syrian, especially, when it is noticed that somewhat later (vers. 33, 38) the Macedonian name for the Jewish month Nisan is given, namely, *Xanthicus.* Hence, it is probable, that the reading of the Old Latin is simply conjecture, and that some Macedonian month is meant. It was an order of Seleucus Nicator that the names of the Macedonian months should be employed in Syria, and Josephus also makes use of them. We may accept, therefore, as reasonably certain, that either *Dius* (November) or *Dystrus* (March) is meant, and the corruption arose through a copyist, or a mistake of the writer himself. The Syriac translates here by Tisri corresponding to the Macedonian *Dius.*

Ver. 22. **Unto (his) brother,** *i. e.*, *relative.* Cf. vers. 1, 35.

Ver. 23. Antiochus Epiphanes allowed himself to be called god on the coins of his realm, and it is not unlikely that his son would represent him here as enjoying a real apotheosis. Grimm, however, thinks that only a higher order of being is meant, and that no real apotheosis is intended.

Ver. 24. Μετάθεσις = (1) *translatio*, (2) *mutatio.* It has the latter meaning here.

Ver. 25. The conclusion properly begins with the words, "we have determined," and not with the beginning of this verse as in the A. V. — **Also this nation.** As well as other nationalities of the realm.

Ver. 29. **Menelaus.** Probably the person made high priest by Antiochus Epiphanes. Cf. iv. 23; v. 15. — **To return home,** κατελθόντας, *i. e.*, go down from Jerusalem into the various districts where their homes were situated.

Ver. 30. **Xanthicus.** It was the sixth Macedonian month, corresponding to the Jewish Nisan and our April. The names of the other

Macedonian months in order were: Artemisius, Dæsius, Panemus, Lous, Gorpiæus, Hyperberetæus, Dius, Apellæus, Audynæus, Peritius, Dystrus. There was a Macedonian moon-year and a sun-year. But the names of the Macedonian months were sometimes used, as, for instance, by Josephus, simply to indicate the corresponding Jewish months. Cf. *Antiq.*, iii. 10, § 5; *Bell. Jud.*, v. 3, § 1, and remarks in Schürer's *Neutest. Zeitgeschichte*, "Beiträge" I.

Ver. 31. **(Things) ignorantly done, τῶν ἠγνοημένων.** Cf. remarks at 1 Esd. viii. 74, and Gelpke in *Stud. u. Kritik.*, 1849, p. 655 f. Cremer (*Lex.*, *s. v.*) says: "The ἀγνοοῦντες accordingly are those who are under the power of sin, and therefore sin perhaps, against knowledge and will; but are passively subject to it, ... refers to those whose acts are not the result of previous conscious thought (cf. Rom. vii. 7; viii. 13), so that their conduct cannot be regarded as deliberate and intentional opposition . . . . though in consequence of the interposition of the law, it has become παράβασις, *i. e.*, involves guilt." — It is doubtful, however, whether the word is to be translated in this baldly literal sense in the passage before us. It would seem rather to have the sense of offenses, in general. But, if so, it is an interesting fact as bearing on the question of the common view of sin held at this time.

Ver. 34. **Quintus Memmius.** It is not clear from other authorities that there were any ambassadors of this name in Asia at that time. The names are greatly varied, however, in the different codices and versions. See *Text. Notes*. One of the ambassadors, sent from Rome to Antiochus Epiphanes, just before his campaign into the eastern provinces, was called *Manius Sergius*, and Grimm thinks it possible that his name has here been made use of. Cf. Polyb. xxxi. 9, 6; 12, 9 ff. Hitzig, however, by a new arrangement of dates (*Geschichte*, p. 413), seeks to show that the *Quintus* and *Canuleius* of Polyb. xxxi. 18, are meant. He says: "Also, later still Quintus is sent on an ambassage (Polyb., xxxiii. 14); it is he whom we must regard as our *Quintus Memmius;* and his colleague was called *Titus Manlius* = *Canuleius*. After they were through in Egypt, they traveled . . . . further to Syria." But Fritzsche (Schenkel's *Bib. Lex.*, art. "Manius") successfully contests this view, not only on the ground that historical dates are thereby unfairly manipulated, but that, on the authority of Polybius, quite other persons were sent as ambassadors to Ptolemy Physcon, than those supposed by Hitzig, namely, *Titus Torquatus* and *Cneius Merula*. Since the letter in other respects is open to grave suspicion, as for instance, in the fact that its dates are according to the Seleucian era, instead of according to Consulates, as was usual with the Romans, and that it is dated at the same time with the previous letter from the king, its unsupported statements in the present instance cannot be accepted with any great degree of confidence. They are, in all probability, simple fabrications.

Ver. 36. Some general remarks on the foregoing letters would seem to be demanded. Their unnatural juxtaposition and similarity of form is first of all noticeable. There are, moreover, a number of single suspicious circumstances, like the representation of verses 17, 24, that the Jews after such an overwhelming victory pray for peace, and that the temple is spoken of as returned to the Jews when it had not been taken from them. These representations, however, might be explained as being allowable exaggerations, due to the diplomatic form of the documents. But the letters contain, besides, positive contradictions and are based on suppositions known, in certain respects, to be false. For instance, from ver. 29 it might be inferred that the Jews were imprisoned in Jerusalem and must have permission, and the assurance of a safe conduct before they could venture forth. But according to vers. 11, 12, the army of Lysias had been quite overthrown, and hence the Jews free to go where they pleased. Again, the king is supposed (xi. 36; xii. 1) to have been in Antioch during the negotiations for peace. But how then could he insist on such a foolish provision in his letter as that fifteen days grace should be allowed to the Jews in Jerusalem to get to their respective homes, *i. e.*, fifteen days from the 15th of Xanthicus, when it would require nearly the whole of this time to communicate the fact to them? But still greater difficulties arise from the circumstance that Lysias is here represented as seeking to make peace immediately after his defeat, while according to 1 Macc. iv. 35, it only stimulates him to still greater efforts to subdue the Jews. That the same campaign is in both cases referred to appears from the dates given in 1 Macc. and in three of the above letters. Some, as Bertheau, De Wette, and Keil, instead of seeing ground in this for suspecting the genuineness of the letters under consideration, regard it rather as proof of the same, since it would naturally have been the aim of a fabricator to make the two accounts correspond as closely as possible. This argument may, indeed, be sometimes used with good effect, but must not be pressed too far, since the motive adduced, although a strong one, might easily be overcome by others having their basis in a love of independence and originality. These critics maintain that the present narrative relates to the *second* campaign of Lysias, which, in the matter of dates (vers. 20, 33, 38) and the arrangement of material, he has seemed to confound with the first. Grimm, however, justly objects to this view that it does not meet the demands of the case. His second campaign Lysias undertook in connection with the king, who accompanied him in it, while during the negotiations for peace Antiochus Eupator was not at Antioch, but at the headquarters of the Syrian camp before Jerusalem. Moreover, supposing, as we must, that Lysias conducted the negotiations referred to, as representative of the king, his ward, why should he need to lay the matter before the latter for his approval, or what propriety was there in it? He was at this time (150 of the Seleucian era) not more then ten years of age. But this circumstance does not seem to have occurred to the writer of the second of the above letters. Further, the last of these letters shows a clear anachronism in representing the Romans as corresponding with the Jews in the 148th year of the Seleucian era, when, according to 1 Macc. viii. 1 ff., 17 ff., the acquaintance and political connection of the Jews with Rome did not begin until the year 151 of that era.

On these and similar grounds, most unbiased critics maintain that the above letters are not genuine. Grimm, with Wernsdorf, is able to see only in the third letter (vers. 29 and 30) a germ of historical truth. Herzfeld (*Geschichte*, ii. 259), defends on quite untenable grounds, the genuineness of the first letter, while admitting the fabri-

cation of the others. Hitzig (*Geschichte*, p. 412) regards all the letters, excepting that from the king to Lysias, as genuine. Keil, with his well-known conservatism, accepts all the letters, without exception, as veritable and historic. The unsuccessful campaign of Lysias, here referred to, according to him, was his second (cf. 1 Macc. vi. 42–62). Peace was made in the year 150 of the Seleucian era. The four letters refer to this peace. The first two belong together, hence the second is without date. The king's letter is to be regarded as a "Beilage" to that of Lysias! The date, as it concerns the year of the last two letters, is wrong, having been altered from 150 by Jason, or by the compiler of the work, who wished to bring it into harmony with his supposition that the peace took place after the first campaign of Lysias. Other weighty objections against the genuineness of the letters, Keil seeks to parry by the general assertion that they rest on misunderstandings, and the imputation of things to them which, through a better knowledge of their aim and meaning, would be found to be groundless.

Chapter XII.

1 And [1] when these treaties had been concluded,[2] Lysias departed [3] unto the king, 2 while [4] the Jews went [5] about *their* husbandry. But of the generals of the [6] several places, Timotheus, and Apollonius the *son* of Gennæus, and besides, Hieronymus,[7] and Demophon, and in addition to [8] them Nicanor the governor of Cyprus, suffered 3 them not [9] to be quiet,[10] and live in peace. The inhabitants [11] of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to embark [12] with *their* wives and children in [13] the boats which they had in readiness,[14] as 4 though no ill feeling existed against them,[15] but as though it were according to the common ordinance of the city; and they, because they would, if possible, live in peace, and suspected nothing, accepted.[16] Taking them out [17] into the deep, they 5 drowned them, there being not less than two hundred.[18] But Judas on hearing of the [19] cruelty done unto *his* countrymen, made it known to [20] those that were with 6 him, and [21] calling upon God the righteous Judge, he went against the [22] murderers of *his* brethren; and he [23] burnt the haven by night, and set the boats on fire, 7 while [24] those that fled thither he slew. And since the place [25] was shut up, he 8 went away,[26] intending to return and [27] root out all them of the city of Joppe. But having [28] heard that the Jamnites also [29] were minded to do in the same [30] manner 9 unto the Jews that dwelt among *them*, he fell [31] upon the Jamnites also by night, and set fire to [32] the haven together with [33] the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 But when *they* had gone [34] away from thence nine furlongs on their march against [35] Timotheus, no fewer than five thousand men on foot [36] and five hundred 11 horsemen of the Arabians set upon him. And since the battle became severe, and [37] Judas' side by the help of God were successful,[38] the Nomades [39] being overcome,[40] besought Judas for peace, promising both to give cattle,[41] and to help them [42] other-12 wise. And Judas, thinking that they indeed [43] *would be* profitable in many *things*, consented to keep peace with them; and they made peace, and [44] departed to their tents.

13 And he fell also upon a certain city strong through earthworks, and [45] fenced

Vers. 1–3. — [1] A. V.: *omits* And (δὲ is received from III. 44. 55. al. by Fritzsche; *text. rec.* omits). [2] covenants were made. [3] went. [4] and. [5] were. [6] governors of. [7] Genneus, also H. [8] besides. [9] would not suffer them. [10] (*Text. rec.*, εὐσταθεῖς; Codd., εὐσταθεῖν.) [11] men. [12] go. [13] into. [14] prepared. [15] *they* had meant them no hurt.

Vers. 4–6. — [16] A. V.: Who accepted of *it* (I follow the pointing of Fritzsche's text. The καὶ before τούτων ἐπιδεξαμένων does not permit the rendering of the A. V. See *Com.*), according to the common decree of the city, as being desirous to live . . . . suspecting nothing. [17] but when they were gone forth. [18] drowned no less . . . . hundred *of them*. [19] When J. heard of *this*. [20] he commanded. [21] *to make them ready*. And. [22] came against *those* [23] *omits* he. [24] and.

Vers. 7–9. — [25] A. V.: when the town. [26] backward. [27] as if he would return to (marg., *with a purpose to return*). [28] when he. [29] *omits* also. [30] like. [31] came. [32] on. [33] and.

Vers. 10–12. — [34] A. V.: Now . . . . were gone (ἀποσπάσαντες is adopted by Fritzsche from III. 23. 44. 52. 55. al.; *text. rec.*, ἀποσπασθέντων). [35] in their journey toward. [36] *men on foot*. [37] Whereupon there was a *very* sore battle; but. [38] got the victory, so that. [39] N. of Arabia (Fritzsche strikes out Ἄραβες. It is wanting in nearly all the MSS.). [40] (Fritzsche adopts ἐλαττονωθέντες from III. 71. 74. 243. Co.; *text. rec.*, ἐλαττωθέντες.) [41] *him* cattle. [42] pleasure him (αὐτοῖς is wanting in 71.). [43] Then J., thinking indeed that they. [44] granted them peace: whereupon they shook hands, and *so* they.

Vers. 13–15. — [45] A. V.: He went also about to make a bridge to a certain strong city (the *text. rec.* reads γεφυροῦν after πόλιν, but it is omitted by 19. 23. 52. 62. 64. 93. Syr. Fritzsche adopts γεφύραις from 55. Old Lat., *firmam ponti-*

about with walls, and inhabited by people of divers nations;[1] and the name *of it*
14 *was* Caspis. But they that were within trusted[2] in the strength of the walls and the store of provisions, and[3] behaved themselves rudely towards Judas and them that were with him,[4] railing and, besides,[5] blaspheming, and uttering what was not
15 seemly. But Judas with his men,[6] calling upon the great Lord of the world, who without rams[7] or engines of war cast[8] down Jericho in the time of Joshua, made[9]
16 a fierce assault against the walls. And having taken the city by the will of God, they made[10] unspeakable slaughters, insomuch that the lake near by, two furlongs broad, seemed to be flowing full of[11] blood.

17 And they departed[12] from thence seven hundred and fifty furlongs, and came to
18 Characa unto the Jews that are called Tubieni. And Timotheus, indeed, they found not in the region; for[13] before he had dispatched any thing, he had[14] departed from the region, and[15] left a very strong garrison in a certain place.[16]
19 But[17] Dositheus and Sosipater, *who were* of the Maccabee's officers,[18] went forth and slew those that Timotheus had left in the fortress, above ten thousand men.
20 But the Maccabee[19] ranged his own[20] army by divisions,[21] and set them[22] over the divisions,[23] and marched swiftly[24] against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horse-
21 men. And[25] when Timotheus had knowledge of Judas' coming, he sent[26] the women and the[27] children and the other movables[28] unto the[29] *fortress* called Carnion; for the place[30] was hard to besiege, and difficult[31] to come unto, by reason of
22 the straitness of all the places.[32] But when Judas' first division[33] came in sight, the enemy,[34] being smitten with fear and terror through the appearing against them[35] of him that seeth all *things*, fled amain, one running this way, another that way, so as that *they* were often hurt by[36] their own *men*, and pierced through[37]
23 with the points of *their own* swords. But[38] Judas was[39] very earnest in pursuing *them*,[40] killed the wicked wretches, and destroyed[41] about thirty thousand men.
24 Moreover Timotheus himself fell into the hands of the soldiers of[42] Dositheus and Sosipater, and[43] besought with much craft[44] to be let[45] go with his life, because he had many of the *Jews'* parents, and the brethren of some *of them*, who, if they put
25 him to death,[46] should not be regarded. And[47] when he had assured *them*[48] with many *words* that *he* would restore[49] them without hurt, they[50] let him go for the saving of *their* brethren.

26 And *Judas* went forth against[51] Carnion, and the[52] temple of Atargatis, and
27 slew[53] five and twenty thousand persons. And after *he* had put to flight and destroyed them, he led his army also against[54] Ephron, a strong city, wherein Lysias abode,[55] and a[56] multitude of divers nations; and valiant[57] young men kept the walls, and defended *them* bravely; and in it there was a great store[58] of engines and
28 darts. But when *Judas and his company* had called upon the Lord,[59] who with *his*

bus. See *Com*.), which was. [1] countries. [2] *it* put *such* trust. [3] and provision of victuals, *that* they. [4] them that were with J. [5] *omits* besides. [6] such *words* as *were* not to be spoken. Wherefore . . . . company. [7] *any* rams. [8] did cast. [9] gave.

Vers. 16-18. — [10] A. V.: took . . . . and made. [11] a lake two furlongs broad near adjoining *thereunto*, being filled full, was seen running with. [12] Then departed they (cf. ver. 10). [13] But as for T. . . . . him not in the places: for (τε — τότε, III. 44. 52. al. — followed by καί with the force of δὲ . . . . καί). [14] *omits* had. [15] thence having. [16] hold.

Vers. 19-21. — [17] A. V.: Howbeit. [18] Maccabeus' captains. [19] And Maccabeus. [20] *omits* own (τὴν ἑαυτοῦ; III. 19. 55. 62. 64. 93., τὴν περὶ αὐτόν). [21] bands. [22] (Fritzsche adopts the emendation of Grimm, reading αὐτοὺς ἐπί for τούς ἐπί, i. e., placed leaders over them, named leaders of the separate divisions. But cf. ver. 24.) [23] bands. [24] went (ὥρμησεν). [25] Now. [26] (More lit., *sent out before*, προεξαπέστειλε, which Fritzsche receives from III. 55.; *text. rec.*, προσεξαπέστειλε.) [27] *omits* the. [28] baggage (see *Com*.). [29] *a*. [30] town. [31] uneasy. [32] (De Wette, followed by Bunsen's *Bibelwerk*, renders: "on account of the narrow passes.")

Vers. 22-25. — [33] A. V.: Judas his first band. [34] enemies. [35] *omits* against them. [36] of. [37] wounded. [38] *omits* But. [39] also was. [40] (Lit., "*made the pursuit more vehement*," i. e., than their already rapid flight seemed to demand.) [41] killing *those* . . . . of whom he slew. [42] *omits* the soldiers of. [43] whom he. [44] (Lit., *juggling*. Cf., with the Greek, 2 Tim. iii. 13. It is implied that what he said was not true.) [45] to let him. [46] (Fritzsche strikes out εἰ ἀποθάνοι, as wanting in III. 23. 44. 52. 55. al. Grimm thinks the words cannot be spared.) [47] So. [48] (τὸν ὁρισμόν. The word seems to be used here, as elsewhere in the LXX., in the sense of *obligation*. He made *trustworthy the obligation*. Cf. Numb. xxx. 3, 4, 8, and Schleusner's *Lex*., *s. v.*) [49] (Fritzsche adopts ἀποκαταστῆσαι from III. 19. 44. 55. al.; Vulg., ἀποκαταστήσειν.) [50] according to the agreement, they.

Vers. 26-28. — [51] A. V.: Then M. (so 62. 64. 93. Ald.) marched forth to. [52] to the. [53] *there* he slew. [54] Judas (wanting in III. 23. 55. 71. al. Old Lat.) removed the host towards. [55] (Fritzsche strikes out κατῴκει Λυσίας καί. These words are wanting in III. 23. 44. 52. 55. al. But they are retained by Grimm and Keil.) [56] a great. [57] the strong. [58] mightily: wherein *also* was great provision. [59] Almighty *God* (δυνάστην. Cf. ver. 15).

power breaketh[1] the strength[2] of *his* enemies, they won[3] the city, and slew
29 twenty and five thousand of them that were within. And[4] from thence they departed and made a swift march against[5] Scythopolis, which lieth six hundred fur-
30 longs from Jerusalem. But since[6] the Jews that dwelt[7] there testified[8] that the Scythopolitans dealt lovingly with them, and treated[9] *them* kindly in the time of
31 *their* adversity, they gave them thanks, and desired[10] *them* to be friendly also in the future towards their race; and[11] they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast* called Pentecost, they went forth in haste[12] against Gorgias,
33 the general[13] of Idumæa. And he[14] came out with three thousand men of foot
34 and four hundred horsemen. And it happened that in *their* fighting together a few
35 of the Jews fell.[15] And[16] Dositheus, a certain[17] one of Bacenor's men,[18] who was on horseback, and a strong man, fastened[19] upon Gorgias, and taking hold of his cloak[20] drew him along[21] by force, and would[22] have taken that cursed *man* alive, when[23] a horseman of Thracia coming upon him and smiting off his arm, Gorgias
36 escaped[24] unto Marisa. Now when they that were with Esdris[25] had fought long, and were weary, Judas called upon the Lord, that *he* would show himself to be *their*
37 helper and leader of the battle. And taking up[26] in his native language the battle cry, with psalms, he rushed[27] unawares upon Gorgias' men, and[28] put them to flight.

38 And Judas gathered his army,[29] and came[30] into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the
39 sabbath in the same place. And upon the *day* following, as it had become a matter of necessity,[31] Judas and his men came to carry off[32] the bodies of them that
40 had fallen,[33] and to bury *them* with *their* kinsmen in *their* fathers' graves. But[34] under the coats[35] of every one of the dead[36] they found things consecrated to the idols of Jamnia,[37] which[38] is forbidden the Jews by the law. And it became clear
41 to all[39] that this was the cause wherefore they had fallen.[40] All *men* therefore praising the Lord, the righteous Judge, who had opened the *things* that were hid,
42 betook themselves unto supplication,[41] and besought *him* that the sin committed might be wholly blotted out. And the[42] noble Judas exhorted the people to keep themselves from sin, since[43] they saw before *their* eyes the *things* that had come to
43 pass because of[44] the sin of those that had fallen untimely.[45] And having made a collection of money from man to man[46] to the sum of two thousand drachmas of silver, he sent *it* to Jerusalem to offer a sin offering,[47] doing very nobly and prop-
44 erly,[48] in that he was mindful of the resurrection; for if he had not expected[49] that they that had fallen untimely would rise[50] again, it had been superfluous[51] and
45 vain to pray for the dead; and also in that he took into consideration[52] that there was great favor[53] laid up for those that died godly,[54] *it was* a holy and good[55] thought; wherefore[56] he made the[57] recouciliation for the dead, that *they* might be delivered[58] from the[59] sin.

Ver. 28.—[1] *συντρίβοντα, shivereth.* [2] ἀλκάς; III. 52. 55. 106., ὁλκάς. [3] A. V.: wan.

Vers. 29–34.—[4] A. V.: *omits* And. [5] departed to. [6] when. [7] (Fritzsche receives *καθεστώτων* from III. 44. 52. 55. al.; *text. rec.*, *κατοικούντων*.) [8] had testified. [9] entreated (Fritzsche strikes out ἐποιοῦντο after ἀπάντησιν, as III. 23. 44. 55. al.). [10] thanks, desiring (Fritzsche strikes out *αὐτοῖς* after *εὐχαριστήσαντες*. It is wanting in III. 23. 55. al.). [11] friendly still unto them: and *so*. [12] *omits* in haste. [13] the governor (*στρατηγόν*). [14] I., (Grotius would read 'Ιαμνείας. See *Com.*) who. [15] were slain.

Vers. 35–37.—[16] A. V.: At which time. [17] *omits* a certain. [18] *company*. [19] was still. [20] *his* coat (*χλαμύδος*). [21] *omits* along. [22] when *he* would. [23] *omits* when. [24] smote off *his* shoulder (*ὦμον*, but for *arm*, as at xv. 30), so that G. fled. [25] Gorgias (so 44. 64. 71. 74. 243. Ald.). [26] *with that* he began. [27] own language, and sung psalms with a loud voice (Fritzsche strikes out *ἀναβοήσας καί*, as wanting in nearly all the MSS.), and rushing. [28] he.

Vers. 38–42—[29] A. V.: So . . . . *his* host. [30] (Fritzsche receives *ἧκεν* from III. 19. 44. 52. 55. al.; *text. rec.*, *ἦγεν*.) [31] the use had been (*καθ' ὃν τρόπον τὸ τῆς χρείας ἐγεγόνει*. Fritzsche has, for *τρόπον*, *χρόνον*. The latter is supported by III. 19. 44. 52. 55. al.). [32] company . . . . to take up. [33] were slain. [34] Now. [35] (*χιτῶνας*.) [36] that was slain. [37] the Jamnites. [38] (*ὧν* might refer to *ἱερώματα* or to *εἰδώλων*. Grimm prefers the latter; most others, the former.) [39] Then every *man* saw. [40] were slain. [41] prayer (*ἱκετείαν*). [42] wholly be put out of remembrance. Besides *that*. [43] forsomuch as. [44] came to pass for. [45] were slain.

Vers. 43–45.—[46] A. V.: when he had made a gathering throughout the company. [47] (*προσαγαγεῖν περὶ ἁμαρτίας θυσίαν*.) [48] *therein* very well, and honestly. [49] hoped. [50] were slain should have risen. [51] (Fritzsche strikes out *ἄν* after *περισσόν*. It is wanting in III. 23. 44. 52. al.) [52] perceived. [53] (*χαριστήριον*, preceded by *κάλλιστον*, *most excellent*.) [54] (Lit., *had fallen asleep in piety*.) [55] (*εὐσεβής*.) [56] whereupon. [57] a. [58] (*ἀπολυθῆναι*, *set free, cleared*.) [59] *omits* the (the special sin seems to be referred to).

Chapter XII.

Ver. 2. **Timotheus.** He is previously said to have been murdered. Cf. x. 24, 32, 37. — **Apollonius.** Distinguished from others of the same name (cf. iii. 5, 7; iv. 21; 1 Macc. x. 69 f.) by naming him "the son of Gennæus." Luther and some others construct the last word adjectively. But in that case it must have been used ironically, which is hardly to be supposed. It occurs elsewhere, moreover, as a proper name. — **Hieronymus and Demophon** are mentioned only here. **Nicanor** is called *the governor of Cyprus* (ὁ Κυπριάρχης). There was another Nicanor who appears in the history (see viii. 9; xiv. 12). Just what the position of this one was is not clear. He was, however, either political governor under the Syrian king, or, if this office was already in possession of another (iv. 29), he was chief director of the public games in honor of the gods. Cf. the commentaries on Acts xix. 31.

Ver. 4. It is not necessary to understand that these were all the Jews who were at that time living in Joppa. That they *without suspicion* would accept such an invitation as the one above referred to is hardly credible. In fact a suspicion is implied in the ἂν εἰρηνεύειν θελόντων. According to 1 Macc. x. 74 ff. the Jews undertook hostilities against Joppa under *Jonathan*, and we have no historical support for the present narrative outside of the narrative itself.

Ver. 7. **Since the place was shut up,** *i. e.*, against their entrance. Others, with less propriety, render (De Wette): "*When he had shut up the place*, i. e., surrounded, besieged it. He withdrew because he had not a sufficient number of troops for a regular siege.

Ver. 8. **Jamnites.** Cf. 1 Macc. iv. 15.

Ver. 9. **Navy,** στόλος. It means the equipment of anything; hence, as proper equipment of a harbor, ships. May not this story have been made up from that recorded in 1 Macc. v. 56–61, where Joseph conducts an expedition against Jamnia? Judas at that time led one in another direction, cf. 1 Macc. v. 68. — **The light of the fire,** τὰς αὐγὰς τοῦ φέγγους. On the difference between these two words as well as for the other synonyms of φῶς, cf. Schmidt, *Synonymik*, chap. xxxiii. 2, 3, 5. The latter word is generally used in the concrete, as referring to the thing that gives light, the former is light in activity, *i. e.*, as flame, or heat.

Ver. 10. **Arabians.** These Bedouins dwelt in the district lying between Egypt and Palestine. Cf. the article "Arabien" by Schrader, in Riehm's *Handwörterbuch*.

Ver. 13. Γεφυροῦν (or γεφύραις). In Herod. (v. 55, 57, 61; cf. Rawlinson's Herod., iii., p. 255, n. 6), and after the Homeric period generally, γέφυρα meant a bridge. In the Iliad it is used (v. 88, 89) as meaning *a dam, a mound of earth*, to keep out water; also, as referring to the space intervening between two lines of battle, and so generally, in the sense of *battle-field*. Grimm thinks the word in the present passage should have its older meaning; Keil, its later. — **Caspis.** Possibly the *Chasphor* of 1 Macc. v. 26, 36.

Ver. 14. Ἀναγωγός = *without education*, hence, *rough, impudent*. The comparative is used in the sense of *more impudent than was right*, i. e., *quite too impudent*. — On θέμις Schmidt remarks (*Synonymik*, xviii. 1): "It is the eternal, divine law, that unwritten law existing from the beginning to which Antigone made appeal (Soph., *Antig.*, 450 sq.) when she was brought to book for having transgressed a human ordinance. It dwells in the consciousness of men; is at the basis of the order of the world, as well the moral as material, since both are bound inseparably together."

Ver. 15. **Great Lord** (δυνάστην) **of the world.** This epithet is applied to God also, in Ecclus. xlvi. 5, 6, and in other passages of the present book. It means *possessor of power*. It is used by the LXX. to translate עָרִיץ (cf. Job vi. 23; xv. 20), and in one instance, at least (Lev. xix. 15), גָּדוֹל.

Ver. 17. **Characa.** The place is nowhere else mentioned, and its exact situation is unknown. It was east of the Jordan and was inhabited by Jews called *Tubieni*, i. e., of Tobie (Tob), in Gilead. Cf. 1 Macc. v. 9, 13. The word *Characa* may not, indeed, be a proper name, but designate a fortified camp, from χάραξ, *a pointed stake*, cf. Polyb. i. 29, 3. The presence of the article, too, would favor this view.

Ver. 20. The reading τοὺς for αὐτοὺς, which Grimm and Fritzsche adopt, would make the sense: *and placed leaders over them, or named leaders of the single divisions.* If the usual reading is retained, the pronoun would refer to the before-mentioned Dositheus and Sosipater. The latter view appears, on the whole, to be more acceptable, especially as it is favored by the statement of ver. 24. The size of Timotheus's army, as here given, is undoubtedly very much exaggerated.

Ver. 21. **Carnion,** *i. e., Carnaim*. Cf. 1 Macc. vers. 26, 43, 44. It is thought by some to be identical with *Ashteroth-Karnaim*. So Grove in Smith's *Bib. Dict.*, *s. v.* If so, then the note at 1 Macc v. 26 is to be changed accordingly, since *Ashtaroth* and *Ashteroth-Karnaim* cannot be held to be identical. The description of the place as here given certainly does not correspond with the facts respecting *Tell-Ashterah*, lying between *Noca* and *Mezareib*, commonly held to be the Carnaim referred to, since the latter was situated in a wide plain.

Ver. 23. **Thirty thousand.** According to 1 Macc. v. 34, only about 8,000.

Ver. 26. Herodotus (i. 105), as it would appear, calls the goddess here mentioned the "*Celestial Venus.*" She was worshipped under the form of a mermaid, or a figure half fish and half woman. She has been identified with *Astarte*, or the Venus of the Greeks. Cf Rawlinson's Herod., i. 234, and Nöldeke in the *Zeitschr. der Deut. Morgenländ. Gesellschaft*, xxiv. 92, 109.

Ver. 27. **Wherein Lysias abode.** It has been objected to this statement that the prime minister of the Syrian empire would scarely have lived so far away from the seat of government. This, too, accounts for the variations in the MSS. But he might have had a residence there at some time.

Ver. 32. **Pentecost.** Cf. *Com.*, at Tob. ii. 1. — **Idumæa.** Cf. 1 Macc. v. 59, according to which Gorgias was at this time in Jamnia. Hence the reading suggested by Grotius, noticed above. See also, vers. 38 and 40 and Joseph., *Antiq.* (xii. 8, § 6.) But the two events are quite different, and the change suggested has no critical support.

Ver. 33. **And he came out.** Grimm in oppo-

sition to all other commentors makes the subject here Judas, instead of Gorgias, on the ground that, otherwise, the narrator would be untrue to his usual method in assigning to the enemy so small a number of troops. But the circumstance that there were horsemen with him, militates against the supposition, since it is doubtful whether the Jews, at this time, had such a force of them at command.

Ver. 35. **Dositheus, a certain one.** He is so described that he may not be confounded with the one mentioned in ver. 19.— Χλαμύς is not a *coat*, but a military *cloak, mantle*, such as was worn by officers, like the Latin *paludamentum*. — The Thracian horsemen were highly respected and feared in ancient times. — **Marisa.** Cf. *Com.* at 1 Macc. v. 66.

Ver. 38. **Odollam** = *Adullam*. Its situation is not with certainty known, but it lay somewhere in the plain (Sephela) of Judah. Cf. Josh. xv. 35.

Ver. 40. **Things consecrated** (ἱερώματα) **to the idols.** What these things were is uncertain. Some think of small images of the gods; others of different things that had been dedicated to them in the temple, and had been secured by these men as charms.

Vers. 43–45. **To offer a sin offering.** In the Vulgate the passage has been altered to *pro peccatis mortuorum*, from an earlier, equally false rendering, *pro peccato mortuorum*. That Judas meant that the money should be spent in making sin offerings for *those that had fallen*, i. e., for the dead, cannot be proved. The opinion of the writer of the history, or of its compiler, is quite another thing. It is far more likely, as indeed would appear from the context (ver. 42), that his thought was for the living and the danger of their being punished for the sins of the dead. But were it to be admitted that the narrator here means to teach just what Roman Catholics impute to him, there would still be no ground for basing a dogma upon such teaching, just as little ground, indeed, as for basing one on an utterance of Josephus or Philo. There is not, as a matter of fact, the slightest evidence that any such doctrine as that of the Romanists relating to Purgatory had any existence among the Jews at this time. (For the teaching of the Persians see *Gen. Introd.*) Further, if it were to be admitted that Judas himself did mean by his conduct here, what the present book affirms, that again would make no binding rule for us. Judas Maccabæus was far from being a perfect man, and it would be, at least, quite as unsafe to follow him blindly, as to follow, without reserve, the example of such men as Abraham or David.

CHAPTER XIII.

1 AND [1] in the hundred forty and ninth year it was told Judas and his men,[2] that
2 Antiochus Eupator was coming with a great force against Judæa,[3] and with him Lysias his guardian, and prime minister,[4] each having [5] a Grecian army,[6] of footmen an hundred and ten thousand, and horsemen five thousand and three hundred, and
3 elephants two and twenty, and three hundred chariots armed with scythes.[7] And [8] Menelaus also joined himself with them, and with much [9] dissimulation encouraged Antiochus, not for the safeguard [10] of the country, but because he thought he would
4 be installed in the office of high priest.[11] But the King of kings awakened Antiochus' anger [12] against *this* wicked wretch, and Lysias informing him [13] that this *man* was the cause of all the misfortunes, he [14] commanded to bring him unto Berœa,[15]
5 and to put *him* to death, as the manner is in *that* place. Now [16] there was [17] in *that* place a tower of fifty cubits *height*,[18] full of ashes; and it had a revolving [19] instru-
6 ment, which on every side precipitated [20] into the ashes. There all plunge him
7 guilty of sacrilege, as also of any other grievous crime, into destruction.[21] Such a death [22] it befell the apostate Menelaus to die, not having so much as burial in the
8 earth,[23] *and that* very [24] justly. For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received *his* death in ashes.

9 But [25] the king came in a savage mood, to show the Jews the worst of that which
10 had taken place [26] in his father's time. And Judas, on becoming cognizant of it,[27] commanded the multitude to call upon the Lord night and day, that if ever [28] at any

Vers. 1–3. — [1] A. V.: *omits* And. [2] *omits* and his men. [3] power into Judea. [4] *his* protector and ruler of *his* affairs. [5] having either *of them*. [6] power. [7] hooks. [8] *omits* And. [9] great. [10] (σωτηρίᾳ, but here, perhaps, in the more general sense of *well-being*.) [11] to have been made governor (ἐπὶ τῆς ἀρχῆς καταστοθήσεσθαι. On ἀρχή cf. iv. 10, 27).

Vers. 4–6. — [12] A. V.: moved A.'s mind. [13] informed *the king*. [14] mischief, so that *the king*. [15] Berea. [16] (δέ.) [17] was (ἔστι, but I leave the rendering, on account of the context). [18] cubits *high*. [19] round (περιφερές). [20] hanged down. [21] *And* whosoever was (Fritzsche strikes out ὄντα as wanting in almost all the MSS.) condemned . . . . or had committed . . . . there did all *men* (see *Com.*) thrust *him* unto death.

Vers. 7–9. — [22] τοιούτῳ μόρῳ. [23] A. V.: happened *that* wicked *man* to die, not having so much as burial in the earth (64. Ald. read ταφῆς for τῆς γῆς. The sense is right. More lit., *not even having a share of the earth*). [24] most. [25] Now. [26] with a barbarous and haughty mind (Τοῖς δὲ φρονήμασιν . . . . βεβαρβαρωμένος. His feelings and purpose were savage), to do far worse to the Jews than had been done.

Vers. 10–12. — [27] A. V.: Which *things* when J. perceived, he. [28] (Fritzsche adopts καί from nearly all the Codd.,

other time, so now he would [1] help them, being at the point to be deprived of the
11 law, and of fatherland, and [2] holy temple; and that *he* would not suffer the people, that just now had had a little respite, to become subject [3] to the blasphemous nations.
12 And [4] when they had all done the same [5] together, and besought [6] the merciful Lord with weeping and fasting, and lying flat upon the ground three days uninterruptedly,[7] Judas exhorted them, and [8] commanded them to [9] be in readiness.
13 And *Judas*, being apart with the elders,[10] determined, before the king's army invaded Judæa, and became master of [11] the city, to go forth and try the matter by [12]
14 the help of the Lord.[13] And having committed the decision [14] to the Creator [15] of the world, and exhorted his soldiers to fight nobly,[16] unto death, for laws, temple,
15 city, fatherland, commonwealth,[17] he camped by Modein. And having given the watchword to his men,[18] Victory *is* of God, with the most valiant *and* choice young men he fell upon [19] the king's tent by night, and slew in the camp [20] about four [21] thousand men, and laid low [22] the chief elephant,[23] with the many that were upon
16 him.[24] And at last they filled the camp with fear and tumult, and departed with
17 good success. And this had taken place at [25] the break of the day,[26] because the protection of the Lord did help him.
18 But the king having [27] taken a taste of the daring [28] of the Jews, went [29] about to
19 take the strongholds [30] by policy. And he marched against [31] Bethsura, *which was*
20 a stronghold of the Jews; was [32] put to flight, made *another* attack, failed.[33] And
21 Judas sent in [34] unto them that were in *it* such *things* as were necessary. But Rhodocus, of the Jewish army,[35] disclosed the secrets to the enemy;[36] but [37] he was
22 sought out, and taken, and was put [38] in prison. The king treated with them in Bethsura the second time, gave his hand, took *theirs*,[39] departed, fought with Judas,
23 was overcome; heard that Philip, who had been left as prime minister [40] in Antioch, had rebelled, was confounded; he spoke friendly words to the Jews, yielded, and swore to any equitable [41] conditions, agreed with *them*, and offered sacrifice, honored
24 the temple, and dealt kindly with the place, and received with friendliness the Maccabee,[42] made [43] *him* principal [44] governor from Ptolemais unto the Gerrhe-
25 nians;[45] came to Ptolemais. They of Ptolemais were in ill temper concerning [46]
26 the covenants; for they stormed, because they would make the terms [47] void. Lysias went forward upon the speaker's stand,[48] said as much as possible [49] in defense,[50] persuaded, pacified, made *them* well affected, returned to Antioch. Thus it went *touching* the king's coming and departing.

but in the comparison it does not require translation.) [1] *he* would now also. [2] put from *their* law, from *their* country, and from the. [3] that had *even* now been but a little refreshed (I adopt the marg. reading), to be in subjection. [4] So. [5] this. [6] (καταξιοῦν, a strengthened form of ἀξιοῦν.) [7] long. [8] having exhorted them. [9] *they* should.

Vers. 13-15. — [10] Lit., *becoming for himself with the elders*. Cf., on καθ' ἑαυτόν, Winer, p. 401, note. [11] A. V.: host should enter into Judea, and get. [12] *in fight* by. [13] (III. 19. 55. 62., θεοῦ.) [14] So when he had committed all (Grotius renders ἐπιτροπήν by *dispensationem belli*). [15] (III. 44. 74. 243. Ald., "Lord," which is noticed by the A. V. in the margin). [16] manfully, *even*. [17] the laws, the temple, the city, the country, *and* the commonwealth (πολιτείας). [18] them that were about him. [19] went in into. [20] (Fritzsche adopts τὴν παρεμβολήν, for ἐν τῇ παρεμβολῇ, i. e., "as it concerns the camp." The acc. is found in III. 23. 52. 55. 71. al.) [21] (Fritzsche adopts "2000" from III. 44. 52. al.) [22] *omits* laid low (see *Com.*). [23] chiefest of the elephants. [24] all that were upon him (see *Com.*).

Vers. 17-19. — [25] A. V.: This was done in. [26] (Lit., "while the day was already just appearing.") [27] Now when . . . . had. [28] manliness. [29] he went. [30] holds (lit., "attempted the places through plots. Cf. ver. 19.) [31] and marched (lit., *advanced*) towards. [32] but he was (the καί before ἐτροποῦτο is stricken out by Fritzsche, with III. 23. 44. 55. al.). [33] failed, and (so 62. 64. 93. Ald.) lost *of his men*.

Vers. 20-23. — [34] A. V.: for J. had conveyed. [35] *who was* in the Jew's host. [36] enemies. [37] therefore (δέ before καί is omitted by III. 55. 64. 93. 106.). [38] when they had gotten him, they put him. [39] (*i. e.*, made peace with them.) [40] was left over the affairs. [41] was desperately bent (marg., *rebelled*), [was] confounded, intreated the Jews, submitted himself, and sware to all equal.

Vers. 24-26. — [42] A. V.: accepted well of Maccabeus. [43] (Lit., *left*.) [44] (See *Com.*) [45] (Γεῤῥηνῶν; III., Γεννηρῶν; 55., Γεραρηνῶν. See *Com.*) [46] the people there were grieved for. [47] *their* covenants. [48] up to the judgment seat. [49] could be. [50] defence *of the cause*.

CHAPTER XIII.

Ver. 1. **The hundred forty and ninth year.** According to 1 Macc. vi. 20, and Josephus (*Antiq.*, xii. 9, § 3), it was in the year 150, and these authorities are doubtless correct. The present book has made a mistake, as is evident, from comparing it with itself. In chap. xi. 21, 33, 38, the author has spoken of events as occurring in the year 148 in harmony with 1 Macc. iv. 28, 52 (cf. iii. 37),

although they took place in consequence of what is described in the present chapter and verse. In both books the time given for the coming of Demetrius Soter into the land of his fathers is the same. Cf. 1 Macc. vii. 1; 2 Macc. xiv. 1. The difference in dates concerns simply the matter of the second campaign of Lysias. Cf. Caspari, in *Stud. u. Kritik.*, 1877, i. p. 182, and Grimm, *Com., ad loc.*

Ver. 2. The number of Syrian soldiers is greatly exaggerated.

Ver. 3. **Menelaus.** He was the former high priest of that name, as is clear from what follows, vers. 4–8. Cf. 2 Macc. iv. 23–25. — **Encouraged Antiochus,** *i. e.*, in undertaking a war.

Ver. 4. It was not altogether true what Lysias is said to have spoken against Menelaus (cf. iv. 7 ff.). Jason was much more guilty. — **Berœa.** A Syrian city between Antioch and Hierapolis.

Ver. 5. **Full of ashes.** Hot ashes, or coals, are meant. — **A revolving instrument.** We find the word ὄργανον used in the same sense in 4 Macc. ix. 19, 20. A somewhat similar mode of punishment is also mentioned by Valerius Maximus (ix. 2, § 6), who says that Darius Ochus of Persia, wishing to get rid of certain obnoxious chiefs devised a novel mode of punishment, to save himself from violating the letter of a previous oath: "*Septum altis parietibus locum cinere complevit, suppositoque tigno prominente, benigne cibo et potione exceptos in eo collocabat; e quo somno sopiti in illam insidiosam congeriem decidebant.*" Cf. Cotton, p. 204.

Ver. 6. **All,** ἅπαντες. It is difficult to explain what the author would say. If it were the executioners who are referred to, why is the word used at all? Gaab (*Com., ad loc.*) thinks the condemned are thereby indicated, of whom several were executed at the same time, who being thrown about and against one another by the motions of the machine, finally threw one another into the burning ashes. To this Grimm objects that the Greek does not admit of such a rendering. He thinks the spectators may be meant, to whom the right might have been conceded to turn the instrument by which the death of the criminal was effected. But can it be supposed that spectators would have exercised any such supposed privilege?

Vers. 7, 8. The chronology here must be false. According to ver. 3 it was Menelaus who encouraged Antiochus to undertake the war of which we read in vers. 1 and 2. But before it has actually begun, Menelaus is executed. Josephus, who also speaks of this execution (*Antiq.*, xii. 9. § 7), places it after the conclusion of peace with the Jews and after Antiochus had returned to his capital. On this point Grimm remarks that Josephus would be right in this, if it were true, "as is presupposed in 2 Macc. xi. 29, 32, that Menelaus acted as mediator in the negotiations for peace between the Jews and Lysias; for this could have happened only after the *second* campaign of Lysias, since the report of our book (xi. 14 ff.) of a peace after the first campaign, is wholly unhistorical. But if Menelaus already, before the beginning of the second campaign, had been put to death, as our narrative represents, then he could not have taken part in the negotiations for peace."

Ver. 15. **With the many that were upon him.** Lit. *with the multitude in the house*, i. e., the wooden tower on the elephant's back, in which a number of soldiers, but by no means a "multitude," were placed in order to fight with greater security and success. (Cf. 1 Macc. vi. 43–46.) — **Συνέθηκε.** Wahl (*Clavis, s. v.*) renders by *posuit* in the sense of *deposuit*, i. e., *prostravit*. Cf. also, Fritzsche's textual notes.

Ver. 21. The secrets referred to were not those simply relating to the supply of the garrison, but, in general, all that appertained to the strength and movements of the Jewish army. — It has almost the appearance of a satire on modern conjectural criticism to read Hitzig's theory (*Ps.*, ii., p. 144), that Rhodicus repented of his treachery, and expressed his repentance in Psalms lxxxvi. and lxxxviii. Cf. Grimm, *Com., ad loc.*

Ver. 23. Philip had not, in fact, been left to act in this capacity. Cf. 2 Macc. ix. 26 ff. and 1 Macc. vi. 55 ff.

Ver. 24. **Unto the Gerrhenians,** ἕως τῶν Γεῤῥηνῶν ἡ-(or Ἡ)γεμονίδην. Some would translate the last word as an appellative agreeing with στρατηγόν. So the A. V., "principal governor." Most of the later critics, however (Grimm, Fritz sche, Keil), consider the word to be a proper noun, the name of some unknown person. It could not well refer to Judas, in any case, and on the supposition that it is an appellative, it is not easy to see what use there was for both it and στρατηγόν. One of the words was quite enough. Further, the common text has Γεῤῥηνων, i. e., *inhabitants of Gerrha.* This was a city lying between Rhinocolura and Pelusium, and the meaning of the passage would then be: *from Ptolemais to the borders of Egypt.* It has been objected, however, that *Gerrha* did not, at that time, belong to Syria, but Egypt, and hence it has been supposed that the present reading is a corruption, or a mistake of a copyist, for Γεραρηνῶν, and that the inhabitants of the old city Gerar, southeast from Gaza, are meant. One MS., it will be noticed, favors this view.

Ver. 25. The inhabitants of Ptolemais were much enraged that Lysias had made terms with the Jews, and would gladly have nullified his action. With respect to the general character of the history at this point, it may be said that our author, while relating from vers. 9–26 what we have before met with, at 1 Macc. vi. 28–63, does it in such a way that we are scarcely able to recognize the events as the same. According to the former book (vi. 31), the Syrian army entered Palestine from the southeast, through Idumæa; according to the latter (xiii. 13), from the north. The night attack on Lysias's camp by Judas is passed over in the former book, and there seems to be no place for it there. In the matter of killing the principal elephant (ver. 15), the word ὄχλος indicates that more people were on the elephant than could well have been accommodated. With regard to the attack on Bethsura, the two accounts are in direct conflict, the one stating that it capitulated, the other, that Lysias asked and obtained peace of the beleaguered inhabitants. In the Second Book, whatever relates to any want of success, or humiliation of the Jews, is wholly left out, although found with sufficient clearness in the First Book (1 Macc. vi. 47 ff., 62); while statements are made in their honor which on their face are wholly destitute of truth.

CHAPTER XIV.

1 AND[1] after three years it came to the ears of Judas and his men,[2] that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great
2 army[3] and navy,[4] had taken the country, and killed Antiochus, and Lysias his
3 guardian.[5] And[6] one Alcimus, who had previously[7] been high priest, and had defiled himself of his own accord[8] in the times of the mixing,[9] seeing that by no means
4 he could save himself, nor have any more access to[10] the holy altar, came to the[11] king Demetrius in the hundred and one and fiftieth year, bringing[12] unto him a crown of gold, and a palm, and besides, some of the customary olive boughs of[13]
5 the temple; and[14] that day he held his peace. But he found[15] opportunity to further *his* foolish enterprise. On being[16] called into counsel by Demetrius, and asked
6 how the Jews stood affected, and what they intended, he answered thereunto, Those of the Jews called[17] Asidæans, whose leader is Judas the Maccabee,[18] nourish war,
7 and are seditious, and allow not the kingdom to attain to[19] peace. Therefore I, being deprived of mine ancestral honor,[20] I mean of course[21] the high priesthood,
8 have[22] now come hither:[23] first,[24] for the unfeigned care I have of *things* pertaining to the king; but secondly, also having in view mine own fellow citizens;[25] for all our race[26] is in no small misery through the unadvised dealing[27] of *them* afore-
9 said. But do thou, O king, having acquainted thyself with all these *things*, in detail, have a care both for the country, and our oppressed race,[28] according to the
10 friendly[29] clemency that thou showest unto all. For as long as Judas liveth, *it is*
11 not possible that the state attain to peace.[30] But such things having been spoken by him, the rest[31] of the *king's* friends, being maliciously disposed towards[32] Judas,
12 did still[33] more incense Demetrius. And forthwith calling to him[34] Nicanor, who had been master of the elephants, and proclaiming him general[35] over Judæa, he
13 sent *him* forth, commanding him not only to slay[36] Judas, but[37] to scatter them
14 that were with him, and to make[38] Alcimus high priest of the great temple. And[39] the heathen that had fled out of Judæa from Judas, came to[40] Nicanor by flocks, thinking the misfortunes and mishaps[41] of the Jews would redound to their own advantage.

15 But *the Jews* on hearing[42] of Nicanor's coming, and of the onset of the heathen,[43] cast earth upon their *heads*, and made supplication to him that had established[44] his people for ever, and who always helpeth his portion with visible manifestations.[45]
16 And[46] at the commandment of their leader[47] they removed straightways from
17 thence, and engaged[48] them at the village[49] of Dessau. And[50] Simon, Judas' brother, had joined battle with Nicanor, but had been somewhat[51] discomfited

Vers. 1-3. — [1] A. V.: *omits* And. [2] was J. informed. [3] power. [4] (Cf. 1 Macc. i. 19.) [5] protector. [6] Now. [7] *omits* previously (πρό in comp.). [8] wilfully (ἑκουσίως). [9] *their* mingling *with the Gentiles* (Fritzsche receives ἀμιξίας from III. 23. 44. 52. 55. al., for ἐπιμιξίας. See *Com.*). [10] A smoother and clearer sentence would be gained by a different order: "seeing that he could by no means save himself, nor any more have access to."

Vers. 4-6. — [11] A. V.: *omits* the. [12] presenting (προσάγων). [13] also of the (νομιζομένων. Marg., *thought* to be) boughs which were used solemnly in (Vulg., *qui templi esse videbantur*). [14] and *so*. [15] Howbeit, having gotten. [16] *and* being (more lit., "But taking as coadjutor an opportunity favorable to his own foolishness: on being"). [17] that be called. [18] captain is J. M. [19] will not let the realm be in.

Vers. 7-9. — [20] A. V.: ancestor's honour. [21] *omits* of course (δή. Λέγω δή = *I say without circumlocution, plainly*. This particle is often used to render more emphatic, and define more exactly, the word after which it stands, in the sense of *precisely*, *exactly*, *even*. Cf. Kühner's *Gram.*, p. 489, § 315, 2. Cod. 106., with Co., has δέ). [22] am. [23] (For δεῦρο, III. 23. 62. 64. 93. read δεύτερον. Cf. 1 Macc. vii. 9 ff.) [24] first verily. [25] and secondly, even for that I intend the good of . . . . countrymen. [26] nation. [27] (Lit., *the thoughtlessness*.) [28] Wherefore, O king, seeing thou knowest (*omits* in detail, ἕκαστα) . . . . be careful . . . . nation, which is pressed on every side (properly, *surrounded*, *encircled*, i. e., with evils). [29] *omits* friendly (and renders as *readily* before *shewest*).

Vers. 10-12. — [30] A. V.: should be quiet. [31] This was no sooner spoken of him, but others. [32] set against. [33] *omits* still. [34] *omits* to him (for προσκαλεσάμενος, III. 23. 52. 55. 64. 93. 106. read προχειρισάμενος. Cf. iii. 7, viii 9). [35] making *him* governor.

Vers. 13-15. — [36] A. V.: *him* to slay (the particles μέν and δέ show that each of these objects was to be kept distinctly in view. Fritzsche adopts ἐπιστολάς, instead of ἐντολάς, after δούς, which would imply *written instructions*. The former is supported by III. 52. 62. 71. 93. 106. 243. Co. Syr.). [37] and. [38] (καταστῆσαι, *install*.) [39] Then. [40] (Lit., *mingled together with*.) [41] harm and calamities. [42] to be their welfare. Now when *the Jews* heard. [43] and that the heathen were up against *them* (marg., *were joined to*. Cf., for ἐπίθεσιν, iv. 41, v. 5) they. [44] stablished (lit., *set together*, *set up*, *organized*). [45] manifestation *of his presence* (ἐπιφανείας).

Vers. 16-18. — [46] A. V.: So. [47] the captain. [48] came near unto (Fritzsche adopts ἀναζεύξας συμμίσγει from III. 23. 44. 55. al.; *text. rec.*, ἀνέζευξαν καὶ συμμίσγουσιν. The above seems to be the force of the verb συμμίσγειν here, as at xv. 26, and often in Greek authors. Cf. Herod. i. 127, vi. 14. Thucyd. i. 49). [49] town. [50] Now. [51] was some-

18 through the sudden silence of *his* enemies. But,[1] nevertheless, Nicanor, hearing what manliness Judas and them that were with him had, and what courage in their
19 contests for their fatherland,[2] durst not[3] try the matter by the sword.[4] Where-
20 fore he sent Posidonius, and Theodotus, and Mattathias, to make peace. And after a long consideration of the matter, and the leader[5] had made the troops[6] acquainted *therewith*, and it appeared that they were all of one mind, they consented
21 to the treaties,[7] and appointed a day on which they should come together[8] by
22 themselves; and he[9] came, and special[10] stools were set for each of them.[11] Judas had[12] placed armed *men* ready in convenient places, lest *some* treachery should be
23 suddenly practiced by the enemy; *so* they held a fitting[13] conference. Nicanor[14] abode in Jerusalem, and did nothing out of place,[15] but sent away the assembled
24 troops in flocks. And he had Judas continually in sight; he inclined towards[16] the
25 man from his heart. He prayed him to marry,[17] and to beget children; he[18] mar-
26 ried, had rest, enjoyed life.[19] But Alcimus, perceiving the goodwill[20] that was betwixt them, took the treaties that had been made, and[21] came to Demetrius, and told *him* that Nicanor was not well affected towards the state; for[22] he had named[23]
27 Judas, that[24] traitor to the realm, his[25] successor. And[26] the king becoming enraged,[27] and provoked through the slanders[28] of the most wicked *man*, wrote to Nicanor, signifying that *he* was much displeased over the treaties,[29] and command-
28 ing *him* that *he* should send the Maccabee[30] prisoner, in haste[31] unto Antioch. But[32] when this came to Nicanor's hearing, he was confounded[33] and took it grievously that he should make void what had been[34] agreed upon, the man having done noth-
29 ing wrong.[35] But because there was no dealing against the king, he watched for
30 a favorable opportunity[36] to accomplish this *thing* by policy. But the Maccabee[37] saw that Nicanor acted more harshly towards[38] him, and that he met him with more roughness[39] than he was wont, and[40] perceiving that the harshness[41] came not of good, he gathered together not a few of his men, and concealed[42] himself
31 from Nicanor. But the other, though aware that he had been outwitted in a noble way by the man,[43] came into the great and holy temple, and commanded the priests,
32 that were offering the appropriate[44] sacrifices, to deliver up to him the[45] man. And when they assured him, with oaths, that they knew not at all[46] where he who was
33 sought was, he stretched out *his* right hand toward the temple, and made an oath of this sort:[47] If you do[48] not deliver up to[49] me Judas *as* a prisoner, I will lay this temple of God even with the ground, and I will break down[50] the altar, and erect
34 here[51] a notable[52] temple unto Bacchus. And having so spoken,[53] he departed. But[54] the priests stretched their[55] hands towards heaven, and besought him that
35 was ever a defender of our[56] nation, speaking thus:[57] Thou, O Lord,[58] who hast

what (or *for a little time*; βραχέως, *text. rec.*; βραδέως, III. al.) through the sudden silence of *his* enemies (διὰ τὴν αἰφνίδιον τῶν ἀντιπάλων ἀφασίαν. See *Com.* for other renderings). [1] *omits* But. [2] of the manliness of them that were with J., and the courageousness that they had to fight for *their* country (it is too free). [3] (ἐπευλαβεῖτο; but Fritzsche adopts ὑπευλαβεῖτο from III. 44. 74. 93. al., *gradually there stole upon him doubts*, *hesitation*. Grimm thinks it not sufficiently well supported.) [4] (Lit., *make the arbitrament*, i. e., decide the issue, *through blood*.)

Vers. 20-22. — [5] A. V.: So when *they* had taken long advisement thereupon . . . . captain (Fritzsche adopts ἡγουμένου from III. 44. 55. al.; *text rec.*, ἡγεμόνος). [6] multitude. [7] covenants. [8] to meet in together (εἰς τὸ αὐτό, *into the same* place; usually, ἐπὶ τὸ αὐτό). [9] *when the day*. [10] *omits* special (according to Fritzsche's text: παρ' ἑκάστου δίφραξ, ἔθεσαν δίφρους, *they placed stools*, *a stool by each*. The καί is wanting at the beginning, in III. 23. 44. 55. 62. al. Co., and is omitted by Fritzsche. He receives δίφραξ from III. 44. al.; δίφρος, 23. 55.; *text. rec.*, διαφόρους, found also in 52. 62., i. e., *distinguished*, *special*). [11] were set for either of them. [12] *omits* had. [13] enemies: *so* they made a peaceable (ἁρμόζουσαν, here *befitting*. "*Colloquium utriusque persona dignum*." Wahl).

Vers. 23-26. — [14] A. V.: Now N. (Fritzsche strikes out δέ, as wanting in III. 44. 55. 62. 74. 93. 106. 243. Co. Ald.). [15] no hurt. [16] people that came flocking *unto him*. And he would not willingly have J. out of *his* sight: *for* he loved. [17] also to take a wife (see following). [18] *so* he. [19] was quiet, *and* took part of *this* life. [20] love. [21] and considering the covenants (so Gaab, but it would require μεταλαβών, instead of ἀναλαβών. It is to be closely connected with ἧκε. Grotius, *assumtis conventis*) that were made. [22] for that. [23] ordained. [24] a (τόν). [25] his realm, *to be the king's* (impossible. See *Com.*).

Vers. 27-29. — [26] A. V.: Then. [27] being in a rage. [28] with the accusations. [29] with the covenants. [30] send M. [31] *all* haste. [32] *omits* But. [33] *much* confounded *in himself*. [34] the *articles* which were. [35] being in no fault. [36] his time.

Vers. 30-33. — [37] A. V.: Notwithstanding, when M. [38] began to be churlish unto. [39] entreated *him* more roughly. [40] *omits* and. [41] *such* sour behaviour. [42] withdrew. [43] knowing that he was notably prevented by *Judas'* policy. [44] *their* usual. [45] deliver *him*. [46] sware that *they* could not tell where the *man* was whom he sought. [47] in this manner. [48] will. [49] *omits* up to. [50] (Lit., *dig under*, *dig down*, i. e., destroy utterly. Cf. Judith iii. 8). [51] *omits* here. [52] (ἐπιφανές, *illustris*.) [53] After these *words*.

Vers. 34-36. — [54] A. V.: Then. [55] lift up *their*. [56] their. [57] saying in this manner. [58] Lord of all *things* (the

need of nothing, wast pleased that the temple of thine habitation [1] should be among
36 us; and [2] now, O holy Lord of all holiness, keep this house, which but lately was cleansed, ever undefiled.[3]

37 And there was [4] accused unto Nicanor one Razis, from [5] the elders of Jerusalem, a lover of his fellow citizens,[6] and a man of very good report, and on account of [7]
38 kindness called [8] a father of the Jews. For in the former times of non-intercourse [9] he had encouraged a separation of [10] Judaism, and imperiled [11] body and life with
39 all steadfastness for Judaism.[12] And Nicanor, wishing to manifest the ill-will that
40 he bore towards [13] the Jews, sent above five hundred soldiers [14] to take him; for he
41 thought by taking him to work them ill.[15] But as the troops were on the point of taking [16] the tower, and violently broke through the outer [17] door, and ordered [18] that fire should be brought and the doors set on fire,[19] he being surrounded and about
42 to be taken,[20] fell upon *his* sword, choosing to [21] die manfully, rather [22] than to come into the hands of the wicked wretches, and [23] to be abused in a manner that be-
43 seemed not his nobility.[24] But missing *his* stroke through the haste of the conflict,[25] the troops [26] also rushing within the doors, he ran nobly upon [27] the wall, and cast
44 himself down manfully among the troops.[28] But they quickly giving back, and a
45 space being made, he fell [29] into the midst of the vacant [30] place. But, as [31] there was yet breath within him, and he was [32] inflamed with anger, he rose up, though [33] *his* blood gushed out in streams,[34] and *his* wounds were grievous, ran through the
46 midst of the troops,[35] and standing upon a steep rock, his blood being [36] now quite gone, he plucked [37] out *his* bowels, and taking *them* in both *his* hands, he cast *them* upon the troops,[38] and calling upon the Lord of life and spirit to restore him these [39] again, he thus died.

words τῶν ὅλων are to be connected with ἀπροσδεής, *without want of* anything *more*). [1] (Fritzsche adopts σκηνώσεως from III. 23. 44. 55. 74. 106. Co., instead of κατασκηνώσεως.) [2] Therefore. [3] ever undefiled, which lately was cleansed, and stop every unrighteous mouth (the last clause is added, with slight variations, by 19. 62. 64. 93. Ald.).

Vers. 37-40. — [4] A. V.: Now was there. [5] *one* of. [6] *his* countrymen. [7] who for *his*. [8] was called. [9] when *they* mingled not *themselves with the Gentiles*. [10] been accused of (ἦν . . . . κρίσιν εἰσενηνεγμένος. It might mean, *brought in a decision for Judaism*. Grimm renders by *represented*, or, lit., *had presented a defense*). [11] did boldly jeopard *his*. [12] vehemency for the religion of the Jews. [13] So N. willing to declare the hate . . . . bare unto. [14] men of war. [15] do *the Jews much* hurt.

Vers. 41-44. — [16] A. V.: Now when the multitude would have taken. [17] broken into the utter. [18] bade. [19] to burn it. [20] being ready . . . . taken on every side. [21] *rather* to. [22] *omits* rather. [23] *omits* wretches (cf. xii. 23) *and* and. [24] otherwise than beseemed his noble birth. [25] through haste. [26] multitude. [27] boldly up to. [28] thickest *of them*. [29] fell *down*. [30] void (see *Com.*).

Vers. 45, 46. — [31] A. V.: Nevertheless, while. [32] being. [33] *and* though. [34] like spouts of water (lit., *like a spring, gushing out*). [35] *yet*, he ran (more lit., *passed through on a run*) . . . . throng. [36] when as his blood was. [37] pluckt. [38] throng. [39] those.

Chapter XIV. (Cf. 1 Macc. vii.).

Ver. 1. **After three years,** *i. e.*, three years from the time mentioned in xiii. 1, or the year 149 of the Seleucian era. That would make 152. But the time was actually 151, as it appears from ver. 4 below. It is to be understood, therefore, as similar statements in the Gospels are explained, as including both the year from which, and the year to which, the reckoning was made.

Ver. 2. **A great army.** It was, on the contrary, by no means a great force. According to 1 Macc. it was with a "few men." And Polybius (xxxiii. 22, 11) says that he had with him "eight friends, five servants, and three boys." Keil, however, would translate εἰσπλεύσαντα by *embarked*, and supposes that from there he made a descent on some other part of the coast. He cites Xenophon's *Anab.* (vi. 4. 1), to show that εἰσπλέω, in the sense of *sailing in*, is constructed with εἰς τι, or with the accusative, and not with διά and the genitive. Cf. also, Liddell and Scott's *Lex.*, *s. v.* — The **Tripolis** here referred to was a city and harbor lying north of Sidon. It was so called from the fact that it was colonized from the three cities of Sidon, Tyre, and Aradus.

Ver. 3. **Who had previously been high priest.** He had never actually exercised this office. Josephus states (*Antiq.*, xx. 10. § 1) that Lysias had *appointed* him to it, after the execution of Menelaus, which is indeed possible. — **Times of the mixing,** *i. e.*, of the Jews and Greeks, under the rule of Antiochus Epiphanes. Fritzsche's reading, ἀμιξίας, would require the rendering *times of the separation* (cf. ver. 37.) It is not adopted, however, by Grimm or Keil. — **No means he could save himself,** *i. e.*, with respect to obtaining the right to exercise the office of high priest. — **Nor have any more access.** He had been priest, and as such officiated at the altar.

Ver. 4. **Customary olive boughs.** They were emblems of peace and were presented from the temple to a ruler as indicative of homage. So De Wette, Grimm, Keil, Holtzmann, and others. Alcimus brought them as though he were a representative of the Jewish people.

Ver. 12. **Nicanor.** He is said in 1 Macc. vii. 26 to have borne "deadly hate unto Israel." He had taken part in the first expedition of Lysias. Cf. 1 Macc. iii. 38.

Ver. 17. Ἀφασία means *speechlessness*, such as comes upon persons who are greatly frightened, in distinction from ἀφωνία, which means actual *want of speech*. Cf. Schmidt, *Synonymik*, p. 108. Here it seems to be used in the sense of *consternation*, and the passage may be translated: *on account of a sudden panic caused by the enemy;* or more freely: *on account of a panic caused by the sudden appearance of the enemy*. The Vulgate renders: "*conterritus est repentino adventu adversariorum;*" the Syriac: "*quia festinanter incurrerunt in eum,*" apparently having the reading ἄφιξιν. Grotius and Schleusner propose the reading ἐφοδείαν for ἀφασίαν. De Wette suggests the translation "*durch plötzlichen, stummen Angriff,*" "*through a sudden, silent attack;*" as, also, Castellio: *propter hostium repentinum tacitumque adventum*. But there is no authority for using the Greek word concerned in this sense.

Ver. 26. It was, doubtless, a copy of the treaty that Alcimus carried to Demetrius. Whether, as a matter of fact, Nicanor had any such design as that of making Judas the successor of Alcimus in the high priest's office, cannot be determined. Naturally, he had no thought of making him the *king's* successor.

Vers. 32, 33. "That Nicanor can speak as here and in xv. 3–5 or even assume anew command of the troops directed against Judæa, after having experienced in himself in such a fearful manner, as he himself testifies (viii. 36), proofs of Jehovah's power, only such a writer as the present one could think possible." Grimm.

Ver. 41. **The doors**, *i. e.*, the inner doors in distinction from the door of the court mentioned just before. It is not easy to understand why they should be set on fire. If they had broken in the outer door they could also have demolished the inner ones in the same way, and it would have saved, as it would seem, much trouble.

Ver. 42. **Nobility.** The nobility was that of feeling, since nobility of birth was not recognized among the Jews. The justification and laudation of self murder, which here comes to light, is not only anti-Jewish, but has also been justly urged by Protestant theologians as directly militating against the canonicity of the present book. To this objection Roman Catholics have never been able to make a satisfactory answer. The cases of Saul and of Samson, sometimes cited as parallel, are in quite another category.

Ver. 44. **Into the midst of the vacant place**, κατὰ μέσον τὸν κενεῶνα. The meaning given to the substantive here, by our translators, was not an unusual one in the later Greek, and it is evident from the context that it is correct. But the word meant also, and commonly, that part of the body between the ribs and the hips, and hence, some have supposed that the meaning is that Razis struck in falling, on his bowels. Luther translates by *loins*. The Vulgate has: "*venit per mediam cervicem,*" apparently substituting αὐχένα for the usual reading. The Syriac omits the word entirely.

Vers. 45, 46. These statements are wholly, incredible. There may, indeed, have been a basis of fact, but it would not have gone beyond the point of asserting that there was a person of this name who, to escape from his would-be captors made a fearful leap in which he found his death. Of the lauded act of supposed heroism, which Razis here performs, Grimm says most pertinently: "No true martyr for religious truth acts in this way, but only a conceited and crazy hero of the stage."

Chapter XV.

1 But Nicanor, hearing that Judas and his men [1] were in the *strong* places of [2] Samaria, resolved without any danger [3] to fall [4] upon them on the sabbath day.[5]
2 And when [6] the Jews that were compelled to go with him said, O destroy them [7] not in any wise [8] so cruelly and barbarously, but give honor to *that* day, which by
3 him, that seeth all *things*, hath been before honored [9] with holiness,[10] the most ungracious *wretch* inquired [11] if there were a ruler in heaven,[12] that had com-
4 manded the sabbath day to be kept. And when they declared plainly, It is the living Lord himself, as ruler in heaven,[13] who commanded the seventh day to be kept,
5 the other answered,[14] And I am ruler on the [15] earth, and I command to take arms, and to carry out [16] the king's business. Yet he succeeded not in carrying out his
6 wicked plan. And while [17] Nicanor in exceeding pride and haughtiness had [18] determined to set up a public monument of *his* victory over Judas and them that were
7 with him, the Maccabee [19] had ever sure confidence [20] that the Lord would help him.
8 And he exhorted those with him [21] not to fear the coming of the heathen,[22] but to

Vers. 1–3. — [1] A. V.: company. [2] about (κατά, *about in*. See *Com.*). [3] (Lit., *with all security.*) [4] set. [5] (Lit., *the day of the rest.*) [6] Nevertheless. [7] *omits* them (contained in the context). [8] *omits* in any wise. [9] he . . . . hath honoured. [10] above *other days* (the πρό, in comp., refers to time. Others render: "which hath been honoured before by him, who in holiness rules over all things." Cf. Gen. ii. 3; Ex. xx. 8). Then. [11] demanded. [12] Mighty One (see ver. 29) in heaven (Others: "whether the ruler who had commanded to keep the Sabbath day was in heaven." The king did not mean, apparently, to deny the existence of God, but only to inquire whether among the gods of heaven there was one who had issued such a command).

Vers. 4–6. — [13] A. V.: said (ἀποφηναμένων), There is in heaven a living Lord, *and* mighty. [14] then said the other. [15] *also am* mighty upon. [16] do. [17] obtained not to have his wicked will done. So. [18] *omits* had (more lit., *carrying high his neck with all vain boasting, had.*)

Vers. 7, 8. — [19] A. V.: But Maccabeus. [20] (Lit., *who had continually trusted with all — i. e., full — hope.*) [21] wherefore . . . . his people. [22] heathen against *them*.

remember the help which in former times they had received from heaven, and now[1] to expect the victory and aid,[2] which should come unto them from the Almighty. 9 And encouraging[3] them out of the law and the prophets, and withal putting them in mind also of the contests that they had carried through,[4] he made 10 them more ready.[5] And having stirred up their courage,[6] he gave *them their* charge, showing *them* therewithal the faithlessness[7] of the heathen, and their[8] 11 breach of oaths. Thus[9] he armed every one of them, not so much with confidence in[10] shields and spears, as with the comfort of[11] good words; and telling them besides a[12] dream worthy to be believed, a kind of waking vision,[13] he rejoiced all. 12 And this was his[14] vision: Onias,[15] who had been high priest, a virtuous and a good man, modest in intercourse, gentle in manners,[16] well spoken[17] also, and exercised from a child *in* all the[18] points[19] of virtue, stretching forth his[20] hands prayed for 13 the whole body of the Jews. Hereupon,[21] in like manner there appeared a man distinguished by gray hairs, and a majestic appearance; but something wonderful 14 and exceedingly magnificent was the grandeur about him. And[22] Onias answered, saying,[23] This is a lover of the brethren, who prayeth much for the people, and *for* 15 the holy city, *to wit*, Jeremias the prophet of God. And[24] Jeremias stretching[25] forth *his* right hand delivered over[26] to Judas a sword of gold, and in giving *it* spake 16 thus, Take *this* holy sword as[27] a gift from God, with which[28] thou shalt wound the adversaries.

17 And being encouraged by the very beautiful words of Judas, which also had power[29] to stir *them* up to valor, and to inspire with manly courage the spirits of[30] young *men*, they determined not to pitch camp, but nobly[31] to set upon *them*, and manfully[32] to try the matter by conflict, because the city and the sanctuary[33] and the 18 temple were in danger. For the care[34] that they took for[35] wives, and children, and besides for brethren,[36] and kinsfolks, was in least account with them; but the greatest 19 and principal fear *was* for the holy temple. And they also that had been left in the 20 city had no little anxiety, being troubled because of the conflict in open field.[37] And as already all awaited the issue at hand, and the enemy had already united their forces,[38] and the army been put[39] in array, and the elephants fittingly[40] placed, and 21 the horsemen set on the wings, the Maccabee[41] seeing the coming of the masses of soldiers,[42] and the manifold equipment of weapons, and the fierceness of the elephants,[43] stretched out *his* hands towards heaven, and called upon the Lord[44] that worketh wonders, knowing that the[45] victory cometh not by arms, but even as it

Vers. 8, 9. — [1] τὰ νῦν. The article is for emphasis, *at once*. Cf. 1 Macc. vii. 35. [2] Fritzsche omits καὶ βοήθειαν, with III. 19. 23. 52. 55. 62. 64. 74. 93. 106. Co. [3] A. V.: *so* comforting. [4] mind of the battles that they had won *afore*. [5] cheerful (προθυμοτέρους, *eager*, *ready*).

Vers. 10-12. — [6] A. V.: when he had . . . . minds. [7] falsehood. [8] the (art. with the force of the personal pronoun). [9] (δέ.) [10] *so much with* (οὐ — ὡς = οὐχ' οὕτως, ὡς. Wahl's *Clavis*, under ὡς) defence of (lit., *the security of*). [11] *with* comfortable and. [12] and besides *that*, he told *them* a. [13] as if it had been so indeed (ὕπαρ τι = *a certain visible appearance in a state of waking*. It is added to enhance the trustworthiness of the supposed revelation. It was something more than an ὄναρ, *a kind of* ὕπαρ. Codd. III. 23. 52. 74. 93., with Co., have ὑπέρ τι, which in the sense of *more credible than anything*, *very trustworthy*, would give a more natural meaning, and hence is less likely to be original). [14] (τούτου refers not to Judas but to the dream. Lit., *the beholding of this* was *as follows*.) [15] That O. [16] reverend *in* conversation, gentle *in* condition. [17] (Lit., *bringing forward* (*his*) *speech with propriety*, πρεπόντως.) [18] *omits* the. [19] (οἰκεῖα, *characteristics*, *demands*.) [20] holding up *his*.

Vers. 13-16. — [21] A. V.: This done (εἶθ'). [22] with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty (δόξῃ before διαφέροντα seems to refer here to the form, and ὑπεροχήν, which is distinguished from it by δέ, to the halo of glory which surrounded it. The infin., εἶναι, is used in the sense of the imperfect. So Grimm, who refers to Matthiæ, § 499). Then. [23] (Lit., *answering*, *said*. See *Com.*) [24] Whereupon. [25] holding. [26] gave. [27] *omits* as. [28] the which.

Vers. 17-19. — [29] A. V.: Thus being *well* comforted . . . . words of J., *which were* very good, and able. [30] encourage (Fritzsche receives ἐπανδρῶσαι from III. 19. 23. 44. 52. 55. 62. 74. Co., for ἐπανορθῶσαι of the *text. rec.* The former might easily have been exchanged for the latter, on account of it being unusual in this sense) the hearts of the. [31] courageously. [32] (μετὰ πάσης εὐανδρίας.) [33] (τὰ ἅγια, and followed by τὸ ἱερόν. Grimm, Keil, and others refer it to the *theocracy*, *sacred constitution of the state*.) [34] (Fritzsche strikes out ἀγών, with III. 23. 52. 106.: 44. 74. Co. Ald. have for it κίνδυνος.) [35] for *their*. [36] and *their* children, *their* brethren. [37] Also they that were in the city took not the least care, being troubled for the conflict abroad.

Vers. 20, 21. — [38] A. V.: now, when as all looked what should be the trial, and the enemies were already come near (συμμιξάντων; III. 64. 93., προσμιξάντων). [39] was set. [40] beasts conveniently. [41] in (κατά, with a distributive force, *on the two wings*) wings, Maccabeus. [42] multitude (πληθῶν, as frequently in the present book, for *soldiers*, with the collateral idea of their being a multitude of them). [43] divers preparations of armour, ... beasts (see ver. 20). [44] (Fritzsche strikes out τὸν κατόπτην before κύριον, the same failing in III. 19. 23. 44. 52. 55. 62. 74. 93. 106. Co. Syr. Vulg. If found in the original, there was no apparent ground for leaving them out). [45] *omits* the (Fritzsche strikes out also νίκη, as wanting in III. 23. 52. 55. 74. 106. Co. If omitted, τὸ πρᾶγμα, or ἡ κρίσις, should be supplied).

22 seemeth good to him, he giveth the victory to the worthy.[1] And in prayer he spoke after[2] this manner: O Lord,[3] thou didst send thine angel in the time of Ezekias the[4] king of Judæa, and didst slay out of the camp of Sennacherim[5] an hundred
23 fourscore and five thousand. And now,[6] O Lord[7] of heaven, send a good angel
24 before us for a fear and dread.[8] Through the might of thine arm let those be stricken with terror, that come with blasphemy against thy holy people.[9] And he ended thus.[10]

25 But[11] Nicanor and they that were with him came forward with trumpets and
26 songs.[12] Judas, on the contrary,[13] and his men[14] encountered the enemy[15] with in-
27 vocation and prayers. And while[16] fighting with *their* hands, and praying unto God with *their* hearts, they slew[17] no less than thirty and five thousand *men*, greatly
28 rejoicing at the interposition of God.[18] But[19] when the battle was done, and they were returning[20] with joy, they discovered Nicanor who had fallen in his armor.
29 And there arose a[21] shout and a tumult,[22] and they blessed the Lord[23] in their na-
30 tive[24] language. And he[25] who had been in all respects[26] the chief defender of his fellow citizens[27] with body and soul, who had kept his[28] love towards *his* countrymen all *his* life,[29] commanded to strike off Nicanor's head, and *his* hand with *his*
31 arm,[30] and bring *them* to Jerusalem. And having come there, and called his countrymen[31] together, and set the priests before the altar, he sent for them of the for-
32 tress,[32] and showed *them* vile Nicanor's head, and the hand of *that* blasphemer, which
33 boastingly[33] he had stretched out against the holy temple of the Almighty. And cutting[34] out the tongue of *that* ungodly Nicanor, he commanded that *they* should give *it* by pieces unto the birds,[35] and hang up the token of the punishment of his
34 foolishness[36] before the temple. And every man blessed[37] towards the heaven the
35 interposing[38] Lord, saying, Blessed *be* he that hath kept his own place undefiled. He hung out[39] also Nicanor's head from the fortress,[40] an evident and manifest sign
36 unto all of the help of the Lord. And they ordained all by means of a common ordinance[41] in no case to let that day pass without observance,[42] but to celebrate the thirteenth *day* of the twelfth month, *which* in the Syrian tongue is called Adar, the day before Mardochæus' day.[43]

37 Since, now, it went thus[44] with Nicanor, and from that time forth the Hebrews had the city in their power, I also will here close the narrative.[45]

38 And if *I have done* well, and as befitteth the book,[46] *it is* that *which* I also[47] desired; but if slenderly and indifferently,[48] *it is* that *which* I could attain unto.
39 For as *it is* hurtful to drink wine, and so, too, on the other hand, water,[49] alone, but[50] as wine mingled with water *is* pleasant, and maketh the enjoyment delightful,

Vers. 21, 22. — [1] A. V.: it to *such as are* worthy. [2] therefore in his prayer he said *after*. [3] (δέσποτα.) [4] *omits* the (as 44. 106.). [5] slay (ἀνεῖλεν. Fritzsche adopts this, for ἀνεῖλες of the *text. rec.*, from III. 19. 44. 52. 62. 64. 74. 93. 106. Co. Ald.) in the host of Sennacherib.

Vers. 23, 24. — [6] A. V.: *wherefore* now also. [7] (δυνάστα. Cf. vers. 3, 22.) [8] dread unto them (62. 64. 93. Ald. add αὐτῶν): *and.* [9] come against . . . . people (ναόν, 23. 52. 74.) to blaspheme. [10] (Lit., *with these*, i. e., words).

Vers. 25-27. — [11] A. V.: Then. [12] (war songs. See *Com.*) [13] But J. [14] company. [15] enemies. [16] prayer. So that. [17] (Lit., *laid low.*) [18] for through the appearance (ἐπιφανείᾳ, as at xii. 22, xiv. 15, a visible manifestation, interposition) of God they were greatly cheered.

Vers. 28-30. — [19] A. V.: Now. [20] returning *again*. [21] knew that N. lay dead in *his* harness. Then *they* made a great. [22] noise (ταραχῆς). [23] praising the Almighty (δυνάστην. Cf. ver. 23). [24] own [25] *Judas* (might have been purposely omitted for the sake of emphasizing it the more). [26] was ever (καθ' ἅπαν). [27] the citizens. [28] *both* in body and mind, *and* who continued *his*. [29] (Lit., *who had kept the goodwill of his youth toward his countrymen.*) [30] shoulder (cf. xii. 35).

Vers. 31-33. — [31] A. V.: So when he was there, and had called them of *his* nation. [32] that were of the tower. [33] with proud brags he had. [34] when he had cut. [35] fowls. [36] reward of *his* madness (see *Com.*).

Vers. 34-36. — [37] A. V.: So . . . . praised (cf. just below, and ver. 29). [38] glorious (cf. 27). [39] hanged. [40] head upon the tower (Fritzsche adopts the reading προτομήν, from III. 23. 44. 71. 74. 106. Co., for κεφαλήν of the *text. rec.* That would be, *head together with shoulder and breast*). [41] with a common decree. [42] solemnity (ἀπαρασήμαντον, *unmarked*, *unnoticed*). [43] (πρὸ μιᾶς ἡμέρας τῆς M. The cardinal number is used in the sense of the ordinal πρῶτος. Cf. Add. to Esth. i. 1; Matt. xxviii. 1; Mark xvi. 2. It is sometimes regarded as a Hebraism, but occurs also in classical writers. See Herod. iv. 161; Thucyd. iv. 115; also Cicero, *Senec.*, v., "*Uno et octogesimo anno.*" Cf. Winer, p. 248; Buttmann, p. 29.)

Vers. 37-39. — [44] A. V.: Thus went it. [45] And here will I make an end. [46] and (omitted by III. 64. 74. 93. Ald.) is fitting the story (συντάξει. Grimm would supply ἦν ὁ λόγος, and take the adverbs as adjectives, and render συντάξει in the sense of *arrangement*, *with respect to the arrangement*. But in the following verse he renders it by "book," which change of meaning seems unlikely). [47] *omits* also. [48] meanly (properly, *mediocre*, *middling*) [49] hurtful (πολέμιον, and might mean *unpleasant*) to drink wine or water. [50] and.

so also, the *proper* arrangement of the narrative delighteth the taste [1] of them that read the book.[2] But here shall be the end.[3]

Ver. 39.—[1] A. V.: delighteth the taste: even so speech finely framed (τὸ τῆς κατασκευῆς τοῦ λόγου = *the way of arranging the narrative*) delighteth the ears (ἀκοάς, here *spiritual perceptions*, *taste*). [2] story. [3] And here shall be an end (the fut. often stands for the imperative. Buttmann, p. 257. Cod. 55. has the imperative).

Chapter XV.

Ver. 1. **Places of Samaria.** Cf. 3 Macc. i. 1. According to 1 Macc. vii. 39 f. it was the border region between Gophna and Bethhoron.

Ver. 5. We are not informed how Nicanor was prevented from making the proposed attack on Judas on the Sabbath.

Ver. 9. **The law and the prophets,** *i. e.*, from the Bible of that time.

Ver. 10. **Gave (them their) charge,** namely, to put themselves in readiness for battle.—**Breach of oaths.** This could not well refer to Demetrius, who was not bound by the treaties of Antiochus V., since he did not regard him as the legitimate sovereign. But it may have reference to the conduct of Antiochus V. himself (cf. 1 Macc. vi. 62), and to other instances like that of Apollonius (v. 25 f.) and of the inhabitants of Joppa (xii. 5).

Ver. 12. **Worthy to be believed.** The question would not be whether Judas had really had a dream of this kind, for no one of his men could have doubted his words in this respect, but simply to the matter of its being a direct revelation from God.

Ver. 13. **In like manner,** namely, with his hands outstretched in prayer, like those of Onias.

Ver. 14. **Answered.** The appearance itself was what he answered. He gave an interpretation of it. It is like the Hebrew עָנָה, and always has reference to some definite occasion, demanding a reply. Cf. 1 Macc. ii. 17.

Ver. 14. **Prayeth much.** The representation seems to be that these dead persons made supplications for the living. (Cf. Luke xvi. 27 f.) Such was also the teaching of Philo as quoted by Grimm (*Com.*, *in loc.*). Cf. also, Josephus (*Antiq.*, i. 13, § 3), where he makes Abraham say to Isaac, as he is on the point of sacrificing him, "He will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt be to me a succorer, a supporter in my old age." But it is to be remembered, (1) that the canonical Scriptures give no support to such a doctrine. The passage just referred to (Luke xvi. 27), cannot be justly adduced in its support, not only on the ground of the figurative representation, but also on that of the refusal of Abraham to give to Dives' prayer any hearing. And (2) that here it has only the support of what is acknowledged to be a dream. And (3) that, at the most, it would be taught, simply, that the pious dead pray for their people, and the church in general, by no means, as Romanists teach, that prayers are to be addressed to them in order to secure such supplication.

Ver. 25. Such war songs were common. Cf. Thucyd. (iv. 43) where it is said of the Corinthian soldiery that they made an attack with a battle song. A song was sung to Mars before the battle and to Apollo after it.

Ver. 31. **Them of the fortress.** But was the fortress, at this time, in the possession of the Jews? It would seem not. It did not come into their possession until the year 171 of the Seleucian era. Keil thinks that it is not meant to be intimated that the fortress was held at this time by the Jews, since the persons spoken of are clearly distinguished from τοὺς ὁμοεθνεῖς. The antithesis, however, which he finds is by no means so clear. Grotius supposes that *some* of the garrison were present with reference to making peace, but τοὺς could not well be taken in this sense.

Ver. 33. Τὰ δὲ ἐπίχειρα. The original meaning of this word is *wages*, *pay*, whether as reward or punishment. Many commentators have falsely taken it here in the sense of *hand*, which meaning (or rather *arm*) the word has, indeed, in Hebraistic Greek, but only in the singular number. Cf. the LXX. at Jer. xlviii. 25. But the most common meaning of the word in the plural is *punishment*. Here it is plainly to be taken in the sense of *sign*, *token of punishment*.—**Before the temple.** The word used for *temple* is ναός, i. e., *the proper temple building*, in distinction from ἱερόν, *the temple as a whole*. Grimm infers, therefore, that there must have been, if this statement be true, a defiling of the temple. Keil, however, argues that this is taking the word ναός in a too limited sense, since there is nothing in the context to make it necessary so to use it, and it is often employed with the same meaning as ἱερόν. But the context does favor the view of Grimm (see ver. 31), as well as the fact that the writer was well acquainted, as the book shows, with this distinction between the two words. It is only an additional proof, however, that the whole matter is a pure invention. Nothing is said of it in the parallel account in 1 Macc. vii. 47.

Ver. 35. Here, too, it would appear as though the fortress were in possession of the Jews. How, otherwise, could they have hung the head of Nicanor out from (ἐκ) it? And if it were not in their possession, why should it have been hung there at all, where the Syrian garrison could not have seen it, since naturally, to hang it up before the eyes of their enemies would be first thought of?

Ver. 36. **Mardochæus' day,** i. e., *the day of Mordecai*, the day which celebrated the deliverance of the Jews through Mordecai.

Ver. 37. It could not be said with truth, that the Jews remained *undisturbed* in possession of Jerusalem from this time forth. Cf. Grimm, *Einleit.*, p. 19 f.

Ver. 38. The figure here employed is, to say the least, somewhat extraordinary and will not bear being pressed. If taken in its most natural sense, it would furnish sufficient ground for condemning the low aim of the epitomist in his work. Cf. ii. 26. Just how much he would have his apology cover does not appear. But any apology, above all an apology of this sort, cannot be thought to harmonize with a proper view of inspiration.—The last two verses of this chapter, according to Cotton (p. 217), are wanting in Coverdale's English translation (1535), in Matthews' (1537), Cranmer's (1539), and in the various reprints of these works. They first appear in English dress, as he supposes, in the Genevan version of 1560.

THE THIRD BOOK OF MACCABEES.

INTRODUCTION.

THE present book treats of events which antedate the proper Maccabæan history (reign of Ptolemy Philopator, B. C. 221–204), and is entitled to its name only on the ground that its contents have, in general, a similar bearing. That it was originally written in Greek there can be no reasonable doubt. Its relatively few Hebraisms are wholly lexical (ii. 14, 15, 20; v. 42; vi. 3, 15, 18), yet suffice to show that the author was a Jew. This would appear, also, from the entire structure and spirit of the narrative. The language is quite similar in style and coloring to that employed in 2 Maccabees, but still shows too many points of decided difference to justify the theory of a common authorship. There is the same love for rhetorical ornamentation (i. 16; iv. 3–8; v. 48); and similar expressions are used to set forth similar ideas: such as the frequent employment of the word *ἐπιφάνεια* to denote a special, supernatural interposition of God, of *τόπος* to indicate the temple at Jerusalem, and of *ποιεῖσθαι*, with an accusative of the verbal idea, instead of the simple verb itself. On the other hand, the language of the present book shows no such affinity with the writings of Polybius as does that of 2 Maccabees; does not so much abound in instances of alliteration, only two examples of the sort being found (i. 23; vi. 11); but often outdoes 2 Maccabees in its forced and obscure methods of expression (i. 9, 14, 17, 19; ii. 31; iii. 2, 4; iv. 5, 11; v. 17; vii. 5), as well as in its not infrequent attempts at poetic flights (i. 18; ii. 19, 31; iii. 15; iv. 8; v. 26, 31, 47; vi. 4, 8, 20). In one instance, an actual quotation from some poetical work seems to be made. There are, too, new words employed, or such as are but seldom found elsewhere (i. 20, *ἀνεπιστρέπτως*; ii. 28, *λαογραφία*; ii. 29, *προσυστέλλεσθαι*; iv. 20, *χαρτηρία*; v. 25, *ψυχουλκεῖσθαι*; vi. 4, *ποντόβροχος*; vi. 20, *ὑπόφρικος*); while old words are sometimes used in new significations (i. 3, *διάγειν*; i. 5, *χειρονομία*; iii. 14, *ἀπρόπτωτος*; iv. 5, *καταχρᾶσθαι*; vii. 8, *ἐπιστρέφειν*. Cf. *Com.*, and Grimm's *Einleit.*, p. 215.

The common Greek text of the book has not infrequently been emended by Fritzsche in his edition of the Apocrypha, in which cases he has trusted principally to the Codices, III. 23. 55. 74., and the Complutensian and Aldine editions of the LXX. The codices 44. and 71. he regards as less worthy of confidence, while lacking considerable portions of the text (the former, ii. 5–8, 13–15; the latter, ii. 3–19; iii. 28, 30; v. 11–13; vi. 4–15, 25, 26, 34–36, 38–40; vii. 2). The remaining MSS. examined by him, 19. 62. 64. and 93., have a text which has been considerably modified by corrections.

We have said that there is sufficient evidence in the book itself to prove that the author was a Jew. From the same source it is clear, that his home was in Alexandria, that he was more or less acquainted with the philosophical systems there current, and that he composed his work not far from the beginning of the Christian era. That the writer was an Alexandrian shows itself, not only in the matter of the work, but in its style: the rhetoricisms, the bombast, the straining for literary effect, and the peculiar moral observations and maxims that are woven into the history. Gfrörer (Theil ii., p. 54 ff.) finds evidence of the influence of the Alexandrian philosophy in some peculiarities of a prayer of the high priest (ii. 9 ff.). The thought here that God needs nothing of an earthly character (*ὁ τῶν ἁπάντων ἀπροσδεής*. Cf. Joseph., *Antiq.*, viii. 4, § 3), yet out of love to Israel chose the temple for his dwelling-place, is one, as he

shows, that is very common in Philo. The divine glory (δόξα, ii. 14) is also, in his opinion, sharply distinguished by our author from the divine Being himself. This glory was displayed especially in the temple at Jerusalem. It was a kind of effluence from God, which was according to the philosophical representations of Philo. This critic sees further marks of such a philosophical influence at v. 8 (ἐπιφάνεια) and at vi. 18. Dähne (ii. 187 ff.; cf. ii. 63 ff.), while not laying so much stress as Gfrörer on the particulars mentioned, is still satisfied that the author was more or less governed by the philosophical views prevalent at the Egyptian capital. He calls attention to the epithet applied by him to the Supreme Being. It is generally μέγιστος (i. 9, 16; iv. 16; vii. 22), but sometimes ὕψιστος (vi. 2; vii. 9), which as he supposes, is to be explained only on this supposition.

There is tolerably clear proof that some part of the original work has been lost. This appears from the manner in which it opens (with δέ), from a definite allusion at i. 2, where a plot is referred to as though it were well known (τὴν ἐπιβουλήν), but of which the book gives us otherwise no information, and from a similar case at ii. 25, where boon companions of the king are spoken of as having been "before mentioned" (προαποδεδειγμένων), when no such mention has really been made. But it is not allowable from this circumstance to draw the inference, as some have done (Dähne, ii. 187 f.), that the book is simply a fragment, since, in other respects, it is, to all appearance, quite complete and has a well-rounded and fitting conclusion. It is more reasonable to suppose with Grimm, who bases his opinion on the general drift of the composition in other parts, that not more than what would amount to a single chapter has been lost, and that from the beginning. This probably treated, as the allusions referred to would seem to indicate, of the general condition of the Jews under the ancestors of Ptolemy IV., and of such other well-known facts in that connection as would serve to give to the composition the appearance of historical truth.

There can be no doubt that the writer meant to have his work pass for veritable history. How far it is actually to be regarded as such, we will now consider. At least, his portraiture of the character and times of Ptolemy IV. Philopator must be accepted as, in the main, correct. This king was the eldest son of Ptolemy Euergetes, and notorious for his sensuality and effeminacy. He was engaged in almost constant wars with Antiochus the Great of Syria (cf. Polyb., v. 34, xiv. 12). The occurrence of the great battle of Raphia (B. C. 217), with a brief account of which our book opens, is sufficiently attested by profane authorities. The Theodotus, mentioned at i. 2, is a historical character. According to Polybius (v. 40, 46, 61, 62) he was an Ætolian who, after remaining for a time in the service of Philopator, finally (B. C. 219) deserted him, and went over to Antiochus. And the fact that the Jews at Alexandria celebrated, by the observance of a particular day, their deliverance from a danger similar to the one here described (iv.–vii.), is confirmed by Josephus (*Contra Apion*, ii. 5). Josephus, however, places the event under Ptolemy Physcon (B. C. 145–117), and assigns quite a different reason for the proposed destruction of the Jews, it being, according to him, because they had coöperated with the enemies of Physcon. "For this cause, then, it was that Onias undertook a war against him on Cleopatra's account; nor would he disappoint the trust the royal family had reposed in him in their distress."

We may, perhaps, be helped to a decision of the question as to which, if either, of these two authorities ought to be followed, Josephus or the author of 3 Maccabees, by considering the historical trustworthiness of the latter in other respects. There is very little to be said in its support. Most critics, in fact, assume as obvious and acknowledged the total incredibility of most of the details of the narrative. The impossibility, for instance, of the supposition that such a multitude of persons were crowded at one time into the hippodrome at Alexandria; further, that so many would peacefully submit to be bound and dragged away from their homes to the capital of Egypt in the manner described, without a shadow of resistance; that it required forty days to write down even a part of the names of the captives, and that the paper factories (χαρτηρία, iv. 20; Wahl renders by *charta*) gave out in their efforts to produce paper enough to be used for such transcription, is too evident to require anything more than a simple mention. But the writer shows his untrustworthiness, also, in the fact that he is not consistent with himself in different parts of the narrative. At iv. 18, for example, unless something has been omitted from the text, there is an obvious want of harmony with what has gone before, in the statement that it was found impossible to complete the registration of the names, because the Jews were so scattered abroad throughout the land. It had been previously represented that the Jews had been already assembled at Alexandria, and

that the registration took place there. Again, if, as the book states (iv. 20), paper enough could not be produced for the simple purpose of recording the names of the victims, how was it possible to get chains enough to bind them "hand and foot" (v. 5); how was it possible to feed them for such a length of time (v. 15), and especially, to provide means of the kind described for their festivities, which lasted through many days (vi. 30, 40, vii. 18)? There is, moreover, evidently a false statement at v. 2, where the number of elephants used by Ptolemy to destroy the Jews is said to have been five hundred, while the whole number employed in the battle of Raphia was only seventy-three, and all that were left by Ptolemy II. Philadelphus, at the end of his reign, was but three hundred (Polyb., v. 79); also at vii. 2, where Ptolemy is made to speak of himself and *his children*, when, as a matter of fact, he had no legitimate children at that time (B. C. 217–216); and in ver. 20 of the same chapter, in which it is said that the Jews were preserved by "land, and sea, and river," while there is no evidence, at least in this book, that they were obliged to pass over any sea in going to and from Alexandria. It can hardly be regarded as credible, further, that a priest should act in the manner described in vi. 1, causing the elders and people around him to cease praying, that he, as their representative, may pray alone. And, finally, if such an event or series of events as described in the present book really took place in the city of Alexandria at the time supposed, how is it conceivable that no notice whatever should be taken of the fact by other writers of that or a subsequent period?

On these and other similar grounds, therefore, the present work must be looked upon as one of the many of its kind which proceeded from the same great centre of philosophical and religious thought, in which the facts of history are arbitrarily modified in order to subserve a supposed moral purpose. On the pernicious principle that the end justifies the means, historical facts indeed have, in the present case, been so displaced, and have received such a false coloring, that they are facts no longer, and the great doctrine of the Divine Providence, which the writer meant in this way to support and enforce, finds in his work, on the contrary, an unspeakable incumbrance and clog. As Westcott (Smith's *Bib. Dict.*, under 3 Macc.) well remarks: "In this respect the book offers an instructive contrast to the Book of Esther, with which it is closely connected both in its purpose and in the general character of its incidents. In both a terrible calamity is averted by faithful prayer; royal anger is changed to royal favor, and the punishment designed for the innocent is directed to the guilty. But here the likeness ends. The divine reserve, which is the peculiar characteristic of Esther, is exchanged in 3 Macc. for rhetorical exaggeration, and once again the words of inspiration stand ennobled by the presence of their later counterpart."

But is there then, nothing that can be regarded as historical and actual lying at the basis of the present narrative? That would be too much to say. The general character of Ptolemy IV. is correctly delineated. The fact of the observance of a yearly festival (vi. 36, vii. 19), and of the erection of a pillar and synagogue at Ptolemais in commemoration of some event of this kind, need not be called in question, although, as Fritzsche observes (Schenkel's *Bib. Lex.*, *s. v.*), it had become a habit with the Jewish writers of this period to connect a festival with every important event. But that the event which was the occasion of these monuments took place under Ptolemy IV., as our writer asserts, or under Ptolemy VI., as Ruffinus, through Josephus, reports, need not be accepted. There was, doubtless, some tradition of this sort afloat, and in more than one form, namely, that some sovereign had attempted to force his way into the temple at Jerusalem, and being hindered for some cause or other, sought to wreak his vengeance on the Jews. The story of Heliodorus' experience, as recorded in 2 Maccabees, for instance, must have taken more than one form. Possibly, however, it is based on some later event, as Ewald, Grimm, Vaihinger, and others, conjecture, like that which occurred during the reign of Caligula, when the emperor attempted to erect his statue in the temple at Jerusalem (cf. Joseph., *Antiq.*, xviii. 8, § 2), which, for political reasons, is here transferred to the time of Ptolemy IV. Stanley says (iii. 248, note), that a similar story was told him by the Imam of the mosque of Hebron, of still another Egyptian potentate who was struck down in like manner in attempting to enter the shrine of Isaac. And with respect to other circumstances of the narrative, as, for example, that of shutting up the Jews of Egypt in the hippodrome at Alexandria for destruction (iv. 11 ff). it might have been suggested by a similar occurrence under Herod the Great. While dying at Jericho, he commanded that the first men of Judæa should be brought thither and shut into the hippodrome. He then ordered Salome and her third husband, Alexas, to

have the prisoners, immediately after his death, cut in pieces by his body-guard, in order that his dying day might not pass unlamented in Israel. So, too, Pontius Pilate at one time had a large number of Jews inclosed in the hippodrome at Jerusalem for a like purpose, but finally abandoned it on account of their steadfastness (see Schürer, *Neutest. Zeitgeschichte*, p. 253). It may therefore be considered as probable that our author has made use of certain traditions current in his time, to which he has sought to give greater weight by connecting them with admitted historical facts, the same being, for prudential reasons, taken from the period of Ptolemy IV. Philopator. To go further, and endeavor to fix, with Ewald (*Geschichte d. Volk. Is.*, iv. 6, 11 ff.), Grimm, and others, the exact historical events which the author meant to depict under this disguise, seems not to be justified by the very uncertain ground upon which such an investigation must proceed. The only really important parallel, for instance, which these critics find in our book with the times of Caligula — for a characterization of whose acts, particularly his attempt to place a statue of himself in the temple, they suppose it was written, — is the fact that, according to Philo, the Roman governor withdrew the rights of citizens from the Jews at Alexandria.

If the theory of Ewald and Grimm respecting the occasion of the composition were to be admitted, the matter of its date would not be so difficult to fix. It must in that case have been written about the year A. D. 40. At all events the book must have had a late origin, either shortly before, or shortly after, the beginning of the Christian era. If the events spoken of as having taken place under Pontius Pilate and Herod had influence in shaping the contents of the work, as we have supposed to be possible, then the latter period must, of course, be fixed upon, *i. e.*, some time as late as A. D. 26. That the book was written subsequently to 2 Maccabees is clear from its position after it, although it treats of events that occurred earlier, as is also true of 2 Maccabees with respect to 1 Maccabees. On the other hand, it cannot be accepted as certain proof that it was not in existence at the time of Josephus, because he gives quite another version of one of its fundamental statements. He might have done it either because it was a really different event which he describes, or because the same tradition existed in different forms. But this is all that can be said with confidence on the matter of the date of the composition.

Its own history as a literary work is, moreover, scarcely less obscure. Among the Jews it was never regarded with any particular interest, and seems to have enjoyed with them no extensive circulation. By Christians, moreover, it is not noticed until a comparatively late period. Three books of Maccabees — one MS. says four — are mentioned in the Apostolic Canons as among the writings of the Old Testament "to be reverenced and held holy." (Cf. *Dict. of Christ. Antiq.*, *s. v.*). As we have noticed in the Introduction to 2 Maccabees, the Coptic version of Can. lxxxv. includes the books of Judith and Tobit in the Old Testament canon, instead of 1, 2, and 3 Maccabees. Theodoret († c. A. D. 457) quotes the present work with respect (*Ad Dan.*, xi. 7). According to Photius (*Bib. Cod.*, 40), Philostorgius rejected it on the very ground on which Theodoret of Antioch accepted it, namely, because of the supposed miracles described in it. Theodoret regarded these miracles as a simple fulfillment of predictions found at Dan. xi. 7. Three books of Maccabees are placed among the *antilegomena* in the so-called catalogue of Nicephorus († A. D. 828), as also in the "Synopsis of Athanasius," which, however, according to Credner (p. 220 ff.) did not originate before about the tenth century. The latter speaks of Μακκαβαϊκὰ βιβλία δ' πτολεμαϊκά. The probable reading, however, is καὶ πτολεμαϊκά, our present book being so characterized on account of its principal personage. In the Western and Alexandrian churches the work seems to have had no circulation. No Latin writer makes mention of it, and it found accordingly no place in the Vulgate. The Decretals of Gelasius (Pope, A. D. 492–596), which, however, in their present form did not originate earlier than the sixth century (cf. Credner, p. 287), omits 3 Maccabees, although mentioning the first two books of this name. The latter are placed at the end of the Old Testament list in the following order: "*Job liber* 1, *Tobias* 1, *Esther* 1, *Judith* 1, *Esdra libri* 2, *Maccabæorum libri* 2." The only ancient version of the book is the Syriac, and there is other evidence that it enjoyed a wider circulation and greater respect in the church of Syria than elsewhere. This is shown in the use made of it by Theodoret of Antioch, as before mentioned, the fact that it is found in the catalogue of Nicephorus, which, probably, also originated in Antioch (Westcott, *Bib. in Ch.*, p. 225; cf. Credner, p. 243), as also in the so-called list of "Sixty Books," sometimes ascribed to Anastasius Sinaita, patriarch of Antioch, and generally to some Syrian source, although, perhaps, more likely having its origin in Asia Minor.

Fritzsche mentions, further, the fact (*Einleit. in d. Buch Tobi*, p. 18), that in the *Nomocanon Ecclesiæ Antioch* (*a Bar-Hebræo compositus*, in A. Mai *Script. Vett. Nova Collectio*, x. p. 53) three books of Maccabees are reckoned along with Judith and others among the "Holy Books." In the Abyssinian church (cf. Herzog, *Real-Encyk.*, i. 170), three books of Maccabees are sometimes enumerated among the "forty-six" of the Old Testament. When this was the case they were usually associated with the Books of Enoch, 2 Esdras, Jubilees, etc.

The work was first translated into Latin for the Complutensian Polyglot, afterwards, also, by Flaminius Nobilius (as it appears in the London Polyglot), by Franz Junius (*Vet. Testamenti Biblia Sacra Lat. Vert.*, Tremellius et Franc. Junius, Hanov., 1618), and by Andr. Osiander († 1617), in his edition of the Vulgate. Grimm also mentions ten different German versions: one by Leo Judä (in the *Zürich Bible*), by Joachim Ciremberger (Wittenberg, 1554), that found in Wolder's Polyglot (Hamburg, 1596), one by John Piscator, in his edition of the Bible published at Herborn, 1602–4, by Dan. Cramer († 1637), whose translation appears in several editions of Luther's Bible, that given in the so-called *Berlenburger Bibel;* further, one by Grynäus (Basel, 1776), by De Wette (1st ed. only), by Gaab (Tübingen, 1818), and by Gutmann (Altona, 1841). A still better one than any of these in our judgment, as having been made with critical reference to the latest works on the Apocrypha including Fritzsche and Grimm's, is that found in Bunsen's *Bibelwerk* (3te Theil, *Die Apok. Bücher*). According to Cotton (*Five Books*, *Introd.*, p. xx), the first English version of it was made by Walter Lynne, 1550, the same being revised and appended to a folio edition of the Bible printed by John Daye in the following year. In 1719 and 1727 a new translation was published by Whiston in connection with his "Authentic Documents," and another by Clement Crutwell in 1785. Cotton himself, also, made a version of it in 1832 for his above-mentioned work, which we have used to some extent in connection with our own. We are unable to say whence the English version of the book, found in Bagster's "Apocrypha Greek and English," originated. It is not so literal as that of Cotton, although sometimes surpassing it in appropriateness and elegance of diction.

THE THIRD BOOK

OF THE

MACCABEES.

Chapter I.

1 And Philopator on learning from those who came back that Antiochus had succeeded in taking away the places of which he himself had formerly [1] been master, called out all his forces, both footmen [2] and horsemen, took with him also his sister Arsinoë, broke camp and marched out as far as the parts about Raphia, where An-
2 tiochus and his forces had encamped. But one Theodotus, with the intention of carrying out the plot, took with him the bravest of the armed men that had been before put under his command by Ptolemy, and betook himself by night to the tent
3 of Ptolemy, to kill him on his own responsibility, and so to end the war. But Dositheus, called the son of Drimylus, by birth a Jew, but subsequently an apostate from the laws and alienated from the faith of his fathers, had conveyed him away, and made a certain obscure person lie down in his stead in the tent, whom it befell
4 to receive the punishment meant for the other. But when it came to a fierce battle and matters were falling out rather in favor of Antiochus, Arsinoë went up and down the ranks, and her hair disheveled, with wailing and tears, urgently [3] exhorted the soldiers to fight courageously both for themselves, and their children and
5 wives, and promised to give the victors two minas of gold apiece. And so it fell out that their enemies were destroyed in hand-to-hand encounter, and many, also, were
6 taken prisoners. But having got the better of this design, he decided to proceed to
7 the neighboring cities and encourage them. And by doing this, and by making donations to their temples, he inspired his subjects anew with confidence.

8 And when the Jews sent some of their council and of their elders to greet him and present to him guest-gifts and congratulations over what had taken place, it
9 came to pass that he desired still more to visit them as soon as possible. But when he arrived at Jerusalem, and had sacrificed to the greatest God, and offered thank-offerings, and so had done, to some extent, that which befitted the place, he then
10 also entered the place itself, and was astounded at the care *displayed*, and the beauty, and admired also the orderly arrangements of the temple, and conceived the
11 purpose of entering the sanctuary. And when they told him that it was not fitting that this should take place, since it was allowed to none of their nation to enter,[4] not even to all the priests, but solely to him who was the leader of all, the high priest,
12 and to him only once in a year, he would by no means give way.[5] And though they read the law to him he persisted in thrusting himself forward, saying, that he must go in, and that if they had been deprived of this honor, I [6] ought not to be.

[1] Γενομένην; III. 55. 71. 74., γινομένην.
[2] Fritzsche strikes out αὐτοῦ after this word, with III. 19. 23. 55. 62. al.
[3] Others connect the adverb with ἐπιπορευσαμένη.
[4] Codd. III. 23. 55. omit ἐξεῖναι, 19. 62. 64. 93. Ald., εἰσιέναι.
[5] Fritzsche receives ὁ δὲ οὐδαμῶς ἐπείθετο from III. 23. 44. 55. Co.; *text. rec.*, οὐδαμῶς ἠβούλετο πείθεσθαι.
[6] After ἐμέ, III. 23. 62. al. have δέ; *text. rec.* omits.

13 And he inquired for what reason none of those who were present forbade him,
14 when he entered the main temple. And he was thoughtlessly answered by some
15 one, that it was ill of him to boast[1] of this. But since this had taken place, he said, be the reason what it might, why should he not enter the whole of it, whether
16 with or without their consent? And when the priests fell down in their sacred[2] vestments and implored the greatest God to help in the present need,[3] and to turn away the violence of the impious aggressor, and filled the temple with cries and
17 tears, those who had been left behind in the city were scared, and bounded forth, un-
18 certain of the issue[4] of that which had taken place. The virgins also who had been secluded in chambers rushed out with their mothers, and scattering ashes and dust
19 on their heads,[5] filled the streets with groans and sighs. And those, too, who had wholly secluded themselves, forsaking the bridal chambers prepared for co-habitation and the modesty that befitted them, went on a disorderly run through the city.
20 And the new-born babes were deserted by their mothers and nurses who were with them, here and there, some in houses and some in the fields, without care; and they
21 swarmed into the sublimest of temples. And various were the prayers offered up by those who assembled[6] in this place, over what had been impiously undertaken
22 by that man. And along with them were the courageous ones among the citizens who would not bear his insisting at all events, and his intention of carrying out his
23 purpose, but cried out that they should fly to arms, and die bravely on behalf of the law of their fathers, and made a great uproar in the place, and only with difficulty were brought back by the reverend[7] and the aged to take their stations at the
24 same place of prayer. And the multitude kept on praying during this time as pre-
25 viously. But the elders, who were about the king, strove in various ways to divert
26 his frenzied mind from the plan which he had formed. But he recklessly put all aside and was already setting out to come up, apparently to carry out that which
27 he had before spoken. And when, now, those who were about him saw this, they gave themselves together with our people, to calling upon Him who has all power, to aid in the present distress, and not to overlook this lawless and insolent behav-
28 ior. And so continuous and vehement was the cry of the assembled crowds, that
29 an indescribable noise arose. For, as it seemed, not the men only, but the very walls and the whole floor cried out, since they all, in fact, preferred death then, rather than that the place should be desecrated.

[1] For τερατεύεσθαι, 19. 62. 64. 93. Ald. Syr. have πράττεσθαι. See *Com.*

[2] Fritzsche adopts πάσαις for ἁγίαις, from III. 23. 44. 55. 74. Ald.

[3] Τῇ ἐνεστώσῃ ἀνάγκῃ; III. 19. 23. 55. 62. 64. 93., τοῖς ἐνεστῶσιν. Cf. ver. 27.

[4] *Text. rec.*, ἄδηλον τιθέμενοι, but Fritzsche follows Co., ἄδηλόν τι θέμενοι.

[5] Κόμας, III. 23. al., for κεφαλάς of the *text. rec.*

[6] Fritzsche receives συλλεγέντων from III. 23. 44. 55. 74. Co., for συλλεγομένων of the common text. Grimm, on the other hand, says it is a correction arising from the fact that the present was not understood. The number was continually increasing.

[7] Codd. 19. 55. 62. 64. 93. Ald., "priests."

CHAPTER I.

Ver. 1. **Philopator.** This is Ptolemy IV., the successor of Euergetes. — **From those who came back.** These were fugitives, and it is likely, Egyptian officials. — **His sister Arsinoë.** She was also his wife, and bears different names in history. By Polybius (v. 83, 3; xv. 25, 2) she is called as here, and so, too, on the Rosetta stone; by Livy (xxxvii. 4), *Cleopatra;* by Justinus (xxx. 1, 7), *Eurydice.* She was subsequently put to death at the instigation of her husband and his ministers. — Ἐξώρμησε contains the two ideas of breaking camp and marching. — **Parts about Raphia.** This important place, on the coast of the Mediterranean, south of Gaza, and about midway between that place and Rhinocolura, is mentioned on one of the historical tablets of Esarhaddon. Cf. *Transactions*, iv. 85. The places about Raphia, as given by Polybius, are Tyre, Seleucia, Ptolemais, Abila, Gadara, Scythopolis, etc. — **Had encamped.** The representation seems to be that Antiochus had already been in this place for a considerable period, but according to Polybius (v. 80), the two armies arrived at about the same time.

Ver. 2. **Theodotus.** He was by birth an Ætolian and had chief command of the Egyptian forces in Syria. He had at one time been quite successful in his operations against Antiochus III. (Polyb., v. 40, 45, 61), but subsequently became disaffected and deserted to him, carrying over with him the important cities of Ptolemais and Tyre with many stores, and forty ships of war. — **The plot.** The article here might indicate some definite plot of which we should know more if we had that portion of the work which seems to have been lost from the beginning. It might, however, refer to the implied plan of Philopator to defeat Antiochus at any price and by any means. See ver. 6. — **The bravest.** According to Polybius only two. — Διεκομίσθη. Cf. 2 Macc. iv. 5; ix. 29, and the present book at iii. 20.

Ver. 3. The account in Polybius (v. 81) is different from the present one and in some respects contradictory to it. The former relates that Theodotus killed the *royal physician, Andreas,* — by no means an obscure person, — and wounded two others.

Ver. 4. Polybius, also, mentions the fact that the fortunes of war first favored Antiochus and afterwards Ptolemy, but is silent concerning these appeals of Arsinoë during the battle. It is probably an exaggeration on the part of our author, based on the fact that *previous to the battle* Arsinoë united with her husband in making an appeal to the soldiers. (Cf. Polyb., v. 83, 3.) The promise which she is here said to have given, she could not have been in circumstances to fulfill. The army of Ptolemy consisted of 70,000 footmen and 5,000 horsemen. (Polyb. v. 79, 2). If the Egyptian mina is meant its value was about equal to eight ounces of gold. — **In favor of Antiochus.** Ptolemy's left wing was, in fact, at first entirely put to flight, and the inexperienced Antiochus, now too confident of final success, did not use sufficient caution.

Ver. 5. **Χειρονομία.** It means first *a moving of the hands according to rule*, as in gesticulation, but here, evidently, *hand to hand encounter*. The reading of 19. 62. 93., χειρῶν νομαῖς, though evidently a correction, is apt. Cf. 2 Macc. v. 14.

Ver. 7. Polybius blames the fickleness of the people in thus transferring tamely their allegiance to the one who happened to be in power. (v. 8, 11.)

Ver. 8. It would seem that Ptolemy had previously had the wish to visit Jerusalem.

Ver. 9. Καὶ τῶν ἑξῆς τι τῷ τόπῳ ποιήσας. The meaning of ἑξῆς as an adverb is, *one after another, in order*. Followed by τινι it means *suitable to*. I give above the rendering adopted, in the main, by Grimm, Scholz, and Wahl. Scholz: "*And did what otherwise yet was appropriate to the place.*" There is, however, no word in the original to be translated by *otherwise yet*. Grotius from conjecture would render: "*Quum fecisset ea, quæ ipsi in illo loco facere fas erat = quum Deum veneratus esset in subdiali gentium,*" reading ὧν ἔξεστι instead of τῶν ἑξῆς τι. Cod. 64., with Ald., offers ὧν ἔξεστι τί. It is not necessary to suppose that the king was himself present at the sacrifices. What follows seems to imply that he was not.

Ver. 10. **Conceived the purpose,** ἐνεθυμήθη βουλεύσασθαι. Literally, *It came into his mind to take the resolution*. Wahl: "*Haud procul aberat animus a consilio* (*templum intrandi*)." The "Holy of Holies" is meant.

Ver. 11. **Once in the year,** *i. e.*, one day in the year. He was obliged to go in more than once in the discharge of his duties. Cf. Lev. xvi. 12-16.

Ver. 13. **Main temple,** πᾶν τέμενος, properly, the whole temple, *i. e.*, the temple as a whole, as represented by outer courts as well as an inner shrine. The purport of the question is, Why had he not been hindered by those present from *coming into the temple at all*, if he were not to be allowed to *go into every part of it*. This rendering seems to us to agree best with the context. But it would be possible, with many commentators, to take πᾶν τέμενος in the sense of "all temples," *i. e.*, heathen temples.

Ver. 14. **Ill of him to boast of this.** The common text is κακῶς αὐτὸ τοῦτο τερατεύεσθαι. There are many alterations and renderings suggested. Schleusner: "This had taken place improperly and contrary to received custom." (Cf. reading in *Text. Notes.*) Grimm's suggestion to read αὐτὸν for αὐτό is least objectionable. The meaning would then be that it was not the right thing for him, who had been allowed this privilege, though a heathen, to make it the ground of demanding other, and unheard-of concessions.

Ver. 16. **Greatest God.** A very frequent epithet of Jehovah in the present book. Cf. i. 9; iii. 11; iv. 17; v. 25; vii. 22; and 2 Macc. iii. 36.

Ver. 17. **Uncertain of the issue of that which had taken place,** ἄδηλόν τι θέμενοι τὸ γενόμενον. They were in doubt what to think or to do under the circumstances.

Ver. 18. The θάλαμος was a room in the back part of the house, specially designed for the mother and daughters. Cf. 2 Macc. iii. 19, where a similar scene is described. — The use of the word τεκοῦσα for mother is poetic.

Ver. 19. **Προσαρτίως.** The word ἀρτίως, as an adverb = (1) *perfectly*, (2) *just, newly*, is here strengthened by the preposition. The word in this form is uncommon, and is said by Grimm to occur only here. Grotius would give to ἐσταλμέναι the sense of *clothed, modo vestem* (*nuptialem*) *indutæ*. But most commentators follow Gaab in giving it here the meaning of *withdrawn, secluded*, which meaning is also well established. Cf. Schleusner's *Lex.*, also, Steph., *Thesau.*, *s. v.*

Ver. 21. The manifoldness of the prayer has respect to the persons offering it.

Ver. 23. Τραχύτης = *roughness, unevenness*. This sense, however, is here not fitting. The adjective τραχύς means also *wild, angry*, and from this the idea of *uproar* is easily derived. Cf. Homer, *Il.*, ii. 95, τετρήχει, and viii. 346, τετρηχυῖα.

Ver. 25. Ἀγέρωχον. Probably derived from γέρας and ἔχων, *i. e.*, = γεράοχος with α intensive. In the later Greek, especially after Polybius, it was used in a bad sense, for *pride, insolence*.

Ver. 27. Τοῖς παροῦσιν. Some would translate by *those assembled*, but it is an expression found quite frequently in the classics in the sense of *the present matters, emergency, need*. See Herod., i. 10; vi. 100; Xen., *Anab.*, i. 3, 3. Cf. Liddell and Scott's *Lex.*, under πάρειμι.

Chapter II.

1 Then the high priest Simon bowing his knees over against the sanctuary, and calmly spreading out his hands, uttered the following prayer:

2 O Lord, Lord, King of the heavens, and Ruler of the whole creation, holy among the holy, sole Governor, almighty, give ear to us who are oppressed by a wicked 3 and profane man, puffed up with boldness and strength. For thou didst create all

things and art the Lord of the universe, a righteous ruler, and judgest those who
4 do anything in pride and insolence. Thou didst destroy in former times those who did iniquity, among whom were also giants, who trusted in their strength and bold-
5 ness, bringing upon them a measureless flood. Thou didst burn up with fire and brimstone the Sodomites, who practiced insolence and became notorious through
6 their iniquities, making them an example to after generations. Thou didst test [1] the defiance of Pharaoh, enslaver of thy people the holy Israel, with manifold and
7 numerous punishments, and caused thy great might to be recognized. And thou rolledst the depths of the sea over him, as he pursued with chariots and with a multitude of troops, but carriedst safely over those who put their trust in thee, the
8 Lord of the whole creation. And they, having seen together the works of thine
9 hands, praised thee, the Almighty. Thou, O King, who createdst the illimitable and measureless earth, didst choose out this city and didst hallow [2] this place to thy name, thou who hast need of nothing, and didst exceedingly glorify it by wonderful
10 manifestations, having founded it to the honor of thy great and glorious name. And thou didst indeed [3] promise, out of love to the house of Israel, that should we fall away, and distress come upon us, and we should come to this place and pray, thou
11, 12 wouldest hear our prayer. And, verily, thou art faithful and true. And since thou hast often aided our fathers when hard pressed in their low estate, and de-
13 livered them out of great dangers,[4] behold now, verily, holy King, that we through our many and great sins are borne down, and made subject to our enemies, and
14 have given out in weakness. And in our fallen state, this bold and profane man seeks to do insult to this holy place, consecrated on earth to thy glorious name.
15 Thy dwelling-place, indeed, the heaven of heavens, is inapproachable to men. But
16 since it pleased thee [5] to be glorified among thy people Israel, and thou hast sancti-
17 fied this place, punish us not through the uncleanness of these people, nor chastise us through profaneness, lest the transgressors boast in their haughtiness, and exult
18 with their insolent tongue, and say, We have trampled upon the holy house, as the
19 houses of idols are trampled upon. Blot out our sins and do away with our offenses,
20 and shew forth thy compassion at this time. Let thy mercies quickly overtake us, and put praise in the mouth of those cast down and discouraged, giving us peace.

21 Then God, who seeth all things, and is holiest above all [6] the holy, heard the prayer which was according to the Law, and scourged him who was greatly uplifted
22 with pride and boldness, shaking him to and fro as a reed is shaken by the wind, so that he lay motionless upon the floor, and, besides, paralyzed in his limbs, and un-
23 able to utter a sound, being overtaken by a just retribution. Wherefore his friends and his body-guard,[7] beholding the sharp chastisement which had overtaken him, fearing lest he might also die, speedily removed him, being stricken with exceed-
24 ing terror. But when, in course of time, he afterwards came to himself, his chastisement in no wise brought him to repentance, but he departed uttering bitter threatenings.

25 And having returned to Egypt he grew still worse in wickedness, and through his before-mentioned boon companions and associates who had cut loose from all
26 that was right, he was not only held fast in innumerable debaucheries, but he also went so far in his audacity that he scattered evil reports in those places, and many of his friends who especially regarded the king's purpose also themselves followed
27 his will. And his purpose was to inflict a public stigma upon the *Jewish* nation.
28 On [8] the tower by the palace he placed a tablet and engraved an inscription, that entrance to their own temple was to be refused to all those who did not sacrifice ;

[1] In the common text there is found after this word, *τὴν σὴν* (omitted by 74. Co.) *δυναστείαν* (III., *δύναμιν*) *ἐφ' αἷς ἐγνώρισας*. The words are evidently tautological, and, being omitted by 23., are rejected by Grimm, Fritzsche, and others.

[2] Fritzsche adopts *ἡγίασας* for *ἁγιάσας*, from III. 19. 23. 55. 62. 64. 74. 93. Co. Ald.

[3] For *δὴ ὅτι*, III. 23. 64. 93. have *διότι*. Cf. 2 Macc. vii. 37.

[4] Codd. III. 23. 55. 74., with Co., "evils."

[5] Fritzsche, following Grimm, adopts the participle *εὐδοκήσας*, for *εὐδόκησας* of the *text. rec.*

[6] Fritzsche adopts, in place of *πρὸ πάντων* of the common text, *προπάτωρ* from III. 23. 55. 93. Syr., but it does not so well suit the context, and looks like a correction. Cf. ver. 2.

[7] The words *αὐτοῦ ταχεῖαν καί*, found after *σωματοφύλακες* in the common text, are stricken out by the best recent critics. They are wanting in III. 23. 44. 55. 71. 74. Co.

[8] The *καί* before *ἐπί*, Fritzsche strikes out, with III. 23. 44. 55. 74. Co.

and that all the Jews were to be registered among the common people, and reduced to the condition of servants, and that those who resisted were to be forcibly seized 29 and put to death; also, that such as were registered, were to be branded on their persons with an ivy-leaf as a symbol of Dionysus, and that they were to be de-30 graded to the former limited rights. But that he might not appear as one who hated them all, he wrote underneath, that if, on the other hand, any of them chose to join those initiated into the mysteries, these should have equal rights with the Alexandrians.

31 Some now, who were over a city, despising the approaches to the city of piety, unhesitatingly gave in as though they became sharers in some great renown by 32 their prospective intercourse with the king. But the most stood firm in a noble spirit, and did not apostatize from their religion; and paying money that they might 33 live without fear, they sought to escape the registration. They were also in good hope of obtaining relief, and detested those who had fallen away from them, both judged them to be enemies of the nation and withheld from them common intercourse and friendly services.

Chapter II.

Ver. 1. **Simon.** Most probably Simon II., son of Onias II., high priest from B. C. 219–199. See Fritzsche in Schenkel's *Bib. Lex.*, *s. v.* Cf. Ecclus. l. 1 ff., and Jos., *Antiq.*, xii. 4, § 10.—**Over against the holy place.** This was the custom of the Jews in prayer, *i. e.*, to turn the face toward the temple mountain, if they were in its neighborhood (cf. 2 Chron. vi. 34; Dan. vi. 11), or towards the temple itself when in the outer court of the same, (Ps. v. 7; Ecclus. li. 14).—*Εὐτάκτως.* Simon's attitude and conduct are represented as calm and reverent in contrast with those of the excited multitudes about him.

Ver. 2. **Whole creation.** Cf. Judith ix. 12. —**Holy among the holy.** Others translate with apparently less propriety, "*Holy in the holies*," (Cotton); "*Heiliger im Heiligthum*" (Grotius, Gaab, Scholz). It seems to be simply a circumlocution for *All-holy*.

Ver. 4. Allusions to these giants, offspring of the supposed intermarriage of angels with the daughters of men, are very common in the Apocryphal and Pseudepigraphal books. Cf. Book of Enoch vii. 2; ix. 9; xv. 8 (Dillmann's ed.); Book of Jubilees v. 7; Wisdom xiv. 6; Tobit vi. 14; Ecclus. xvi. 7; Baruch iii. 26.

Ver. 5. *Ὑπερηφανία, insolence, contemptuous bearing.* Cf. Ezek. xvi. 49 in the LXX. for a similar characterization of Sodom. See also, 2 Peter ii. 6.

Ver. 9. **Illimitable.** So called hyperbolically, with reference to the comparatively small space occupied by Jerusalem.—*Τῷ τῶν ἁπάντων ἀπροσδεεῖ.* So, too, at 2 Macc. xiv. 35; Acts xvii. 25.

Ver. 10. **Promise.** See 1 Kings viii. and ix., and 2 Chron. vi. and vii.

Ver. 11. Grimm would give to *δή* here the sense of *in addition*, referring to i. 9.

Ver. 14. **Thy glorious name,** שֵׁם כְּבוֹדֶךָ. Cf. Neh. ix. 5. Grimm remarks that it does not mean "*thy glorious name*," but the name of God as an expression and epithet of his glorious being, majesty. This idea of "being" is however contained in the word "name," according to common Biblical usage.

Ver. 15. **Inapproachable.** Cf. 1 Tim. vi. 16. The thought is that while it was indeed impossible for the king to commit a sacrilege on the actual habitation of God, yet the latter had also chosen the temple at Jerusalem as an abode.

Ver. 18. **Trampled upon.** Cf. Is. lxiii. 18; Dan. viii. 13.—*Τῶν προσοχθισμάτων, stumbling blocks, abominations.* It is frequently used in the LXX. as referring to idols. By an inadvertence the writer here makes the Egyptians call the temple at Jerusalem a "holy house" and the idol temples, "abominations."

Ver. 20. Cf. Ps. lxxix. 8, where the same expression occurs.

Ver. 23. **Friends.** The higher officers and concillors of the king.

Ver. 24. *Ὁ μετάμελος, repentance.* First used in this sense by Thucydides (vii. 55).

Ver. 25. Since these friends have not before been spoken of in the present book, as it now exists, we have here additional evidence that something has been lost from the first part of the original work.—**Debaucheries.** Polybius and Strabo also speak of the great licentiousness and debauchery of this monarch.

Ver. 26. **Friends.** Cotton would make this refer to the friends of the writer, *i. e.*, Jews, but it is far more likely that it refers to the courtiers of Ptolemy.

Ver. 28. According to some (Grotius, Cotton, De Wette), the words are to be so construed as to read: *that none who did not sacrifice in their* [the Egyptian] *temples should enter*, i. e., enter the palace of the king. But it seems better, both grammatically and logically, to connect *εἰς τὰ ἱερὰ αὐτῶν* directly with *εἰσιέναι* and to refer *αὐτῶν* to the subject of *τῶν μὴ θυόντων*. So Grimm, Bunsen's *Bibelwerk*, Gaab, Scholz, and others. The prohibition is given in general terms, that none who did not sacrifice should enter their own temples. But as the Jews were the only ones in Egypt who did not offer sacrifice in their worship, it amounted to a command that the Jews should not enter their synagogues.—**Registered among the common people.** There were three classes of people in Alexandria: (1) Macedonians, who had the fullest rights as founders of the city; (2) foreigners subject to them; (3) native Egyptians.

Ver. 29. Such a branding in honor of a deity was not uncommon in ancient times. Cf. Rev. vii. 3; xiii. 16, 17. Bacchus was the family deity of the Ptolemies and Philopator himself is said to have been branded with an ivy leaf.

Ver. 31. **Over a city,** *i. e.*, perhaps a community in Alexandria. *Πόλις* may be used in this

sense. — **City of piety**, namely, the Jewish community. It was to be approached only by means of the observance of the Mosaic law. Others (Cotton) translate: "*Then indeed a few of those who dwelt in the city, who hated the advances of the religion of the city,*" etc. He derives this meaning of the word ἐπιβάθρα from its use by Josephus in *Antiq.*, xi. 8, § 2. Grotius, Wahl, and others make *the city of piety* refer to Heaven, but this view is not supported by the teachings of our book elsewhere.

Ver. 32. **Paying money.** The officials were probably bribed. It could not have been the king, since he is represented as dissatisfied with this result of his efforts to degrade the Jews. Cf. iii. 1, also v. 1, *et passim*.

Chapter III.

1 The impious *king*, on learning also of this, was so incensed as not only to be very angry with the Jews of Alexandria, but also became a more bitter enemy to those of the country, and commanded that they should all be speedily assembled in 2 one and the same place and be put to the worst of deaths. But while this was being carried out, a hostile report was circulated against the race, since men, who agreed together for evil ends, had given occasion for the representation that they 3 were hindered from the observance of the laws. But the Jews maintained towards 4 their kings good will and unswerving loyalty; yet, as they worshipped God and governed themselves according to his law, they made a separation in certain things 5 and deviations,[1] on which account they appeared odious to some persons. But since they adorned their intercourse with one another with the good works of the 6 righteous, they had established themselves in the good opinion of all men. This character of the race for good works, however, which was spoken of by all, was 7 made of no account by the foreigners; but they talked about their disagreement with respect to worship and food, alleging that these men were kindly disposed and loyal neither towards the king nor the rulers, but were hostile and very much op- 8 posed to the public weal; and they covered them with unusual reproach. And this unexpected uproar and unforeseen concourse of people, concerning those who had in no wise wronged them, was not unobserved by the Greeks who lived in the city; but to aid them was not in their power, for the condition of things was imperious; but they admonished, and were out of humor and believed that these things would 9 change. For a people of such importance, that has done no harm, will not be thus 10 overlooked.[2] And already, also, some of their neighbors and friends and business associates had taken certain of them secretly aside, given them the assurance of sup- 11 port, and that they would do the very utmost to help them. The *king*, now become arrogant through the momentarily favorable turn of affairs, and considering not the power of the great God, but, on the contrary, assuming that he would remain of the same purpose, unchangeably, wrote the following letter respecting them:

12 King Ptolemy Philopator, to the generals and soldiers in Egypt, that is, in every 13 place, health and happiness! And I myself also am well, and our affairs in good 14 condition. Since our Asiatic campaign, about which you yourselves also[3] are informed, which by the aid of the gods, not lightly given,[4] was brought to a success- 15 ful issue according to expectation,[4] we resolved, not by force of arms, but with gentleness and great humanity to care for the nations inhabiting Cœle-Syria and Phœ- 16 nicia, and to be their willing benefactor. And, having bestowed large donations upon the temples in the several cities, we proceeded also unto Jerusalem, and went 17 up to honor the temple of these wretches, who never cease from their folly. And, in appearance, they hailed our coming with gladness, but, in fact, hypocritically, since, when we wished to enter into their sanctuary and to honor it with excellent

[1] *Text. rec.*, ἐποίουν ἐπί τινων καὶ καταστροφάς, following, apparently, the Codd. 44. 71. 74. For the last word, Fritzsche adopts κατὰ τὰς τροφάς from 19. 23. 62. 64., and ἐπὶ τοῖς from 93., writing the whole, ἐποίουν ἐπὶ τοῖς κ. τ. τ. See *Com.*

[2] Fritzsche, Grimm, and others adopt the reading of 19. 23. 44. 55. 64. 71. 93., παροραθήσεσθαι, for παροραθήσεται of the *text. rec.*

[3] I follow Fritzsche and Grimm, who adopt the text of III. 23. 44. 55. 62. 74. 93. Co., which leave out after καὶ αὐτοί, πρὸς ἡμᾶς . . . . καὶ τῇ ἡμετέρᾳ δὲ ῥώμῃ and ἄριστον after τέλος. It has the appearance of a correction, made in the way of explanation.

[4] Ἀπροπτώτῳ. Grotius suggests, as an emendation, ἀπροόπτῳ, *unexpected*, which is less suitable to the context

18 and most beautiful offerings, they, impelled by their old conceit, forbade our entrance, while we did not exercise our power on account of the good will which we 19 cherish toward all men. But they made evident their hostility towards us, as being the only one among the nations to carry high the head against kings and their own 20 benefactors, and are unwilling to bear anything that is proper. But we, having made allowance for the folly of these people, and having returned victorious to 21 Egypt,[1] have met all nations with good will, and acted as was fitting. And, in accordance with this, we announced to all their countrymen that we had forgotten the wrong suffered, and on account of their assistance in war and the very many public trusts which from the beginning had been committed in confidence to them, we would venture to introduce a change: we would also bestow upon them the rights of citizens of Alexandria, and make them sharers in the perpetual religious 22 rites.[2] But they took it in a contrary spirit, and out of innate wickedness, spurn-23 ing the good and perpetually inclined to the evil, have not only rejected the priceless honor of citizenship, but, also, have shown, either by word or silence,[3] their detestation of the few among them properly disposed toward us, always having in view, that by continuing in their unworthy conduct we should be moved, speedily, 24 to recall our just measures. Therefore, both because we are convinced by clear proofs that these people are every way ill-disposed towards us, and as a measure of precaution if, in future, possibly a sudden disorder arose, against having these im-25 pious beings as traitors and cruel enemies at our backs, we have given order that as soon as this letter reaches you, the very same hour, the persons indicated,[4] together with wives and children, under abuse and torments, bound hand and foot with iron chains, be delivered to us for cruel and ignominious death, such as befits those hos-26 tilely disposed. For, when once these have been punished, in our opinion we shall have established the affairs of our state for the future in perfect security and in the 27 best order. But whoever shall shield one of the Jews, from an old man to a child or suckling, shall be put to death with his whole house, under the most ignomini-28 ous tortures. But he who is willing to inform against them, in addition to the property of him upon whom the punishment falls shall also receive two thousand silver drachmas from the royal treasury, and be both set free and have a crown.[5]
29 But every place where a concealed Jew shall by any means be caught shall be made impassable, and be consumed by fire, and be seen to be useless to every mortal forever.

30 And such were the form and contents of the letter.

[1] The *καί*, before *εἰς τὴν Αἴγυπτον*, is omitted by 62. 64. 93. Grimm, Gaab, and others, also, strike it out as senseless.

[2] Fritzsche and Grimm adopt, with Grotius, *ἱερῶν*, for *ἱερέων* of the Codd.

[3] For *σιγῇ*, 19. 62. 64. 93. Ald. write *ἔργῳ*, but obviously because the other word was not understood.

[4] Codd. 91. 62. 64. 93., with Ald., have *ἐνσημαινομένους* (cf. v. 47), and Fritzsche follows Grimm, therefore, in adopting *ἐνσεσημαμμένους*, for the difficult *ἐννεμομένους* of the common text.

[5] Codd. III. 23. 55. 74., with Co. and Ald., omit *τεύξεται καί*. Cf. *Com.*

Chapter III.

Ver. 1. The distinction between country and city is also made elsewhere in the present book. Cf. iv. 11.

Ver. 2. The Jews are represented as hostile to the best interests of the state. The persons who make this representation are not apostate Jews, as some have supposed, but Macedonian courtiers and others who seek thereby to win the favor of the king.

Ver. 4. We have translated this verse according to the received text. Fritzsche's proposed change, however, based on the Syriac and a few MSS. (*et observabant discrimina ciborum*), "*and practiced distinctions in the matter of food*," has much in its favor. Grotius would read *ἀποστροφάς*, *rejections*, for *καταστροφάς*. Cf. on the opinions held among the ancients respecting the peculiarities of the Jews, Diod. Sic., *Eclog.*, ll. xxxiv. and xl., and Tacitus, *Hist.*, v. 2.

Ver. 5. Cf. Col. iv. 5; 1 Thess. iv. 12.

Ver. 6. **The foreigners**, *i. e.*, the Macedonians above referred to who had made the complaint.

Ver. 7. See the similar charge of Haman in Esth. iii. 8; also, Add. to Esth. *ad loc.*; cf. also, Jos., *Antiq.*, xvi. 6, § 8.

Ver. 8. **The Greeks.** The nobler cultivated class, in distinction from the "foreigners" (*ἀλλόφυλοι*) elsewhere spoken of. — **The condition of things was imperious**, *i. e.*, public sentiment was against them. Cotton translates *διάθεσις* by "*the constitution of government.*" Schleusner by "*edict.*" *Durum enim erat edictum de Judæis publicatum. Thesaur.*, *s. v.* — *Δυσφόρως εἶχον*, *were out of humor* (with the state of things). Others translate, *were sorry*, which meaning the words will also bear.

Ver. 11. **Assuming that he would remain of the same purpose.** The reference is to the calamity that came upon him by which he forgot his own previous commands.

Ver. 12. **In all places,** κατὰ τόπον. The prefects of the different districts seem to be meant.

Ver. 16. **Bestowed large donations.** Others translate with less propriety: *made frequent visits*, taking πρόσοδος, however, in its primary sense.

Ver. 18. **Old conceit,** τύφοις . . . . παλαιοτέροις. The comparative in the sense of *too old*, i. e., *antiquated*, *obsolete*.

Ver. 20. Συμπεριενεχθέντες. The word means, **first**, *to go about with any one*, then, *to accommodate one's self to another's foibles*. The stoic Zeno held this for a duty (*Diog. Laert.*, vii. 13, 18). It means in the present passage much the same as our word *forbear*. Cf. Ecclus. xxv. 1, γυνὴ καὶ ἀνὴρ ἑαυτοῖς συμπεριφερόμενοι.

Ver. 21. **Many public trusts.** In some instances Jews had been placed over garrisons. They had collected taxes also, exchanged money, provided weapons and provisions for the Egyptian armies. — **Would venture.** It cost the king something — or he would have it so appear — to go on trusting the Jews after what had happened in Jerusalem. — Ἱερῶν is undoubtedly the true reading and we have translated accordingly. The religion meant is the worship of Bacchus. Cf. ii. 29. The Jewish religion the king regarded as one which was now to be rooted out.

Ver. 23. Σιγῇ. Grotius explains: *ne sermone quidem eos dignantes ut nefarios*.

Ver. 24. Ταραχῆς, *disorder*. It may refer to any disorder in the state, such as was likely to occur under a government like that of this king.

Ver. 25. We have adopted in the translation the reading ἐνσεσημασμένους, *those indicated, spoken of*, i. e., the Jews. Schleusner would retain τοὺς ἐννεμομένους with the meaning: *those dwelling among you*, which view is also adopted by Cotton. Gaab, on the other hand, would give the word the meaning, *persisting in opposition*. Grotius conjectured that the original reading was ἀνομουμένους, *qui legi parere nolunt*. But none of these views are without grave etymological or grammatical objections. The word σημαίνω, however, in the sense here supposed, occurs elsewhere in the present book (v. 47), and has important support in the MSS. and seems favored also by the Syriac, *scriptos in ea (epistola)*. — Πάντοθεν κατακεκλεισμένους. Lit., *secured from every side*. We have translated idiomatically, *bound hand and foot*.

Ver. 28. According to the common reading, τῆς ἐλευθερίας τεύξεται καὶ στεφανωθήσεται, the translation would be, "*shall be set free and be crowned*." But it would be implied thereby that none but slaves would give information of this kind. Hence, as the above-mentioned MSS. leave out the words τεύξεται καὶ and the sentence as thus emended would be without sense, Grotius has proposed to change to τοῖς ἐλευθερίοις στεφανωθήσεται, i. e., *shall be crowned at the Eleutherian festival*, which gives a good meaning and is accepted also by Grimm, Fritzsche, and other critics. The festival mentioned was one celebrated in honor of Bacchus.

Ver. 29. Ἄβατος, *impassable*. The same is said of the temple at ver. 43. The word is sometimes used in a figurative sense for *uncontaminated*.

Chapter IV.

1 Everywhere, now, where this decree came, a festival at the public expense was instituted, with shoutings and joy by the heathen, since the long before deeply 2 seated inward hostility would now break forth [1] freely and openly. But among the Jews there was incessant [2] mourning and pitiful outcries with tears, their hearts being inflamed on all sides with sighs, as they bewailed the unexpected destruction to 3 which they had been suddenly adjudged. What nome, or city, or what place at all inhabited, or what streets were there, which were not filled on their account with 4 wailing and lamentation? For they were sent forth, one and all, by the commanders in the several cities, with such cruelty [3] and so pitiless a spirit, that on account of the exceptional punishments even some of their enemies, having the common misery before their eyes and reflecting on the uncertain issue of our life, shed tears over 5 their wretched [4] expulsion. For there was led along a multitude of old men, adorned with gray hair, who, because of a forced, shameless driving forward, were obliged 6 to urge their slow feet, crippled by age, into a sharp run. Young women, also, who had but just withdrawn themselves to the enjoyment of wedded life in the bridal chamber, heard, instead of joy, lamentations, and driven forth, unveiled, their anointed locks defiled with dust, joined together in wailing, instead of in songs of 7 praise, since they were convulsed with pain through heathenish abuse. And being bound before all eyes, they were forcibly dragged along, till they were thrown into

[1] I read, with Grimm and Fritzsche, νῦν ἐκφαινομένης, from III. 19. 23. 55. 62. 71. 74. 93. Co.; *text. rec.*, συνεκφαιν. See *Com.*

[2] Fritzsche adopts from 23., by a second hand, 44. 55. 74. Co., ἄληκτον (III. 71., ἄλεκτον), for ἀνήκεστον of the *text. rec.*

[3] Codd. III. 19. 55. 64. 71. 74. 93., with Ald., have πικρίας, for πικρᾶς, and III. 74. Ald. leave out the καί immediately following.

[4] Codd. III. 23. 55. 62. 64. have δυσάθλιον, instead of τρισάθλιον, and Fritzsche adopts it. See *Com.*

8 the ship. Their husbands, too, wearing halters instead of garlands about their necks, in the bloom and[1] freshness of youth, spent the remaining days of their nuptials in tears instead of feasting and youthful relaxation, as seeing Hades already
9 lying before their feet. And they were carried off like wild beasts, confined with iron chains. Some were bound by their necks to the benches of the rowers of the
10 ships; while others had their feet bound fast with unyielding fetters; and they were, besides, shut out from the light,[2] the thick deck lying above them, so that, enveloped in total darkness, they experienced the treatment of traitors during the whole voyage down.

11 When, now, they had been brought to the so-called Schedia and the voyage was ended as it had been decreed by the king, he ordered that they should be put into the hippodrome near the city, a place of vast extent, and well suited to the purpose of making them a gazing-stock to all those who went by into the city, and to those who from thence made journeys into the country, so that they might neither have intercourse with his troops, nor be honored at all with the protection of walls.
12 And when this had taken place, and he heard that their fellow countrymen went
13 often, secretly, out of the city to bewail the shameful wretchedness of their brethren, he was enraged, and commanded that they also should be treated in exactly the same manner as the others, so that they should be in no respect behind them in punish-
14 ment, and to enroll the entire race, name by name, not for the laborious, wearisome service[3] before briefly mentioned, but to torture them with the threatened pains and,
15 finally, to destroy them in one day. The registration of these persons, now, took place with embittered zeal and ambitious assiduity from sunrise to sunset, and came
16 unfinished to its end at the expiration of forty days. And the king, filled with great and continuous joy, instituted feasts in the temples of all the idols and, in his mind widely astray from the truth, praised with profane mouth the deaf things which could neither speak to, nor help them; while against the greatest God he
17 spoke what was not seemly. But after the lapse of the before-mentioned period the registrars reported to the king that they could no longer continue the registration of
18 the Jews because their number was countless, although the most of them were yet scattered in the country, some still together in houses, but others, also, in separate places, so that it was an impossible undertaking for all the commanders who were
19 over Egypt. But after he had treated them very harshly, as though they had taken bribes to devise this pretext, it came to pass that he was fully convinced on
20 this point, when they adduced as proof that already even the paper manufactory,
21 and the reed pens which they used, had given out. But this was the working of the invincible Providence, which helped the Jews from heaven.

[1] The *καί* is omitted by III. 55. 74. Co. Ald. Literally, the phrase would now be: "In the midst of a fresh and youthful age."

[2] In the common text the words *τὸ φέγγος ἀποκλειόμενοι* are found after *διακειμένῳ*, but Fritzsche rejects them on the authority of III. 19. 23. 55. 62. 74. 93. Co. Ald. and, apparently, the Syriac. Grimm would retain them on the ground that the expression is too peculiar to have been introduced, "*zur Motivirung von πάντοθεν ἐσκοτισμένοι.*" The word *ἀποκλειόμ.* would be followed, as here used, by the accus. of the thing and the dative of the person, instead of the accus. of the person and the dative of the thing. Wahl renders the words *πυκνῷ . . . . ἀποκλειόμεν.*, *denso inter ipsos et liberum aerem interjacente tecto a cœli adspectu seclusi.*

[3] Fritzsche receives *οὐκ εἰς τήν* from III. 55. for *οὐ γὰρ τήν* of the *text. rec.* Codd. 62. 64. 74. 93., also, leave out *γάρ*.

CHAPTER IV.

Ver. 1. **Δημοτελής** (*δῆμος τὰ τέλη*), *i. e.*, what might be done at the public expense. — **Προκατεσκιῤῥωμένης** = *covered with a callus, hardened beforehand*, and metaphorically, *inveterate.* — **Would now break forth.** There is scarcely any doubt that *νῦν ἐκφαινομένης* is the true reading, not only on the ground of MS. authority, but also of the antithesis in which the sentence stands with what precedes.

Ver. 2. **Heart being inflamed.** The more common expression for the same idea would now be, *wounded, crushed.*

Ver. 3. **Νομός.** **nome.** This was the name applied to the districts in Egypt ruled by prefects. Cf. 1 Macc. x. 30.

Ver. 4. **Ἔξαλλος**, *quite different*, and since the time of Polybius, *extraordinary*, in both a good and a bad sense. Cf. the LXX. at 2 Sam. vi. 14. David is spoken of as *ἐνδεδυκὼς στολὴν ἔξαλλον.* — **Having the common misery.** The idea is that they were led to reflect on the uncertainties and miseries of life in general. The most promising beginning might have the most miserable end. — *Τοῦ βιόυ καταστροφήν, the turn of life*, i. e., its end. Cf. Ecclus. ix. 11. It might, however, refer to its ordinary changes and vicissitudes. — **Τρισάθλιον**, *threefold (very) unhappy.* Cf. 2 Macc. viii. 34, *τρισαλιτήριος.*

Ver. 5. **Urge**, *καταχρωμένων.* The word ordinarily means, *to make an abnormal, evil use of any-*

thing, but here, as it would seem, *to use beyond strength*, i. e., *urge, force*.

Ver. 6. Ἀλλοεθνέσι. This word, which we have translated by *heathenish*, has much the same meaning as ἐξάλλοις in ver. 4. The idea of something *strange, extraordinary, outlandish*, is contained in it.

Ver. 7. Τὸ πλοῖον. The article is used as indicating, perhaps, that the ship was especially designed for their reception.

Ver. 8. Συζυγεῖς. Lit., *yokefellows*, poetical for *husbands* or *wives*. Here the connection shows that it means the former.

Ver. 9. Πυκνῷ σανιδώματι. This was the deck of the ship.

Ver. 11. **Schedia.** By some held to be a place of that name mentioned by Strabo, from twelve to fifteen miles from Alexandria. But the present Schedia seems to have been in the immediate neighborhood of the city. — **Hippodrome.** It lay, according to Strabo, on the east side of Alexandria. — **Intercourse with his troops.** He might fear that they would be bribed by the Jews, particularly his hired troops.

Vers. 12, 13. It is here implied that, up to this time, nothing had been done against the Jews in Alexandria. But, according to iii. 1, those of the city had been also included in the king's plans for vengeance. And it is natural too, to suppose that they would have been the first to feel his wrath.

Ver. 14. **Laborious, wearisome service.** More lit., *the wearying service of the works* (τῶν ἔργων), namely, *through works, coming by work*. Cf. ii. 28.

Ver. 15. Ἐπὶ ἡμέρας τεσσαράκοντα. Some translate falsely, *after forty days*. Others give the preposition the sense of *during*. The position of the words, as Grimm has shown, requires that they should be joined with the phrase, *came unfinished to an end*. They indicate, as in Mark xv. 1, Luke x. 35, Acts iii. 1, the time *towards which, about which* the thing happened. The number forty, as is well known, was regarded as a sacred number. Cf. 2 Macc. v. 2.

Ver. 16. Ἐπὶ τῶν εἰδώλων, *by the idols*, which, of course, would be in their temples.

Ver. 18. **Others, also, in separate places.** They had no settled abode, but were wandering about. Grotius says: "*In silvis et latibulis.*" The sense is not quite clear. According to the previous representation, it would appear that *all the Jews* had been gathered into the hippodrome at Alexandria and they were to be registered. But now it is stated that the majority are still scattered about in the country. The difficulty, moreover, in the latter case, was to *find them*, not to register them on account of their being so numerous. It is possible that something has been lost from the text. If not, the writer either did not know what he wished to communicate, or has written it in a very careless and blind way.

Ver. 20. Χαρτηρία. Used by Wahl in the sense of χάρτης, *paper*, but more properly rendered by Grotius and others *paper manufactory*. The idea is that these paper-mills were no longer in condition to furnish the needed material. The king, it must be confessed, was very easily satisfied. According to Philo, the whole number of Jews in Egypt was a million. But if they had been a great deal more numerous, the statements of our author must still be regarded as incredible and absurd. There was not paper enough to serve for recording the names of the Jews; but there were chains enough to bind them (v. 5) and but little time was required to do it. And Grimm well asks: "If paper enough could not be produced to serve for registering simply the names of each one of the immense multitude, whence came the food necessary to feed the unfortunates during forty days (ver. 15), whence the wine with which they were refreshed for seven days after their deliverance (vi. 30), whence the means for the fourteen days festival (vi. 40), whence the means, which the king provided in such fullness, for the journey home, that they were able, on the way, to institute a drinking feast that lasted seven days (vii. 18)? The historian seems to have no presentiment of the extraordinary contradictions in which he has involved himself."

Chapter V.

1 Then he called to him Hermon, who had charge of the elephants, and being full
2 of fierce anger and rage, quite immovable, he commanded, that against the coming day, all the elephants, five hundred in number, should be made drunk with many handfuls of frankincense and large quantities of unmixed wine, and that, having been maddened by a copious supply of the drink, they should be led in to settle
3 the fate of the Jews. He, now, having given this order turned to the banquet, where he assembled his best friends and those of the army who behaved most hatefully
4 towards the Jews. Now the commander of the elephants[1] fulfilled his commission
5 promptly. And the servants, appointed for the purpose, went out towards evening and bound the hands of the poor wretches and in all else took precautions with respect to their being kept secure for the night, supposing that total destruction would
6 overtake the whole race. But the Jews, who seemed to the heathen to be destitute of any protection, because they were irresistibly environed with chains on every
7 side, all invoked, with an unceasing cry and tears, the Almighty Lord, who has
8 power over all power, their merciful God and Father, praying that he would avert

[1] The common text has Ἕρμων after ἀραρότως. Cod. 44. omits both words. Codd. 19. 62. 64. 93., with Syr., have ἀραρότως τὸ προσταγὲν τῷ Ἕρμωνι συνετέλει, but cf. vers. 2, 10, 23. and *Com.*

the wicked plot against them and rescue them, by extraordinary manifestations,
9 from the fate already at hand. Continuously, now, rose their supplication to
10 Heaven. But Hermon, having suffered the merciless elephants to drink themselves
full of wine and stuff themselves with frankincense, went in the early morning to
11 the palace to make a report of it to the king. Now the gift, delightful from the
beginning of the world, by day and night sent from him who shows favor to all to
12 whom he himself will, a portion of sleep he sent to the king, and by a sleep, sweet
and deep, was he detained through the working of the Lord, so that he was greatly
13 disappointed in his unrighteous purpose and in his fixed plan mightily deceived. But
the Jews, having escaped the previously designated hour, praised their holy God,
and again besought him, who is easy to be reconciled, to show the might of his ex-
14 ceedingly powerful hand to the arrogant heathen. And when the tenth hour was
already nearly half gone, and he who had the care of the invitations saw the guests
15 assembled, he went up and shook the king. And, having with difficulty awakened
him, he informed him that the time for the feast was already passed, and made a
16 report concerning the matter. The king considering this, and betaking himself to
the banquet, commanded that those who had come to the feast should recline over
17 against him. And when this had taken place, he encouraged them to give them-
selves to feasting and, since they were highly honored in sharing in the present[1]
18 feast, to yield themselves to revelry. But as the entertainment went on, the king
had Hermon called and inquired, with fierce threatening, for what reason the Jews
19 had been permitted to outlive that day. And when he showed that, during the
20 night, he had carried out the order, and when his friends, also, testified to it, he,
who outdid even Phalaris in cruelty, said, that they had his sleep of that day to
thank. But without delay, get ready the elephants in like manner against the
21 break of day to-morrow, for the destruction of the godless Jews. And when the
king had said this, all who were present, with one accord, gave glad assent with
22 acclamations of joy and departed each to his own house. And the night-time they
spent less in sleep than in devising every sort of indignity for these apparently poor
wretches.

23 And no sooner had the cock announced the dawn than Hermon drove the armed
24 beasts in the great colonnade. The multitudes throughout the city, also, swarmed
25 together to this most pitiable spectacle, eagerly awaiting the break of day. But
the Jews, since only a moment yet remained for them to live, stretched their hands,
amidst many tears, towards heaven, and besought in mournful strains the great God
26 again to help them speedily. And the rays of the sun were not yet shed abroad and
the king was receiving his friends, when Hermon, standing by him, summoned them
27 to set out, announcing, that the wish of the king had been attended to. But when he
became aware of it, and was astonished at the unusual setting out, in ignorance of
the entire proceeding, he inquired what the thing was on whose account this had
28 been so zealously brought to pass by him. But this was the working of the God,
who ruleth all things, who had made him oblivious of that which he had previously
29 devised. But Hermon and all the friends declared, The beasts and the troops are
30 ready according to thy particular command, O king![2] But he, filled with fierce
rage at these words, since with reference to these matters, through the Providence
of God his sense had been entirely taken away, looked hard at him and addressed
him in threatening language:

31 If thy[3] parents or children were here, they should furnish for the beasts this rich
repast, instead of the innocent Jews who have been perfectly loyal to me and my
32 ancestors in unswerving fidelity. And, indeed, but for our early friendship and
33 your fidelity in office, your life should have gone for theirs. So Hermon met with
an unexpected and dangerous menace and was cast down, as appeared in look and
34 mien. And as one friend after the other stole off with shadowed brows, they dis-
35 missed also the assembled multitudes, every one about his business. But when the

[1] For τὸ παρόν, 23. 62. 64. 93. offer τὸ πάρωρον. See *Com.*

[2] Cod. 64. has a long addition after this verse, but as its contents are in direct conflict with the context it is obviously a later addition.

[3] Fritzsche receives ὅσοι, in place of εἴ σοι of the *text. rec.*, from III. 23. 44. al

Jews heard of what had taken place with the king they praised the interposing God and King of kings, having received also this help from him.

36 But the king again had the feast prepared after the same[1] manner and summoned 37 the guests to give themselves up to merriment. And he had Hermon called, and said to him, menacingly, How often, thou worst of wretches, must one give thee 38 orders about the same thing? Arm the elephants now also again, against to-mor-39 row, for the destruction of the Jews. But the higher officials who were at table 40 with him, amazed at his unstable mind, expressed themselves as follows, O king, how long dost thou make trial of us, as though we were without sense, since already for the third time, thou orderest their destruction and dost again recall thy orders 41 through a change of purpose, before the matter is executed. On this account the city is excited with expectation and filled with sedition, and often, already, has been 42 in danger of being plundered. The king, in all respects like Phalaris, was hereby filled with unreasonableness, and making no account of his change of purpose respecting the deliverance of the Jews, which his mind had undergone, swore an unrecallable, though wholly vain oath, determining to send them without delay to 43 Hades, tortured by the knees and feet of beasts; and he would invade with an army Judæa, and through fire and sword quickly level it with the ground: and their sanctuary, not opened to us, at once destroy from the foundations with fire, and[2] 44 the place where they offer sacrifice lay waste for all time. Then the friends and higher officials joyfully and confidently withdrew and disposed the troops in the 45 most appropriate places of the city for guarding it. And the master of the elephants, having brought the beasts into a state of frenzy, so to speak, by means of potions of perfumed wine mixed with frankincense, and fitted them out with fright-46 ful instruments, towards morning, while the city in the direction of the hippodrome was already filled with countless multitudes, entered the palace and urged the king 47 to the matter in hand. And he, his godless mind filled with sore wrath, rushed forth accompanied by the whole mass, with the beasts, resolved to gaze with an unyielding heart and eager eyes on the painful and wretched destruction of those 48 before-mentioned. But the Jews, on seeing the clouds of dust made by the elephants passing out at the gate and by the armed force that followed, as well as the 49 multitude that accompanied them, and hearing the tumultuous noise, thought that this was the last moment of life for them, the end of their woeful anticipation, and gave themselves up to lamentation and groans, tenderly kissed one another, embraced their relatives, falling on their necks, fathers on those of their sons, mothers of their daughters, while others held new-born children to their breasts, drawing 50 the last milk. But, nevertheless, considering also the former deliverances which had come to them from heaven, they prostrated themselves with one accord and removing the infants from the breasts, cried out with a very great cry, beseeching the Lord of all power through a manifestation of himself to show them mercy, who stood already at the gates of Hades.

[1] I follow III. 19. 55., τοὺς αὐτούς, the common text having τούτους τούς.

[2] Fritzsche, with III. 23. 44. 55. 74. Co. Ald., omits this connective. Codd. III. 55. 74., with Co., omit also the following ἔρημον, which might give the sense that he would light the torch for destroying the temple, from the fire at the altar. Both the order of words and the thought are against the genuineness of the text in this form.

CHAPTER V.

Ver. 2. **Against the coming day.** Ὑπό, like the Latin *sub* with the accusative of time, means *close upon, towards*. Cf. Acts v. 21. — **Five hundred in number.** The number is doubtless exaggerated. Ptolemy II. Philadelphus had but three hundred at the end of his reign, while Ptolemy Philopator had but seventy-three in the battle of Raphia. — **Having been maddened.** The stimulating effects of frankincense are spoken of also by Pliny and Dioscorides. When given in too large doses it produced temporary madness. According to ver. 43 this drug was dissolved and mixed with wine. — **To settle the fate,** πρὸς συνάντησιν τοῦ μόρου. Lit., *to meet the fate*. The expression is extremely artificial, and a good specimen of our author's striving for mere effect.

Ver. 4. There is little doubt that the word "Hermon" should be left out, as a gloss. The reading of the Syriac, with Cod. 19., and others, which distinguishes Hermon from the commander of the elephants, must be regarded as simply an effort to justify the presence of the former word in the text.

Ver. 5. **Bound the hands.** According to iii. 25, they had already been bound "hand and foot." At iv. 9, on the contrary nothing is said of the hands being bound. But it is scarcely credible that up to this time the hands had been left free, since

they would have been able, in that case, to release themselves from their confinement entirely. — **At night**, *ἔννυχον*. To place a comma before this word, as is done in the common text, is to introduce confusion into the narrative. It must then be translated, *That total destruction would overtake the race at night*, while the destruction had been planned for the following day.

Ver. 7. **Merciful God and Father.** The title "Father" is also given to God in Tob. xiii. 4; Wisdom xi. 10.

Ver. 8. **Extraordinary manifestations.** Something supernatural is meant. Cf. 2 Macc. ii. 21.

Ver. 11. Some would connect the words *ἐν νυκτί*, etc., with *καλόν* (Gaab, Scholz), but it is better to join them to *ἐπιβαλλόμενον*, not *beautiful by night and day*, but *sent by night and day*. Grotius, on the other hand, followed by Cotton, would connect *only ἐν νυκτί* with *καλόν*, while joining *ἡμέρᾳ* with the following verb, *good in the night, but now sent in the day*. But this would be to ignore the fact, that the two words are connected by *καί*, and should have same construction.

Ver. 14. **The tenth hour.** The Babylonian way of reckoning time is here referred to. The tenth hour would be our fourth in the afternoon. The king had slept until this time, and as it was now the appointed hour for his principal daily meal, it was not to be expected that the slaughter of the Jews would take place until another day.

Ver. 15. **Already past.** The usual hour for the meal was three o'clock. — **Concerning the matter**, *περὶ τούτων*. Grotius thinks the guests are referred to. Others suppose that the matter of the destruction of the Jews is especially meant. But it is probable that as this particular person had only the matter of feast in charge, it was concerning the feast in general that he made this report.

Ver. 17. *Τὸ παρὸν τῆς συμποσίας ἐπὶ πολὺ γεραιρομένους εἰς εὐφροσύνην καταθέσθαι μέρος.* Gaab would translate: *To regard the present feast, by which they were much honored, as (in the line of) a pleasure.* But it seems better to join *μέρος* directly with *τὸ παρόν*, *the present sharing (in the feast)*, or *sharing in the present (feast)*. Meanwhile, the reading *πάρωρον (out of season, late)*, for *παρόν*, has considerable support, which would give the sense, that although they had a share at so late an hour, in the feast, they should not let that interfere with their merriment.

Ver. 20. **Phalaris.** He was a tyrant of Agrigent in the 6th century before Christ. His harshness was proverbial. Cicero (*Ad Att.*, vii. 12) uses the epithet *φαλαρισμός*. Cf. also, Polyb., xii. 25.

Ver. 23. **The great colonnade.** Some particular and formerly well-known place in Alexandria, as is probable, but it is now unknown.

Ver. 28. Something similar is related of the Roman emperor, Claudius. His wife, Messalina, having been murdered by him, he asked shortly afterwards, why she did not appear at table; others, also, whom he had condemned to death, he missed and inquired for on the following day.

Ver. 31. It is noticed by Cotton, that this speech cf Ptolemy could, with a little emendation, be put into trimeter Iambics. Ewald thinks it may be a reminiscence from some dramatist.

Ver. 39. *Συγγενεῖς.* Here not "relatives," as usually translated, but the *higher officials* at court.

Ver. 40. *Διαπειράζειν.* Used instead of the usual *διαπειρᾶν*. It is found, elsewhere, only in Jos., *Antiq.*, xv. 4, § 2.

Ver. 41. The reading *ὀχλεῖται* for *ὀχλεῖ* seems to be required. The latter makes no sense. — **Sedition.** The revolutionary character of the Alexandrian people in ancient times is well known.

Ver. 42. *Ἐπισκοπὴν τῶν Ἰουδαίων*, *deliverance of the Jews*. The word belongs only to Biblical and ecclesiastical Greek. It signifies, first, *oversight, investigation* (generally on the part of God, Ecclus. xvi. 18; Wisd. iii. 13) as ground for further treatment, which corresponds to what is found to be one's deserts. — **By the knees.** These words have given some difficulty. But Cotton remarks that "each word has an intended and distinct meaning; and that the author was acquainted with the habits of the animals which he is describing. Bochart (*Hierozoic.*, i., p. 261), commenting on this passage, mentions that it was customary with elephants trained for war to use both their knees and feet for treading down and crushing their enemies and refers to Ælian's *History of Animals* (viii. 10) for confirmation of his remark. . . . . And Hirtius (*De Bello Africano*, § 72) relating the bravery of a soldier who was attacked by an elephant uses the following words: '*Quum elephantus vulnere ictus — in lixam inermem impetum fecisset, eumque sub pede subditum, deinde genu innixus pondere suo — premeret et enecaret.*'"

Ver. 43. **Level it with the ground**, *i. e.*, its dwellings. — **And their sanctuary not opened to us**, *καὶ τὸν ἄβατον αὐτῶν ἡμῖν ναόν*. The writer here changes to the direct address. Gaab, and some others, would make "us" refer to the writer, including the Jews in general, who were not permitted to enter the *ναόν*, *i. e.*, the "holy of holies." But it seems better to understand it as meaning the king.

Ver. 44. **Confidently.** They were confident that now, at last, the order for the destruction of the Jews would be really executed. — **Appropriate places of the city.** It is likely that the streets and passages leading to the hippodrome are referred to.

Ver. 45. **Frightful instruments.** These were, probably, instruments made of iron, or steel, which were fastened to different parts of the bodies of the animals, in order to render them still more formidable than they would be in their natural state.

Ver. 47. *Παντὶ τῷ βάρει.* Some would translate, *by the entire army*. But in that case some additional word as *τοῦ στρατοῦ* might have been expected. Others render with still less propriety, *by the whole weight of his indignation*. Again, Cotton gives the words the impossible meaning, *by all his retinue*. The true meaning seems to be, *by the whole mass*, i. e., of elephants, soldiers, and citizens, the elephants as forming the most noticeable and imposing part, being especially mentioned.

Chapter VI.

1 And one Eleazer, a man eminent among the priests of the country, who had already attained to great age and whose life was adorned with every virtue, bade the elders around him cease calling on the holy God, and prayed *himself* in this
2 manner: O wide-ruling king, most high, almighty God, who dost govern the whole
3 creation in mercy, look, O Father, upon the seed of Abraham, the children of the sanctified Jacob, the people that is thy sanctified portion, who as strangers unjustly
4 perish in a strange land. Thou didst destroy Pharaoh, once ruler of this very Egypt, rich in chariots of war, who was lifted up with lawless impudence and a boastful tongue, drowning him, together with his insolent army, in the sea, and so
5 caused a light of mercy to appear for the race of Israel. Thou,[1] Lord, didst break in pieces Sennacherim, mighty king of Assyria, who, proud of his innumerable forces, had already with the spear subdued the whole land and lifted up himself against thy holy city speaking mighty words, in boasting and impudence, and didst
6 show forth thy might to many nations. Thou didst deliver in Babylon, unhurt even to a hair, the three companions, who voluntarily gave their lives to the fire, rather than serve the vain things, shedding a dew upon the glowing furnace, while
7 turning the flame against all their adversaries. Thou didst restore Daniel unhurt to the light, when through envious calumnies he was thrown, as a prey for beasts,
8 to the lions underground. And thou, O Father, didst suffer Jonah to be seen by all his own again, unharmed, who was about to perish, without mercy, in the belly
9 of a monster bred in the deep. And now, thou, who dost hate insolence, who art abundant in mercy, Protector of the universe, manifest thyself quickly to them of
10 Israel's race, who are insolently treated by abominable, lawless heathen. And if our life, in consequence of our sojourn in a strange land, has become ensnared in ungodliness, yet deliver us from the hand of the enemy, though thou destroy us, O
11 Lord, by such death as thou mayest choose. Let not the vain-minded bless their idols over the destruction of thy beloved, while they say, Even their God did not de-
12 liver them. But do thou, O eternal One, who hast all strength and all dominion, now behold! Pity us, who, by the senseless insolence of the lawless, are to be deprived
13 of[2] life like traitors. And make the heathen afraid to-day, through thy invincible power, O thou revered One, using thy power for the salvation of the race of Jacob.
14 The whole company of children, with their parents, make supplication to thee with
15 tears. Show to all the heathen that thou, O Lord, art with us, and hast not turned away thy face from us; but, as thou hast said that thou wouldest overlook them, not even when they were in the land of their enemies, so fulfill it, O Lord.

16 Now, just as Eleazer had ended his prayer, the king came up to the hippodrome
17 with the beasts and the whole tumultuous force. And the Jews, on seeing it, cried aloud to heaven, so that, since also the adjacent valleys echoed back the cry, it
18 awakened in the whole army an uncontrollable lamentation. Then the most glorious, almighty, and true God showed his holy countenance, and opened the gates of heaven, from which two angels, glorious and terrible, descended, in the sight of all
19 except the Jews; and they confronted them and filled the hostile army with confusion and dread, and bound them with immovable fetters. And the person of the king, also, was struck through with horror, and oblivion took the place of his angry
21 defiance. And the beasts turned upon the armed forces that followed, and trod upon
22 them, and destroyed them. And the king's wrath was changed to lamentation and
23 tears over that which he had before devised. For on hearing the cry and seeing all plunged in destruction he, weeping with rage, violently threatened his friends, and
24 said, You have usurped to yourselves kingly power and exceeded tyrants in cruelty, and even me, your benefactor, you are endeavoring already to deprive of authority
25 and life, by secretly devising measures injurious to the kingdom. Who has foolishly collected together here, removing every one from their homes, all these peo-

[1] Fritzsche receives *σύ* before *δέσποτα* from III. 23. 55. 74. Co. Ald., which is omitted in the common text. It might have fallen out in consequence of the fact that the preceding syllable is *σει*.

[2] Codd. III. 19. 44 55. 62. 64. 74. 93., with Co. Ald. have *μεθισταμένους*, for *μεθισταvομένους* of the *text. rec.*, and it is adopted by Fritzsche.

26 ple, who loyally defended the fortresses of our country? Who has so utterly given up to wicked abuse those, who, from the first, have surpassed in every respect all nations in their good will towards us, and have often undergone the great-
27 est perils possible to men? Loose, loose entirely the unjust bonds! Let them go in peace to their homes, while asking forgiveness for what has been already done.
28 Set free the sons of the almighty, heavenly, living God, who from the time of our forefathers until now, has vouchsafed to our affairs uninterrupted prosperity and
29 glory. So then he spoke; and they, being in a moment released, blessed God, their holy Deliverer, having just escaped death.
30 Thereupon the king returned to the city, summoned to his presence the minister of finance, and commanded him to provide for the Jews as well wine as everything else that might be needful for a feast of seven days, having determined that in the very place where they expected to meet their destruction, they should celebrate, with
31 all joy, their deliverance. Then they who were before the most despised and were near to Hades, or rather, had entered into it, instead of suffering a bitter and painful death, celebrated a festival of deliverance and, full of joy, divided the place pre-
32 pared for their fall and burial, among themselves as space for banqueting. And they ceased from their doleful strain of lamentation and took up a song of their fatherland, and praised the wonder-working God, their Saviour; all groaning and wailing
33 they put away and instituted dances in token of peaceful joy. And in like manner, also, the king assembled for this reason a great number of guests to his table, and made solemn acknowledgments unceasingly to heaven for the wonderful deliverance
34 which had come to himself. And they who before had supposed they would be destroyed and be a prey for birds, and,[1] with joy, had registered them, groaned aloud, and were covered with shame respecting themselves, and their boldness which had
35 raged like fire, was ingloriously quenched. The Jews, however, as we have already said, having instituted the before-mentioned dance, spent their time in banqueting,
36 amidst joyful thanksgiving and psalms. And they made a public ordinance touching these matters and decreed for all the time of their sojourn among strangers from generation to generation, that the before-mentioned days should be celebrated as days of festivity, not for the sake of drinking and feasting, but because of the
37 deliverance that had come to them through God. And they applied to the king
38 with the request, that they might be dismissed to their homes. The registering now, was going on from the twenty-fifth of Pachon to the fourth of Epiphi, during forty days; and their destruction determined upon, from the fifth to the seventh of
39 Epiphi, during three days; in which, also, the Ruler of all gloriously manifested
40 his mercy and delivered them one and all unhurt. And they feasted, being provided with everything by the king, until the fourteenth day and then made request
41 for their dismissal. And the king praised them, and wrote for them to all the commanders in the cities the letter subjoined, setting forth in a generous manner his serious purpose.

[1] This connective is not found in the *text. rec.*, but is received by Fritzsche from III. 55. 62. 74. Co. Ald.

Chapter VI.

Ver. 1. **Eleazer.** Grimm, with others, supposes that this name was selected with reference to the Eleazer of 2 Macc. vi. 18. — **Among the priests.** It is not impossible that they were those who officiated in the temple at Leontopolis. — **Cease calling.** These elders may have been those who stood at the head of the Jewish community in Alexandria. It is probable that the writer was led to this most unnatural representation by the idea that the prayer of a priest, under such circumstances, would be more likely to prevail.

Ver. 2. This prayer of Eleazer is composed in poetic measure, and Cotton has put it in the form of blank verse:

> 'Monarch most powerful! highest, mightiest God!
> Whose mercies all creation ever guide —
> Lo! Abraham's seed — lo! Jacob's sacred race —
> Thy sanctified inheritance — thy lot —
> What wrongs we suffer in a stranger-land."

Cf. *Five Books*, Introd., p. xl.

Ver. 4. Ποντόβροχος, *drowned in the sea.* This word has been nowhere else found, but in Grimm's opinion was taken from some poet. It is compounded of *πόντος* and *βρέχω*.

Ver. 5. **Mighty,** *βαρύς*, i. e., *one able to do much, mighty, powerful.* It was used in Homer for strength only in a physical sense, in Polybius, also, in a moral sense.

Ver. 6. In the apocryphal additions to the third chapter of Daniel, the so-called "Song of the Three Children," ver. 27, we read: "*And made the midst of the furnace as though a wind of dew had gone hissing through it.*" The fact that

these additions to Daniel were known to our author is worthy of notice. The latter, however, seems not to have been particular to follow authorities. He represents, for instance, that *all* the enemies of the "three companions" were destroyed by the flame. In Dan. iii. 22, we read on the contrary: "*The flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.*"

Ver. 8. It is noticeable that here, too, we have *κῆτος* as the translation of the Hebrew דָּג גָּדוֹל, *great fish*, as in the LXX. at Jonah ii. 1. This verse tells us something about Jonah, namely, that he was afterwards seen by his family friends, of which the canonical books say nothing. It is doubtless to be taken as a gratuitous inference of the writer, or, at least, of some writer of the later period. According to Cotton (*Five Books*, p. 31), in the apocryphal epistle of St. Paul to the Corinthians, preserved in the Armenian church, and translated from that language into English by Lord Byron, there is found this phrase expressive of Jonah's complete preservation: "Neither was any part of his body corrupted; neither was his eyebrow bent down."

Ver. 10. The idea is: "Do not punish us for any supposable offenses, by making us the prey of these wretched heathen, but in any other way thou mayest choose." Cf. 2 Sam. xxiv. 14. — *Ἐνέσχηται*, *become ensnared*. The idea of the deceptiveness and slavery of sin seems to be involved.

Ver. 11. **Their God did not deliver.** See the similar words of Rabshakeh at 2 Kings xviii. and Is. xxxvi. to which, also, allusion may here be made.

Ver. 15. **As thou hast said.** Cf. Lev. xxvi. 44 in the LXX.

Ver. 17. The narrative at this point is quite incredible.

Ver. 18. **All except the Jews.** Grotius makes the comment: "*Noluit enim satis territos Judæos terreri insuper horribili conspectu.*" Cf. Dan. x. 7; Acts ix. 7; xxii. 6–9.

Ver. 19. **Immovable fetters.** The army was enchained by the awful vision.

Ver. 24. **Παραβασιλεύετε.** Lit., *to reign alongside of*, and then, *to usurp the kingly prerogative.*

Ver. 25. **Loyally defended.** At iii. 24 his language respecting the Jews was quite different. Josephus (*Antiq.*, xii. 1) mentions a somewhat similar instance in which it is said of Ptolemy Lagus: "And as he knew that the people of Jerusalem were most faithful in the observance of oaths and covenants, and this, from the answer they made to Alexander when he sent an embassage to them after he had beaten Darius in battle, so he distributed many of them into garrisons, and at Alexandria gave them equally the privilege of citizens with the Macedonians themselves, and required them to take their oaths that they would remain faithful to the posterity of those who had committed these places to their care."

Ver. 29. **In a moment,** *ἐν ἀμερεῖ χρόνῳ*. This must be looked upon as an exaggeration, considering the manner in which they had been bound. Cf. iv. 20 f.

Ver. 31. **Or rather had entered into it.** Lit., *or rather had walked upon it*, i. e., the soil of the underworld. — **Κώθων.** The first meaning is *a goblet*, and then, *a feast*. Cf. *πότον σωτήριον*, at vii. 18. — **Τόπον κλισίαις κατεμερίσαντο.** The last word is so read by III. 19. 23. 62. 74. 93. Co., and it is adopted by Fritzsche. The common text has *κατεμέρισαν*. For the second word III. 23. have *κλισίας*. Adopting the former, the rendering would be, "They divided among themselves the spot for eating places." Cf. Luke ix. 14, where *κλισία* is given the sense of "company" in the A. V.; and Cotton renders here: "And parted the place which had been prepared for their fall and funeral into several tents (or *companies*) being filled with gladness."

Ver. 32. **A song of the fatherland.** It was, probably, the 136th Ps. From 1 Chron. xvi. 41; 2 Chron. v. 13; vii. 3; Ezra iii. 11, we learn that this was the usual hymn of thanksgiving.

Ver. 33. **Deliverance which had come to himself.** It may refer to his escape from the enraged elephants, or, as others suppose, to the fact that he was delivered from the danger of committing so great a wrong as the destruction of the Jews would have been.

Ver. 34. **A prey for birds.** Cf. Gen. xl. 19; Ezek. xxxix. 4; 2 Macc. ix. 15.

Ver. 36. **Not for the sake of drinking and feasting.** One of the old English translations (1550) renders, "Not to bib and to bowl in, for gluttony." Cf. Cotton.

Ver. 38. The names of the months here given, *Pachon* and *Epiphi*, were those in use in Alexandria, and correspond, respectively, to April 26–May 25, and June 25–July 24. The Egyptian month having just thirty days, the time from the 25th of Pachon to the fourth of Epiphi would be forty days.

Chapter VII.

1 King Ptolemy Philopator to the commanders throughout Egypt, and to all who 2 hold public offices, joy and health. And we ourselves, also, and our children are 3 well, the great God having directed our affairs as we wish. Certain of our friends, having out of ill-will earnestly pressed the matter upon us, persuaded us to collect together the Jews of the kingdom in a body, and to inflict upon them extraordinary 4 punishments as traitors, giving out[1] that, until this should be accomplished, our affairs would never[2] be in a prosperous state, on account of the malevolence which 5 these people cherished towards every other nation. They also brought them here in chains, with ill treatment, as though they were slaves, or rather as though they

[1] Fritzsche adopts προφερόμενοι from III. 62. 93. Co. Ald. (cf. ver. 11), for προσφερόμενοι of the common text.
[2] Instead of μήποτε of the common text, μηδέποτε is adopted by Grimm and Fritzsche from III. 19. 62. 93.

were traitors, and undertook to destroy them without any examination or inquiry,
6 having put on a cruelty more barbarous than that practiced by Scythians. But we severely threatened them for this, and reluctantly gave them their lives, in harmony with the feeling of clemency which we cherish towards all men, and recognizing that the God of Heaven has kept the Jews safely, and has always fought for
7 them[1] as a father for his sons, also calling to mind the firm and true good will which they have cherished towards us and our ancestors, we have in justice acquitted
8 them of every charge of whatever sort. And we have enjoined upon every one to let them all return to their own, to injure them in no place whatever, and not, as
9 would be unjust, to revile them over what has taken place. For know, that if we should devise any evil against them, or injure them at all, we should have in the future as enemy, not a man, but the highest God, Lord of all power, and an avenger against the state, from whom any escape would be impossible. Farewell!

10 But on receiving this letter, they did not hasten at once to make preparation for departure, but requested besides of the king, that those of the Jewish race, who had voluntarily apostatized from the holy God and from the law of God, might re-
11 ceive, through them, deserved punishment, declaring that those who had transgressed the divine commandments for the belly's sake would also never be well dis-
12 posed towards the affairs of the king. And he admitted that they spoke the truth, and praising them he gave them liberty in all respects, to the extent that they might destroy, utterly and boldly, the apostates from the law of God in every place
13 within his royal domain without special royal authority or oversight. Then their priests made him their acknowledgments, as was becoming, and the entire people,
14 taking up the Hallelujah, departed with joy. And thus[2] they punished and put to death, ignominiously, every one of their fellow countrymen falling in their way,
15 who was of the number of those who had defiled themselves. And on that day they slew more than three hundred men, and kept it as a joyous festival, having
16 overcome the profane ones. But they themselves who had held fast to God unto death, experienced the full enjoyment of deliverance, and departed from the city crowned with garlands of all kinds of sweet-scented flowers, amidst jubilation and shouts, giving thanks in songs of praise and melodious hymns to the eternal God of their fathers, Deliverer of Israel.

17 And on reaching Ptolemais, called on account of the peculiarity of the place, the rose-bearing, where also the transports, according to their common wish, waited for
18 them seven days, they made there a feast of deliverance, since the king had willingly supplied them, each one, with all the things needful for the journey until they
19 arrived at their own homes. And having landed in peace, with the fitting thanksgivings, they resolved in like manner there, also, to celebrate these days as festival
20 days, for the time of their sojourn in a strange land. They also declared the same, on a monument at the place of the feast, to be sacred, and erected a house of prayer, and departed unharmed, free, overjoyed, each to his own home, preserved
21 over land, and sea, and river, by the king's command. And they had greater authority than before among their enemies, with honor and fear, and they were de-
22 spoiled by no one at all of their property. And they all received all that was theirs, according to inventory, so that those who had any part of it, surrendered it to them with the greatest fear, because the greatest God wrought wonders until their deliv-
23 erance was complete. Blessed be the Deliverer of Israel forever. Amen.

[1] Fritzsche adopts συμμαχοῦντα from III. 23. 44. 55. 71. 74. Co. Ald. Grimm dissents, holding that it would misrepresent the position of the Jews, which was not at all one of resistance. But this had not always been the case. And the word may also have the general sense of *aided*, *succored*.

[2] Οὕτως, as 23. 44. 55. 71. 74. Ald.; *text. rec.*, τότε.

CHAPTER VII.

Ver. 2. **And our children.** If the events narrated fell in the year B. C. 217 or 216, as they would if the book relate what is historical, Ptolemy had no child. Subsequently he had a son, Ptolemy V. Epiphanes, by his sister, Arsinoë, who also was his wife, and this child was five years old at the death of his father, B. C. 203.

Ver. 3. **Extraordinary punishments.** Cf. iv. 4.

Ver. 4. **With regard to the charge here made against the Jews,** Grimm cites among others, Tacitus, *Hist.*, v. 5, 2; Dio Cass., xlix. 22; Philostr., *Apoll.*, v. 33; Josephus, *Against Ap.*, ii. 10, 14; the LXX. at Esth. iii. 15; and 1 Thess. ii. 15.

Ver. 5. The word ἐμπορπεῖν means *to fasten with a buckle*, referring to the garment usually worn in the East, which was so fastened on the shoulder. The king would say that these people were *clothed in cruelty*.

Ver. 6. **Threatened them**, *i. e.*, the enemies of the Jews, not the latter themselves, as Grotius supposes.

Ver. 7. **Firm and true goodwill.** Grotius' conjecture, τοῦ φύλου, for τοῦ φίλου would require the rendering: *The trustiness (steadfast goodwill) of the nation, which they have had for us.*

Ver. 8. **In no place.** In no place which they might pass through on their return.

Ver. 9. **Ἐπ' ἐκδικήσει τῶν πραγμάτων.** Giving the last word the meaning which it commonly bears in the present book, the sense is, *for taking vengeance in public affairs*, i. e., on the State. Others render: "For taking vengeance on account of such actions."

Ver. 10. The force of the preposition in προσηξίωσαν is not to be overlooked. They asked this *in addition* to what the king had already granted them of his own accord. — **Voluntarily.** There were those who had done this because of the popular hostility and the threatening of death; but it was still voluntary (cf. ii. 27–31). They might have stood firm as the majority had done. — **Deserved punishment.** Cf. Deut. xiii. 6 ff. In the later periods of their history the Jews were obliged to seek permission from their foreign rulers to execute their own laws in this particular. Cf. Esth. viii. 8–11; John xviii. 31.

Ver. 11. **Well disposed.** Grotius refers to the act of Constantius Chlorus, father of the emperor Constantine. Wishing to test the fidelity of his officers, and their loyalty to good principles, he threatened them all with the loss of their positions, if they did not renounce Christianity. Some gave up their religious opinions, while others held theirs fast. Constantius dismissed, however, only the former, with the remark, that those who had so readily consented to renounce their God were not likely to be faithful to the king. A similar act of Antiochus the Great is recorded by Josephus, *Antiq.*, xii. 3, § 3.

Ver. 17. **Ptolemais.** This was probably an anchoring place on the Nile, in Central Egypt, between Arsinoë and Heracleopolis on the northern shore of the so-called Joseph's Canal, the present *El Lâhoûn*. Cf. Winer, *Realwörterbuch*, *s. v.*, and the article "Rose."

Ver. 18. The detention of the transports, and the great superfluity of provisions given by the king, as here represented, can only be regarded as inventions of the author, whatever possible basis of modest fact they may have had originally.

Ver. 20. I have adopted, with Gaab, Grimm, and others, the reading προσευχῇν (as 19. 93.), *a house of prayer, a synagogue.* Others translate: "*They also declared on a pillar these days for sacred and erected a synagogue on the place of the feast*" (Gaab). Others: "*They sanctified the same thereby, that they erected, with prayer, on the place of the feast a pillar*" (Gutmann). Cotton: "*Which also having consecrated (to that use) by setting up a pillar and an oratory in the place of their festive solemnity.*" — **And sea.** There was no sea to cross in Egypt, and the author was probably betrayed into this inconsistency by his straining after effect.

Ver. 22. **According to inventory.** Cf. iv. 14. It was certainly a miracle, if the Egyptians gave back these things in the manner stated.

THE FOURTH BOOK OF MACCABEES.

With a view to something like completeness, there might be added at this point a few words respecting the so-called Fourth and Fifth Books of the Maccabees, in addition to what has been already said, page 473. The former, as we have before noticed, has no connection with the Maccabæan history, but simply makes use of a few incidents contained in 2 Macc. (vi. 18–vii. 41) for the purpose of illustration. The book is really a philosophical treatise on the Supremacy of Reason, though, in form and style, sometimes approaching the character of an oration, or a "sermon," as Ewald (*Geschichte d. Volk. Is.*, p. 556) is inclined to call it (so, also, Freudenthal, in his monograph on the work). The theme is announced at i. 13: "The question, then, which we have now to determine is, whether the Reason be complete master of the Passions." The author himself divides his work into two principal parts (i. 12), addressing himself, first, to the argument, and then, secondly, supporting the same by reference to certain supposed facts of history. But this division holds true only as it respects the general drift of the work, since, in detail, the historical and argumentative are everywhere more or less commingled. The first part extends from chap. i. 13 to chap. iii. 19, chap. i. 1–12, forming a kind of introduction to the whole. The second part includes chaps. iii. 19–xviii. 2, the remaining portion of chap. xviii. being, as is generally admitted, an addition by another hand.

The Greek of 4 Macc. is essentially the same as that of 2 and 3 Macc., although not so rhetorically written as the latter. The style is superior to either of these works in its uniformity, and its arrangement of sentences is generally natural, simple, and well proportioned. There are but few signs of a Hebraizing influence, but the proper names are generally given in their Hebrew form. There are but two exceptions to this rule, in the words for "Jerusalem" and "Eleazer." And this is the more noticeable, since Josephus, to whom this work was formerly imputed, everywhere gives to such proper names Greek endings. A coloring received from the LXX. is observable only in a few passages (ii. 5, 19; xvii. 19); still, it would appear that the edition used contained the apocryphal additions (cf. xvi. 3, where he gives the Hebrew, instead of the Chaldaic, names of the three youth, in harmony with the Add. to Dan.).

The authorship of 4 Macc., as we have said, was commonly ascribed to Josephus, in the early times, and so, too, in many more recent editions of the LXX. (as that of Strasburg, 1526, Basel, 1545, Frankfort, 1597, and several later ones), and of Josephus' works. So Eusebius (*H. E.*, iii. 10,

6), and Jerome (*Catal. Script. Eccles.*, *s. v.* "Josephus," or *De Vir. Ill.*, xiii.; *Adv. Pelag.*, ii.) and Suidas (*s. v.* "Josephus"); but the oldest Codd. which contain it simply name it the Fourth Book of Maccabees (III., Μακκαβαίων Δ.). That the book could never have been written by Josephus is evident from several reasons: such as the great difference of language and style from those of his well-known writings; its absurd historical combinations (iv. 5, 26, v. 1), of which he could not well have been guilty; the fact that the sources from which our book evidently draws seem to have been unknown to Josephus. At least, he nowhere shows any acquaintance with 2 Macc., or the work of Jason. Moreover, he could not have been expected to give to any work of his that purely Alexandrian coloring which appears throughout in the present one. It is likely, therefore, as Ewald conjectured, that the error of imputing it to him arose from an old tradition which named some Joseph (Ἰώσηπος) as its author; or, possibly, because it was thought that it formed a fitting supplement to the works of Josephus.

As it respects the time of composition, while it cannot be determined with exactness, there are certain well-defined limits within which it will be tolerably safe to fix its origin. It must have been written after 2 Macc., which it uses so freely, and before the destruction of Jerusalem by the Romans, to which not the slightest allusion is made. Again, at xiv. 9 (ver. 7 of Cotton's trans.), the writer says of the sufferings of the martyrs under Antiochus Epiphanes, "Now we, on hearing of the affliction of these youth, are struck with horror" (φρίττομεν), which implies that the Jews of Egypt were at this time in a state of comparative peace. And, hence, we cannot think of a period so late as that of Caligula (B. C. 39, 40). Still further, from iv. 1, where it is said that Onias was holding the high priesthood for life (διὰ βίου), it may be inferred that the author lived in a time when this had ceased to be the case, as was true after the overthrow of the Hasmonæan dynasty. In a period of one hundred and eight years, there were no less than twenty-eight high priests (cf. Josephus, *Antiq.*, xviii. 2, § 2, xx. 10). We may, then, with reasonable confidence, fix upon the first century before Christ as the period in which our book appeared, and, perhaps more definitely, upon a point somewhere near the middle of it.

The object of the book is clearly to stimulate and encourage the Jews to remain stedfast in their adherence to the Mosaic law, in the midst of great temptations to forsake it. These temptations were not simply those of a prudential kind, but concerned the very substance of their ancestral faith, which, in this brilliant literary capital, was brought in contact with the most refined and seductive forms of the ruling philosophies. This is most evident from the nature of the argument itself, made use of by the author. He, in fact, adopts and applies, as far as he thinks that he can do so to advantage, the principles of the Stoical philosophy. But he remains none the less loyal to Judaism. The realization of the Stoic's ideal man he is able to find only in obedience to the Mosaic law (i. 15–18). Human reason is, after all, not sufficient for all occasions and purposes (v. 21, 23; x. 18).

In one respect, his teaching is peculiar. He seems to represent that the pains of martyrs are vicarious. At vi. 27 (Fritzsche's text) he says: "Thou knowest, O God, that whereas I might have saved myself, I am dying with fiery torments for the law's sake. Therefore be merciful to thy nation, being satisfied with the punishment suffered by me for them." He represents, further,—more in harmony with the Book of Wisdom than with 2 Macc. — the eternal existence of all souls, both good and bad, while he does not appear to expect the resurrection of the body. This is the more remarkable in view of the fact that this doctrine is so emphatically set forth in those very passages of 2 Macc. which he uses for the purpose of illustration. He does, indeed, make allusion (xviii. 17) to the passage in Ezek. xvii. 1–10, but only in the way of accommodation along with other passages and, as it would appear, simply in reference to the life in another state of existence. (Cf. Bretschneider, *Dogmatik d. Apok.*, pp. 314–317.) In other respects, his eschatology essentially agrees with that of the Book of Wisdom. The virtuous, by whom he means those who have proved faithful to the law of Moses, will enjoy eternal blessedness in the company of one another and of God (v. 36, ix. 8, xii. 14, xvii. 4), while the wicked will suffer fiery and unending torments after the death of the body (ix. 9, x. 15, xii. 14, all cited according to Fritzsche's text).

The best editions of the works of Josephus have furnished, until the appearance of Fritzsche's *Libri Apocryphi V. T. Græce*, also the best text of our book (Ittig, Lips., 1691, fol.; Hudson, Oxon., 1720, 2 vols. fol.; Havercamp, Amst., 1726, 2 vols. fol.; Oberthür, Lips., 1782–85, 3 vols. 8vo; Richter, Lips., 1826–27, 6 vols. 12mo; Dindorf, Paris, 1845–47, 2 vols. 8vo; Tauchnitz, Lips. 1850, 6 vols. 16mo; Bekker, Lips. 1855–56, 6 vols. 8vo). Of these editions, that of Bekker presents the text in a form most in harmony with the oldest Greek MSS. There are extant something like thirty Codd. of 4 Macc., thirteen of which are found at Paris. Fritzsche has made use of all the more important of these, including III. and X., in the preparation of his text, and given with sufficient fullness, in his critical apparatus, the various readings.

THE FIFTH BOOK OF MACCABEES.

VERY little has been done by scholars hitherto, in the way of investigating the contents and determining the historical and critical value of 5 Maccabees, or, as it is otherwise known, *Historia Maccabæorum Arabica*. Its first appearance in print was in the Arabic language and in the Paris Polyglot (1645). Subsequently, it was copied into the London Polyglot (1657). And although the editors of these works give no information respecting the MS. sources from which it was derived, this text continues to be the one on which reliance must be placed. In both Polyglots the Arabic text is accompanied by a Latin translation, which was made by Gabriel Sionita. A French version,

also, appears as an appendix in the Bible of De Sacy, and one of chaps. xx.–xxvi., in Calmet. Cotton renders from the Latin (*Five Books*, pp. 277–446), and has taken care to adhere as closely as possible to his copy, " lest a translation of a translation should be found to have wholly lost sight of the original."

There is no Syriac version of the work, as is falsely asserted by Cotton (p. xxx.), who appears to have been misled by the Preface to the Arabic version as it appears in the Polyglots.

The book purports to be a history of the Jews from the time of Heliodorus' attempt to rob the temple (c. B. C. 186) to about B. C. 6. But while of some importance for purposes of comparison, it has not the value of an independent history of this interesting period. It is obviously a compilation, and as has been generally supposed, was originally written in the Hebrew language. This is thought to be shown in the language of the book, which is still undisguisably Hebraic in form and expression, even though it has been twice translated. The writer speaks, for example, of the Pentateuch as the *Torah*, calls the temple the "*house of the sanctuary*," names the Hebrew Scriptures "*the twenty-four books*," and uses formulas respecting the dead which were in use among the Jews of the Talmudic period, and are common also at the present day, such as: "*God be merciful to him*," "*to whom be peace*." Still all this is far from demonstrating that the book was written in Hebrew. It does show, however, that the writer was a Jew.

1 Macc.	2 Macc.	4 Macc.	Josephus		5 Macc.
			Antiq.	*Bell. Jud.*	
– –	iii.	– –	– –	– –	i.
– –	– –	– –	xii. 2	– –	ii.
i.	v.	– –	xii. 6, 7	– –	iii.
– –	vi. 18–31	v., vi.	– –	– –	iv.
– –	vii.	viii.–x. 12 xv. 13–23	– –	– –	v.
ii.	– –	– –	xii.	i. 1	vi.
ii. 49–iv.	viii.	– –	xii. 8–11	– –	vii.
vi.	ix.	– –	xii. 18	– –	viii.
iv. 36 f.	x.	– –	xii. 11	– –	ix.
v.	x.	– –	xii. 12	– –	x.
– –	xi. xii.	– –	– –	– –	xi.
– –	– –	– –	– –	– –	xii.
viii. 24. f.	– –	– –	xii. 17	– –	xiii.
– –	xii. 32–37	– –	– –	– –	xiv.
vi.	xiii.	– –	xii. 14	– –	xv.
vii. 3	xiv., xv.	– –	xii. 7	– –	xvi.
ix. 1–22	– –	– –	xii. 18, 19	– –	xvii.
ix. 23–72	– –	– –	xiii. 1-10	– –	xviii.
xiii.–xvi.	– –	– –	xiii 11-14	– –	xix.
– –	– –	– –	xiii. 15	– –	xx.
– –	– –	– –	xiii. 16, 17	– –	xxi.
– –	– –	– –	xiii. 17	– –	xxii.
– –	– –	– –	xiii. 18	– –	xxiii.
– –	– –	– –	xiii. 8, 20	– –	xxiv.
– –	– –	– –	xiii. 9 xvii. 3 xviii. 2	ii. 7	xxv.
– –	– –	– –	xiii. 18	i. 3	xxvi.
– –	– –	– –	xiii. 19	i. 3	xxvii.
– –	– –	– –	xiii. 20, 21	i. 3	xxviii.
– –	– –	– –	xiii. 21, 22	i. 3	xxix.
– –	– –	– –	xiii. 23	– –	xxx.
– –	– –	– –	xiii. 24	i. 4	xxxi.
– –	– –	– –	xiii. 24	i. 4	xxxii.
– –	– –	– –	xiii. 24	i. 4	xxxiii.
– –	– –	– –	xiv. 1	i. 5	xxxiv
– –	– –	– –	xiv. 2, 3	i. 5	xxxv.
– –	– –	– –	xiv. 4, 8	i. 5	xxxvi.
– –	– –	– –	xiv. 8	i. 5	xxxvii.
– –	– –	– –	xiv. 9, 10	i. 6	xxxviii.
– –	– –	– –	xiv. 10	i. 6	xxxix.
– –	– –	– –	xiv. 11	i. 6, 7	xl.
– –	– –	– –	xiv. 12	– –	xli.
– –	– –	– –	xiv 14, 15	i. 7	xlii.
– –	– –	– –	xiv. 15	i. 8	xliii.
– –	– –	– –	xiv. 16, 17	– –	xliv.
– –	– –	– –	xiv. 17, 18	i. 9	xlv
– –	– –	– –	xiv. 19	i. 9	xlvi.
– –	– –	– –	xiv. 19, 20	i. 9	xlvii.
– –	– –	– –	xiv. 22, 23	i. 10	xlviii.
– –	– –	– –	xiv. 24, 25	i. 11	xlix.
– –	– –	– –	xiv. 26, 27	i. 11, 12	l.
– –	– –	– –	xiv. 27	i. 12	li.
– –	– –	– –	xiv. 27	i. 13	lii.
– –	– –	– –	xv. 1	i. 13	liii.
– –	– –	– –	xv. 1, 2, 9	– –	liv.
– –	– –	– –	xv. 2, 3	– –	lv.
– –	– –	– –	xv. 6, 8	i. 14	lvi.
– –	– –	– –	xv. 9, 10	i. 15	lvii.
– –	– –	– –	xv. 11	i. 17	lviii.
– –	– –	– –	xv. 1, 2, 6, 7, 8, 11, 12, 16, 17	i. 17	lix.

The first nineteen chapters contain matter likewise found in 1 and 2 Macc., while the remaining forty chapters agree, in general, with what is contained in the histories of Josephus. The preceding table will show more definitely the relation of the several parts of the work to those mentioned. In the preface to the Arabic text, as it appears in the Polyglots, it is remarked: "*Liber hic a cap. I usque ad 16 inclusive inscribitur, 'II Machabæorum ex Hebræorum translatione,' uti in calce ejusdem cap. 16 videre est. Reliquus vero liber simpliciter notatur 'II Machabæorum,' continuata tamen cum antecedentibus capitum serie,*" etc. For the material of the table, though not its form, I am indebted to Dr. Ginsburg's valuable article in Kitto's *Biblical Cyclopædia, s. v.*

It will be observed how remarkably close the correspondence is, with respect to the material of the history, between these authorities, and further, that 5 Macc. follows the exact order of Josephus, only in the first nineteen chapters making use in addition, and sometimes in preference, of the First and Second Books of the Maccabees. There is but a single instance in the entire work, chap. xii., where our author introduces anything which might not have been derived, at least in germ, from one of these works, and that relates to some of the most familiar facts concerning the early Roman history, which he could scarcely have failed of knowing, but which he narrates with many inaccuracies and positive misstatements. We are unable, therefore, to adopt the opinion of Ginsburg that we have before us a valuable and reliable independent history of nearly two centuries of Jewish history next preceding the Christian era, but must hold that it is simply a reproduction in a less trustworthy form, of matter found in all its essential features in the Maccabæan books and in Josephus. The writer is guilty of numerous and most absurd mistakes, such as calling Roman and Egyptian soldiers "Macedonians," Mount Gerizim, "Jezebel," and Samaria, "Sebaste," exchanging the names of Pilate and Herod, and altogether shows himself to be of far too little capacity for an undertaking of such magnitude as would be an independent history of this important period. It would seem, however, that the translator, or editor, must have taken considerable liberties with the work; since, in more than one instance, he speaks of the author as distinct from himself and explains his allusions (xxv. 5, lv. 25, lvi. 45); and to him, accordingly, some of its errors may be chargeable.

There are clear evidences in the book itself that its author lived after the destruction of the second temple (A. D. 70. Cf. ix. 5, xxi. 30, xxii. 9, liii. 8), unless, indeed, with Ginsburg, we regard these statements as additions from another hand. But because the history terminates just before the beginning of the Christian era, it is certainly not necessary to infer, with this critic, that therefore the author must have lived and written at that time. What more natural, than that he should have aimed at supplementing from Josephus the history of the Maccabæan books up to this very date, though he himself may have lived long after it?

There is no peculiarly marked religious teaching in the book. As it respects eschatology, the writer seems to have adopted, in general, the views respecting a survival of the soul after death, the resurrection, and a future judgment, which he found represented in his authorities, though in a somewhat more developed form. He puts into the mouth of one of the martyrs under Antiochus Epiphanes, for instance, the words (v. 13): "Whom He will restore to their bodies, when He shall raise to life the dead men of his nation and the slain ones of his people." The allusion may, perhaps, be to Is. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise," etc. In the same chapter (vers. 43, 44) the heroic mother is represented as saying to her youngest son who was about to suffer a fearful death as his six brothers had done before him: "For if you could see, my son, their honourable dwelling-place, and the light of their habitation, and to what glory they have attained, you would not endure not to follow them; and, in truth, I also hope that the great and good God will prepare me, and that I shall closely follow you." The doctrine of the punishment of the wicked, too, appears to have gained somewhat in clearness. The lad, addressing Antiochus, says (vers. 49, 50, 51): "But your dwelling-place shall be in the infernal regions, with exquisite punishments from God. And I trust that the wrath of God will depart from his people, on account of what we have suffered for them (cf. 4 Macc. vi. 27); but that you He will torment in this world, and bring you to a wretched death: and that afterwards you will depart into eternal torments." (Cf. lix. 14.)

APPENDIX I.

THE SECOND BOOK OF ESDRAS.

FOR reasons already given (General Introduction, page 39), the Second Book of Esdras was omitted from the body of the present work. But on account of its importance in Biblical studies as one of the leading products of Jewish thought near the beginning of the Christian era, and the great interest that has been awakened in it in connection with recent discussions, it has been thought best to reproduce it here in the form of an appendix. The generally excellent version of 1611 I have left undisturbed, except where the text followed (that of Fritzsche, *Libri Apoc. Vet. Test.*, pp. 590–639, all essential deviations from which I have meant to indicate) has seemed to require a change. Chapters i.–ii., and xv.–xvi., however, have been omitted as acknowledged later additions (see below).

THE OLDEST TITLE under which the book was known, according to Hilgenfeld (*Messias Judæorum*, p. xviii.; cf. Volkmar, *Handbuch*, p. 8), was Ἔζρας (or Ἔσδρας) ὁ προφήτης, it being so cited by Clement of Alexandria (*Strom.*, iii. 16, 100; Cf. 2 Esd. v. 35), by Ambrose, (*De Bono Mortis*, c. xii.), in the Arabic Compendium, and in two Codices of the Ethiopic version. But it may well be doubted whether, in these instances, the composition itself was referred to. It would seem, rather, that the writer only is meant to be indicated (Cf. Fritzsche, *l. c.*, p. xxviii.). The title which has been preserved in some ancient catalogues of the Biblical books (Nicephorus, as cited by Fabricius, *Cod. Pseudep. V. T.*, ii. 176; *Cod. Apoc. N. T.*, i. p. 951 ff.; Montfaucon, *Biblioth. Coislin.*, p. 194), the "Apocalypse of Esdras" (Ἀποκάλυψις Ἔσδρας), or the "Prophecy of Esdras" (Προφητεία Ἔσδρα), seems far more appropriate, and it is to be lamented that it did not come into more general use. But the name which was probably most common in the early times was that found in Cod. Sangermanensis, The Fourth Book of Esdras (or Esras), which, however, is applied only to chaps. iii.–xiv., chaps. i.–ii. being named the Second Book of Esdras, while chaps. xv., xvi. form the Fifth Book, the Greek Ezra, (chaps. i., ii. 1–15) making the Third Book, and the canonical books of Ezra and Nehemiah taken together, with chaps. iii., iv., v. 3 of the Greek Ezra, the First Book. This is also the title that is given to the same portion of the present work in Cod. A. (discovered by Bensly, see below), the Dresden Codex, and most of the other important Codices. In the Vulgate, on the other hand, the canonical Book of Ezra is known as 1 Esdras, Nehemiah as 2 Esdras, our 1 Esdras as 3 Esdras, and the present book as 4 Esdras, and this is the name commonly given to it on the continent of Europe. The title 2 Esdras, which the work received in the English version of 1611, has the support of the author himself (i. 1), and of some MSS. of the Old Latin, but seems to have first appeared in the English Bible in connection with the Genevan version, the Greek Ezra being there called 1 Esdras (Cf. Introduction to 1 Esdras, p. 62, and, for a full presentation of the subject, Volkmar, *Handbuch*, pp. 277–284; Hilgenfeld, *Messias Judæorum*, pp. xviii.–xxii.; Bensly, *The Missing Fragment*, p. 86).

IN FORM, as it appears in the English Bible, the work is no doubt largely interpolated, but the interpolations are of such a character that, with the aid of present critical helps, they can be easily distinguished from the main composition. That chaps. i., ii., and xv., xvi., for instance, are later additions from a Christian hand is clear from several considerations. They are separated from it, and appear under another title in the great majority of the best MSS., while a number of others indicate that they were not regarded as a legitimate part of the work; they are pervaded by an anti-Jewish spirit quite out of harmony with the remaining chapters (cf. chaps. i. and ii. *passim*); they contain clear evidence that their author was familiar with the New Testament writings (cf. i. 30, 33, 37; ii. 13, 26, 36, 45, 47; xv. 8, 35; xvi. 54); they are wanting in the Oriental versions. (Fritzsche has published a critical Latin text of this portion of the work, under the title "*Liber Esdræ Quintus*," in his *Libri Apoc. Vet. Test.*, pp. 640–653.) There is also a brief interpolation at vii. 28, where the word "Jesus" has been substituted in the Latin text for "Messiah," which is properly given in the Arabic and Ethiopic versions. And not only has new matter been introduced, but a long and an important passage, between vers. 35 and 36 of chap. vii., has, apparently for dogmatic reasons, been suppressed in the Latin text, though found in the Oriental versions. It not only bears in itself all the marks of genuineness, but was quoted as a part of the work by Ambrose (*De Bono Mort.*, c. x. Cf. other passages cited by Bensly, pp. 74–76), and, what is still more to the point, has been recently discovered in its original Latin form (*The Missing Fragment*, etc., Cambridge, 1875), and restored to its former place. The probable ground of objection to the passage was, that in connection with a description of the intermediate state there is found a most emphatic denial of the efficacy of intercessory prayers after death. Jerome warmly rebuked a writer of his day (Vigilantius) who adduced it as supporting his views ("*Tu vigilans dormis, et dormiens scribis: et proponis mihi librum apocryphum, qui sub nomine Esdræ a te, et similibus tuis legitur: ubi scriptum est, quod post mortem nullus pro aliis audeat deprecari: quem ego librum nunquam legi. Quid enim necesse est in manus sumere, quod Ecclesia non recipit?*" *Contra Vigilant.*, c. vii.), and that fact of itself may have been sufficient to lead to its being stricken from the work.

THE ORIGINAL LANGUAGE of 2 Esdras was undoubtedly Greek. The matter was at one time somewhat discussed whether the work was not composed in Hebrew, but no tangible arguments were ever adduced for such a theory, and the basis of some of them was no more than the fact that Hebrew words were found written on the margin of this book in the Latin Bible of H. Stephens (Lutet., 1545), though, in fact, they had been written there simply as Hebrew

equivalents throwing light on the Latin expression, by Cholinus, in modernizing the old version (cf. Bensly, p. 3, note). The influence of the Greek, on the other hand, is everywhere apparent in the translations made from it, especially in the Latin, which is the most literal. In some cases, for instance, in harmony with the Greek idiom, an adjective in the comparative is made to govern the genitive case instead of the ablative. The preposition *ex* is also constructed with the genitive (v. 23, 24) and so, too, *de* (xi. 29). There are, moreover, numerous mistakes made in gender, apparently for the same reason (vii. 31; ix. 2, 26; xi. 29; xiii. 11; xvi. 51, according to Codd. S. and A.). The citations made by early Christian writers lead to the same conclusion (?Epistle of Barnabas, c. xii.; cf. 2 Esdras, v. 5. See also the citation made by Clement of Alexandria, noticed above). And if the work, as it is supposed, first appeared in Egypt, the Greek language would have been the one most naturally employed at this period in its composition. (An effort to restore the Greek text has been made by Hilgenfeld, *Messias Judæorum*, pp. 86–113.)

THE ANCIENT VERSIONS of 2 Esdras are five, the Latin, Syriac, Ethiopic, Arabic, and Armenian, and they serve to show the early popularity and wide circulation of the book in the Christian church. The first three, at least, were made directly from the Greek (cf. Fritzsche, *l. c.*, p. xxix. f.). The Latin, though in itself the most valuable of these versions, and for a long period the sole representative of the text, had become exceedingly corrupted in its transmission, and in consequence nearly worthless for critical purposes ("Die *Vulgata* von ed. Sixtina päpstlich autorisirt, und von den Reformirten dergestalt beibehalten, ist nicht blos ein Gemisch des Verschiedenartigsten, im katholischen Interesse corrigirt wie verstümmelt, sondern auch innerhalb des zugehörigen Bestandes ein Buch der Geheimnisse und der Unbegreiflichkeiten." Volkmar, *Handbuch*, p. 296). It was emended to some extent by Fabricius (1741), still further by Sabatier (1751), who collated for this purpose, among others, the important Cod. Sangermanensis (Paris, date A. D. 822), also by Van der Vlis (1839) But the first really critical edition of the Latin text was furnished by Volkmar (1863), who, in addition to the authorities examined by Sabatier, collated himself Cod. Turicensis (Zurich, thirteenth century), for his work. Both of these MSS., however, have been much more thoroughly collated (the former by Zotenberg, and the latter by Fritzsche) in connection with new editions of the text by Hilgenfeld (1869), and Fritzsche (1871), and in addition to them a third, Cod. Dresdensis (Dresden, fifteenth century) by Hilgenfeld. It was now supposed that the text had been established on a reasonably correct and permanent basis. But the discovery of a new and very important MS. by Bensly has put a new phase upon the entire matter. It had been previously discovered that a leaf had been removed from the most valuable of the extant MS., Sangermanensis, which leaf included a considerable portion of chap. vii. of the book, and that singularly enough all the other authorities examined had followed this one in the omission. But no one seems to have had any hope of ever finding the lost portion. When, to the astonishment and joy of Biblical scholars, Robert Bensly, librarian at Cambridge, Eng., made the discovery of a MS. in an abbey at Amiens, France, belonging to the ninth century, which not only supplied the long lost portion, but is of the first importance for the establishment of the text, being without a peer except in Cod. Sangermanensis, which in orthography, grammatical peculiarities, and other respects, it greatly resembles. This new authority helps to the solution of a great number of textual puzzles in our book, and, in comparison with it, Codd. Turicensis and Dresdensis, which are evidently based on Cod. Sangermanensis, are of very inferior worth. Bensly announces a new edition of the Latin text of 2 Esdras as already in preparation. In the mean time, we are able to avail ourselves not only of the complete text of the lost portion of chap. vii. according to this new Codex A. (Amiens), which he publishes in *fac simile*, but also of numerous and valuable criticisms of other parts of the book, made on the ground of this authority. There have been already discovered more than sixty Latin manuscripts of 2 Esdras, but only a small part of them have been thoroughly collated. Next to the Latin, the Syriac version is of the most importance. A Latin translation of it was published by Ceriani, in 1866, and the original text itself two years later. Hilgenfeld has embodied Ceriani's Latin translation in his work, *Messias Judæorum* (pp. 212–261). The Ethiopic version was first published by Laurence in 1820, and in connection with it a Latin and an English translation, but from a single MS. which was found in the Bodleian Library. Corrections of Laurence's work were made by Van der Vlis (1839), and a collection of various readings from other Codd. by Dillmann, in an appendix to Ewald's monograph upon it (1863). And finally, Prätorius, on the basis of the readings of Dillmann, and collations made by himself of a new MS. of the work found at Berlin, was able to introduce still further corrections into the Latin translation, and in this state it was received by Hilgenfeld into his work before mentioned. The Arabic version of 2 Esdras, though the first of the Oriental versions which was published, is of somewhat inferior worth, on account of the freedom with which it is made. It was reproduced in an English dress by Ockley, in vol. iv. of Whiston's *Primitive Christianity Revived* (Lond., 1711). The discovery of the original text, however, was made by Gregory, who also greatly overestimated its value (*Notes and Observations*, etc., Lond., 1646, p. 77). It was first printed by Ewald (vol. xi. of the *Abhandlungen der k. Gesellschaft der Wissenschaften zu Göttingen*). Corrections of Ockley's translation and Ewald's text were made by Steiner (1868, *Zeitschrift für w. Theologie*, pp. 426–433), and with his coöperation a Latin version was made by Hilgenfeld and received into his work, *Messias Judæorum*. But up to this time dependence had been placed on a single and not quite complete MS. (Bodl. 251). There is another in the Vatican Library, which is said to belong to the fourteenth century. This has recently been published by Gildermeister and a Latin translation given of the same (Bonn, 1877). The Armenian version, which is still more free than the Arabic, was first published in 1666, in the first edition of the Armenian Bible, but was strangely overlooked by scholars, until attention was called to it by Ceriani, in 1861 (*Monumenta Sacra et Prof.*, v., fasc. 1, pp. 41–44. Cf. Bensly, p. 2, note). It has been rendered into Latin, for Hilgenfeld's work, by Petermann, who collated for the purpose four MSS. Translations of 2 Esdras have been made into German by Meyer, for his edition of the Bible (1819), by Volkmar (1863), and by Ewald (1863) in connection with the Arabic text.

THE DESIGN AND PLAN of 2 Esdras are clear, even to a superficial reader. The Jews, in the midst of severe oppressions, are encouraged by the prospect of deliverance not far off. Their heathen oppressors should be judged, while Israel would be restored to the Holy Land, there to enjoy the promised blessings of the Messiah's reign. The communications made to the writer are in the form of visions, of which the book contains seven. The scene of the visions, or revelations, is laid in Babylon, and the time is represented as being thirty years after the "ruin of the city," that is, Jerusalem. In answer to complaints of Ezra over the prosperity of the heathen while God's covenant people were in distress, the angel Uriel is represented as declaring to him in the first vision that, while the Almighty's purposes were in themselves unsearchable, yet signs of the last age might be observed. The cup of the heathen was not yet full. They had their appointed time, and the most of it had already passed. Further revelations are promised (iii.–v. 19). Through a fast of seven days the prophet prepares himself for the second revelation. Again the angel directs the mind of Ezra to the inscrutableness of the Divine government. But the history of man showed that the plans of God were gradually developed. Along with the ripening of evil, these plans would be unfolded, and God, the Creator, would bring them to their certain issue. Ezra himself might see by certain signs that the climax was already near. He departs with a promise to make still further communications (v. 20–vi. 34). In the third vision, introduced like the others by complaints of the prophet, the angel informs him that when the signs already indicated should appear, he

would see wonderful things. The Messiah would come, together with those who were with him, and after a reign of four hundred years on the earth, would die along with all mankind. For "seven days" there would be no one on the earth. But then would follow the resurrection and the final judgment. The place of torment is disclosed, and over against it the place of rest. Only a few are saved. The punishment of the wicked, like the joy of the saints, is unending. Every one receives according to his deserts, and no intercession avails to change one's final lot (vi. 35-ix. 25). To the prophet, still unsatisfied and uttering his complaints before God, there is then granted a direct vision of future things. A woman laments the untimely death of her son. Ezra rebukes her grief for such a cause when Jerusalem itself was lying waste. And suddenly, her countenance changes; she cries out; the earth quakes; and in the place of the woman (who represented Israel mourning for Jerusalem), he beholds a strongly built city. In the following vision there is seen an eagle rising from the sea. At first it has twelve wings and three heads, but undergoes strange transformations as he gazes: the twelve wings become six, and the three heads one. And, at last, a lion appears, and rebuking with human voice the eagle, it is consumed in flame. The meaning of the vision is explained to Ezra. The lion is the Messiah. He will, on his coming, judge and destroy the rulers of the earth, and himself set up a kingdom, which, in harmony with a preceding vision, will last four hundred years, and be followed by the resurrection and final judgment (xi. 1-xii. 51). In a sixth vision, the seer beholds a man rise out of the sea and come forward in the clouds of heaven. Many come together to fight against him, but he consumes them by the flaming breath of his mouth. Then gather to him a multitude of a different class: some are in sorrow, some glad, and some in chains. The man who rose from the sea, is he through whom God will redeem his people. He will destroy his enemies by the fire of the law, and lead at last the ten tribes out of their bitter captivity (xiii 1-58). In the final vision Ezra receives the commission directly from the Lord himself to give instruction to his people, and put his house in order in preparation for death. He was to associate with himself five men, who, for forty days, should write what would be told them. It is done; and what they write, though not understood by the scribes themselves, makes a multitude of books, including in their number the twenty-four of the Old Testament Scriptures, which are thus restored. The prophet is then rapt away unto the place of those like himself, "*postquam scripsit ista omnia*" (xiv. 1-50).

THE AUTHOR of 2 Esdras was undoubtedly a Jew. This is clear from the spirit the composition everywhere breathes towards others than that nation (vi. 56, 57), and that shown, on the other hand, towards the Jews (iii. 30-36; iv. 35; vi. 55-59; vii. 10, 11); from the fact that its righteousness is the righteousness of the law (viii. 33-36;) from the legends it contains concerning Behemoth and Leviathan (vi. 49-52); its allusion to the ten tribes (xiii. 39-47); the importance it attaches to the writing of the cabalistic books for Rabbinical purposes (xiv. 44); and, particularly, from the striking contrast manifest between the principal work and its interpolations, which evidently came from a Christian hand.

THE DATE of the work, however, presents a problem of no small difficulty. Its clear citation by Clement of Alexandria, happily sets a limit to speculation in that direction. But whether it was written after the destruction of Jerusalem by the Romans, as most suppose (cf. i. 1), or on the ground of its doctrinal position as over against Christianity, particularly its statement concerning the death of the Messiah, which it is thought no Jew would have made after the Saviour had really appeared and been crucified, it must be held to have originated before the Christian era, there has been the greatest diversity of opinion. The vision of the eagle is generally regarded as historically significant, and of the first importance in deciding the question before us. Other *data* are indeed given, but furnish nothing that can be regarded as worthy to form a stable and satisfactory basis of reasoning. At vi. 9, for instance, it is stated that the present world would end with the rule of Edom ("*finis enim hujus sæculi Esau, et principium sequentis Jacob.*") By "Edom," Rome was commonly designated in the later times. And many (Ewald, Oehler, Langen) suppose it to be here meant; but others (Hilgenfeld, Volkmar) think that it refers simply to the Herodian dynasty, which was, in fact, Idumæan in its origin. In either case, this point is of comparatively light importance, since the House of Herod itself lasted till A. D. 100. Again, the passage xiv. 11, 12, which declares that ten of the twelve parts into which the world is divided ("*divisum est sæculum*"), are already gone, and besides half of a tenth part ("*superant autem ejus duæ post medium decimæ partis*"), is omitted in three of the Oriental versions, and differently given in the fourth, so that it cannot be regarded as sufficiently well supported to base an argument upon it. And, if scholars were agreed in their understanding of the vision of the eagle, these passages could well be spared. It would seem, at first sight, to leave nothing to be desired with respect to definiteness. But, like other apocalyptic visions, it seems destined to plunge the present generation of Biblical scholars at least, into the strangest contrarieties of opinion. The eagle has twelve principal wings, eight smaller ("counter") wings, and three heads. Ezra himself explains the meaning of the symbolism. They represent twenty-three rulers, following upon one another; first the twelve principal wings; then two of the smaller; then a time of confusion; next, four more of the smaller wings, followed by the three heads. At this point, during the reign of the last head, the Messiah appears, and the final vision closes. As nothing is said of the remaining two small wings, except that they are "kept unto the end," it is supposed that this period, as well as that of the overthrow of the third head, was to the author still in the future, and that he drew upon his imagination for these events. Other points to be noticed in the statements of the author are, that the second principal wing reigns more than twice as long as either of the others; many of the wings, particularly the smaller, seem not to represent actual rulers, but only such as sought to rule, — pretenders; all appear to belong to one kingdom, which is represented under the image of the eagle, and either ruled, or sought to rule, the whole of it; the first head dies a natural death; the second is murdered by the third. Now as it respects the manipulation and explanation of these *data* furnished by the book itself, there are three leading theories held among scholars in more recent times. They are well represented and characterized by Schürer (*Neutest. Zeitgeschichte*, pp. 557-563), whose general course of thought I shall here reproduce though in a condensed and considerably altered form. (1) There are those who think that Rome during the time of the kingdom and the republic is meant; (2) that it is the Grecian period; (3) that it is Rome under the empire.

(1.) The first theory is represented by such names as Laurence, Van der Vlis, and Lücke (2d ed.), who refer the vision to the whole period of Roman history from Romulus to Cæsar. The three heads are Sulla, Pompey, and Cæsar. The book was composed shortly before (Lücke), or shortly after (Van der Vlis) the latter's death, or somewhat later still (Laurence). The difficulty of having more than twenty kings to account for, when Rome really had but seven makes trouble, still is explained by supposing that later pretenders are meant, and party leaders during the civil wars. But the chief, and, as it is thought, insuperable difficulty of the theory is that the history of Rome before the time of Pompey is really of no account to the Jewish Apocalyptic. The reference can only be, if Rome be referred to at all, to a time when it ruled the world.

(2.) The principal advocate of the second theory is Hilgenfeld. At first (*Jüd. Apokalyptik*, pp. 217-221), he supposed that the rulers intended were represented by the Ptolemies (beginning with Alexander the Great), but later (*Zeitschrift für w. Theol.*, 1860, pp. 335-358) adopted the view that they were the Seleucidæ (beginning again with Alexander the Great). But in both cases he held that the three heads were Cæsar, Antonius, and Octavianus, and that the time of

the composition of our book was to be placed immediately after the death of the second, that is, B. C. 30 (*Zeitschrift*, 1867, p. 285). One principal objection to this position is the fact that, in order to make out the twenty rulers required, those of two kingdoms must be included, which seems opposed to a fundamental requirement of the problem. The theory fails to harmonize with the *data* given also in other respects: in the time assigned to the dominion of the second principal ruler (which Hilgenfeld seeks to evade by unwarranted suppositions. Cf. *Zeitschrift*, 1867, p. 286 f.; 1870, p. 310 f.); in referring the first head to Cæsar, who was murdered, while the text requires that this one should die *super lectum;* and especially in representing that the book was written before the destruction of Jerusalem by Titus, when one of its principal objects seems to be to comfort the Jewish people on this very account. The destruction of the city under Nebuchadnezzar cannot be meant (i. 1), and hence it is only supposable that that visitation is used as a type of the later one. A special allusion to the destruction of the city by the Romans seems also to be found in the words addressed by the lion to the eagle: "*Destruxisti habitationes eorum qui fructificabant, et humiliasti muros eorum qui te non nocuerunt*" (xi. 42).

(3.) They, consequently, seem to have the right of it, Corrodi, Lücke (1st ed.), Gfrörer, Dillmann, Volkmar, Ewald, Langen, Wieseler, Gutschmid, Le Hir, who understand by the eagle the Roman Empire. All of these scholars begin the series of rulers with Cæsar, and understand by the ruler whose dominion lasted more than double the length of the others, Augustus. And these points are made surer by the fact that also in Josephus (*Antiq.*, ii. 2, vi. 10) and in the *Sibylline Oracles* (v. 10–15), the enumeration of Roman emperors begins with Cæsar (cf. Volkmar, *Handbuch*, p. 344), while by actual computation it is found that the reign of Augustus surpassed in its length that of any Roman emperor of the first three centuries by more than double the number of years. But these scholars differ among themselves on some other points. While Gutschmid and Le Hir (they agree in general) suppose the three heads to be Septimus Severus (B. C. 193–211), with his two sons, Caracalla and Geta, and that the book was composed in the year A. D. 218 (Le Hir distinguishes between the original kernel of the work and its present form), the others refer the three heads to the three Flavian emperors, Vespasian, Titus, and Domitian, and so place the period of composition in the last decade of the first century of our era. The former theory is recommended by the fact that it easily allows the twenty-three rulers to be made out, while it cannot readily be done if the other be adopted. But, on the other hand, it is a fatal objection to this view that the work is cited by Clement of Alexandria, and so must have existed toward the end of the second century. Gutschmid and Le Hir, indeed, maintain that this part was interpolated. But for such a supposition the book gives no justification or occasion. Besides, the theory halts in several minor particulars. Consequently we are obliged to take our stand on the more common opinion that the time of the Flavii is meant. The voluminous discussions of the last fifteen or twenty years seem to be tending to this conclusion. (Cf. Abbot, in his note appended to Westcott's article in Smith's *Bib. Dict.*, *s. v.*) In most points the requirements of the problem are fully met. Titus was not, it is true, murdered by his successor, but the belief that he was, was widely spread at the time. Aside from these, the twelve principal rulers make no serious difficulty, though there is some difference of opinion concerning them. There is more trouble with the eight inferior ones (or six, since we may suppose that the last two did not represent actual historical characters). But it would seem that the author must have reckoned among this number the several Roman generals who, during the time of instability (A. D. 68–70), made efforts to secure for themselves the rule. And, including them, the number might be made out. We may accordingly decide, with reasonable exactness, upon the date of our work, supposing, as we must, that the author wrote during the dominion of the third head (cf. xii. 27, 28), and expected the overthrow of the third when the Messiah appeared. "The time of composition is therefore not to be placed, with Corrodi and Ewald, already under Titus; moreover, also, not with Volkmar and Langen first under Nerva; but, with Gfrörer, Dillmann, and Wieseler, under Domitian (A. D. 89–96)." Cf. Schürer, *Neutest. Zeitgeschichte*, p. 563.

IN CANONICAL AUTHORITY, 2 Esdras ranks among the apocryphal works which are most poorly supported. It was quoted as a prophecy of Ezra, as we have already seen, by Clement of Alexandria (*Strom.*, iii. 16, 100), so, too, by Ambrose (*De Bono Mortis*, x., xii.), and was referred to with respect by Irenæus (*Adv. Hær.*, iii. 21, 2), but, as the contemptuous allusion by Jerome shows (*Contra Vigilant.*, c. vii., already cited above) enjoyed a not very wide accredited circulation in the Western church. It was admitted to printed editions of the Vulgate, however, previous to the adverse judgments of the Council of Trent, and citations from it are still found in the missals of the Romish church. Luther and the Reformed church rejected it as spurious.

THE SECOND BOOK OF ESDRAS.

THE FIRST VISION.

CHAP. III. In the thirtieth year after the ruin of the city I, Salathiel, who am also called Esdras, was in Babylon, and lay troubled upon my bed, and my thoughts arose in 2 my heart; for I saw the desolation of Sion, and the abundance of them that dwelt at Bab- 3 ylon. And my spirit was sore moved, and I began to speak words full of fear to the Most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst form [1] the 5 earth, and that alone, and commandedst the dust,[2] and it gave [3] a lifeless body unto Adam.

[1] I read *plasmasti* (it is found in two codd.) instead of *plantasti*. Cf. Bensly, p. 23, the Arabic and Ethiopic versions, and viii. 14, where a similar interchange of these two words occurs in one Cod. The Greek was probably ἔπλασας.

[2] Cod. A. comes to the support of Cod. S. in the reading *pulveri* in place of *populo*, and it is undoubtedly to be adopted. Cf. following.

[3] Both of the leading Codd., S. and A., agree in having *dedit* instead of *dedisti*, as the original form, and the latter must be a corruption for *dedit tibi*. Cf. vi. 53, 54, "*imperasti terræ, ut crearet coram te jumenta et bestias et reptilia, et super his Adam.*"

But he, too, was the workmanship of thine hands, and thou didst breathe into him the
6 breath of life, and he became living before thee. And thou leddest him into paradise,
7 which thy right hand had planted, before the earth came. And unto him thou gavest commandment to love thy way, and he transgressed it; and immediately thou appointedst death in him and in his generations. And from him were born nations and tribes,
8 people and kindreds, without number. And every nation walked after their own will,
9 and practiced strange[1] things before thee, and despised thy commandments. But thou again, in its time, broughtest the flood upon those that dwelt in the world and destroyedst
10 them. And, since their transgression was one,[2] as there came upon Adam death, so upon
11 them, the flood. Nevertheless one of them thou didst leave, namely, Noah with his house,
12 and from him are all the righteous. And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and become peoples, and nations, a multitude, they began also again to practice godlessness more than the former ones.
13 And since they practiced iniquity before thee, it came to pass that thou didst choose thee a
14 man from among them, whose name was Abraham. And thou lovedst him, and revealedst
15 unto him only the end of the times, secretly, at night;[3] and madest an everlasting cove-
16 nant with him, and didst say to him that thou wouldest never forsake his seed. And unto him thou gavest Isaac, and unto Isaac thou gavest Jacob and Esau. And thou didst sep-
17 arate Jacob for thyself, but put by Esau. And Jacob became a great multitude. And it came to pass, that when thou leddest his seed out of Egypt, thou broughtest them up
18 to mount Sina. And thou didst bow the heavens, and didst set fast[4] the earth, and
19 movedst the globe, and madest the depths tremble, and troubledst the world. And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold, that thou might-
20 est give the law unto the seed of Jacob, and diligence[5] unto the generation of Israel. And thou tookest not away from them the wicked heart, that thy law might bring forth fruit in
21 them. For the first Adam bearing a wicked heart transgressed, and was overcome; and
22 so all that are born of him. And infirmity became permanent, and the law was in the heart of the people along with the root of wickedness; and the good departed, and the evil
23 abode. And when now times had passed away, and years had come to an end, thou didst
24 raise thee up a servant, called David. And thou commandedst him to build a city unto thy
25 name, and to offer[6] incense and oblations unto thee therein. And after this had been done
26 many years, they that inhabited the city forsook thee in all things, doing even as Adam
27 and all his generations had done; for they also had the wicked heart. And thou gavest
28 thy city over into the hands of thine enemies. And I said then to myself, Are their deeds then any better that inhabit Babylon, and on that account must Sion be in subjection?
29 But it came to pass, when I came hither, I saw impieties without number, and my soul
30 hath seen many evil-doers in this thirtieth year. And my heart failed me, for I saw how thou sufferest them sinning, and hast spared wicked doers, and hast destroyed thy people,
31 and hast preserved thine enemies, and hast not signified at all to any one[7] how this way
32 may be left. Do they then of Babylon better than they of Sion? Or is there any other nation that knoweth thee besides Israel? or what generations have believed thy covenants
33 as Jacob? Their reward appeareth not, and their labor hath no fruit. For I have gone here and there among the heathen, and seen their abundance; and they think not upon
34 thy commandments. Weigh thou, therefore, now our wickedness in the balance, and theirs
35 that dwell in the world; and it will be found on which side the scale will sink.[8] Or when was it that they which dwell upon the earth have not sinned in thy sight? or what
36 nation hath so kept thy commandments? Thou wilt find single men, indeed, by name, who have kept thy precepts; but thou wilt not find nations.

[1] The MSS. are nearly evenly divided between *ira* and *mira*. Cod. A. has *impie*. See Bensly, p. 82.

[2] The text adopted by Fritzsche from Codd. D. S. T., *in uno casu* (*casui* S. and A., but the *i* is erased in A.) is also that of A. The *text. rec.* has *in unoquoque*. *Casus* is to be taken, it would seem, in the sense of *παράπτωμα*. Cf. Bensly, p. 62, note.

[3] I follow Fritzsche, who adopts *finem temporum*, in place of *voluntatem tuam* of the common text, in harmony with the Syr., Ethiop., and Ar.; and *secrete noctu* from D. S. T. (A., *secreta noctu*), which is omitted in the common text.

[4] *Statuisti*. This is not clear. Hilgenfeld and Volkmar suppose that *ἔσεισας* stood in the original and *ἔστησας* was taken for it by mistake. And this is certainly an improvement on the ordinary text. A scholarly friend, however, suggests to me that possibly the original was *ἔστης εἰς τ. γῆν*, instead of *ἔστησας τὴν γῆν*, which would seem to be favored by a similar thought at 2 Sam. xxii. 10.

[5] *Diligentiam*, i. e., love for the precepts of the law and due attention to them. Cf. ver. 7, vii. 78, and Bensly, p. 56, note.

[6] Fritzsche gives us *offerret* as the form of the text in S. It is really *offerr & ibi*, which stands for *offerre tibi*, as at iv. 8, *ostender & ibi* = *ostendere tibi*. Cf. Bensly, p. 25, note.

[7] *Nemini*. This was an emendation proposed by Van der Vlis, and had been adopted by Hilgenfeld and Fritzsche, and, to our great satisfaction, we find it is supported by the newly-discovered Cod. A., in place of *memini* of the common text. See Bensly, p. 23.

[8] *Non invenietur momentum puncti ubi declinet*. Lit., "There will be found no trace of the indicator (index finger of the balance) where it would deviate." I render according to the sense. The word *momentum* is a conjecture of Hilgenfeld's, and it has been adopted by Fritzsche.

CHAP. IV. 1 And the angel that was sent unto me, whose name was Uriel, gave me an
2 answer, and said, Thy heart is exceedingly moved over this world, and thinkest thou to
3 comprehend the way of the Most High? And I said, Yea, my Lord. And he answered me, and said, I am sent to show thee three ways, and to set forth three similitudes before thee;
4 whereof if thou canst give me answer concerning one, I will also show thee the way that
5 thou desirest to see, and I will shew thee wherefore[1] the wicked heart is. And I said, Speak, my Lord. And he said unto me, Go, weigh for me the weight of the fire, or meas-
6 ure for me the blast of the wind, or call back for me the day that is passed. And I answered and said, Who of human kind could do that, that thou shouldest ask me concern-
7 ing these things? And he said unto me, If I should ask thee how many dwellings there are in the midst of the sea, or how many springs there are in the beginning of the deep,
8 or how many ways[2] there are over the firmament, or what are the exits from paradise, peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into
9 Hades, neither did I ever go up into heaven. But now I have asked thee simply of the fire, and the wind, and the day through which thou hast passed, and of things from which thou canst not be separated, and thou hast given me no answer concerning them.
10 And he said unto me, Thine own things which have grown up with thee, canst thou not
11 understand; how should thy vessel then be able to comprehend the way of the Most High, and, being already corrupted in a corrupted[3] world, to understand the corruption that is
12 evident in my sight? And I said unto him, It were better that we were not, than that
13 we should be, and live in godlessness, and suffer, and not know wherefore. And he answered me, and said, I went into a forest in a plain, and the trees took counsel, and said,
14 Come, let us go and make war against the sea, that it may recede before us, and that we may
15 make us more woods. The waves of the sea also in like manner, they, too, took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may
16 make us another province. And it came to pass, that the thought of the wood was in
17 vain, for the fire came and consumed it; and the thought of the waves of the sea, like-
18 wise, for the sand stood firm and stopped them. If thou wert judge now betwixt them,
19 which wouldest thou justify? or which wouldest thou condemn? I answered and said, Both[4] took vain counsel; for the land is given unto the wood, and to the sea a place to
20 bear its waves. And he answered me, and said, Thou hast given a right judgment, and
21 why judgest thou not thyself? For as the land is given unto the wood, and the sea to its waves, so also they that dwell upon the earth can understand nothing, but what is upon the earth; and he who is above the heavens, what is above the height of the heavens.

22, 23 And I answered, and said, I beseech thee, O Lord, let me have understanding; for it was not my mind to be curious concerning the higher ways,[5] but concerning those that pass by us daily: wherefore Israel is given up as a reproach to the heathen, the people whom thou hast loved is given up unto ungodly nations, and the law of our fathers is
24 brought to nought, and the written precepts are no more? And we pass away out of the
25 world as locusts, and our life is fear,[6] and we are not worthy to obtain mercy. But what will he do unto his name which has been called over us? Concerning these things have
26 I asked. And he answered me and said, If thou shalt remain, thou wilt see; and if thou
27 shalt long live, thou wilt wonder; for the world hasteth fast to pass away; and shall not be able to bear the things that are promised in their time to the righteous; for this world
28 is full of sorrow[7] and weakness. The evil, that is to say, about which you ask me, is
29 sown, but the harvest[8] thereof is not yet come. If therefore that which is sown shall not have been harvested,[9] and the place where the evil is sown have not passed away, so the
30 place where the good is sown cometh not. For a grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought forth until
31 now, and shall bring forth until the time of threshing come? Weigh now with thyself,

[1] I read *quare*, instead of *unde sit*, with A. D. T. See Bensly, p. 31, note.

[2] I read *viæ*, which was a conjecture of Van der Vlis, and has been adopted by Fritzsche, though not by Hilgenfeld, instead of *venæ* of the common text. Cf. Syr. and Ethiop.

[3] The common text is, *Et jam exterius corrupto sæculo intelligere corruptionem evidentem in facie mea*. Critics have been at their wits' end respecting *exterius*, and show no agreement in their interpretations. Happily, the new Cod. A. offers a satisfactory solution of the difficulty by reading *exterritus*, i. e., *exteritus*, "worn out," "corrupted." See Bensly, p. 32.

[4] The common text has *utique* for which *utrique* of S. and other authorities is clearly to be adopted.

[5] *Viis* was a conjecture of Van der Vlis, and has been adopted by Fritzsche; common text, *tuis*. Cf. Syr. and Ethiop.

[6] Fritzsche omits *pavor*, with S. D. T.; common text, *stupor ut pavor*. Hilgenfeld would read *ut vapor*.

[7] I read *mæstitia*, with S. D. T., instead of *injustitia* of the *text. rec.*

[8] The common text has *destructio*, but S. read, originally, *destrictio*, and A., *districtio*. Cf. the use of *distringo* in the Vulgate, at Ezek. xvii. 9, and see Bensly, p. 26. I render freely.

[9] The text adopted by Fritzsche from D. is *non evulsum fuerit*. Cod. A., however, has, as the original reading, *non mensum fuerit*, as a corrected reading, *non messum fuerit*; Cod. S., *non͞ su͞s*, i. e., the original reading of A. See Bensly, p. 32.

32 how great fruit of godlessness a grain of evil seed hath brought forth. When ears shall have been sown, which are without number, how great a harvest will they make up?
33, 34 And I answered and said, How and when shall these things be? Wherefore are our years few and evil? And he answered me, and said unto me, Do not thou hasten beyond the Most High; for thy haste is in vain against the Spirit itself; for the Highest
35 hastens for many.[1] Did not the souls of the righteous ask concerning these things in their chambers, saying, How long shall I hope thus? And when shall come the fruit of
36 the harvest floor of our reward? And unto these things Jeremiel the archangel gave answer, and said, When the number of those like you shall have been filled; for he hath
37 weighed the world in the balance, and by measure hath he measured the times, and by number hath he numbered the times; and he moveth not nor awaketh, until the said
38 measure be fulfilled. And I answered and said, O Lord who bearest rule, but we all,
39 also, are full of impiety. And for our sakes peradventure it is that the harvest floors of the righteous are not filled,[2] because of the sins of them that dwell upon the earth.
40 And he answered me, and said, Go to a woman with child, and ask of her when she hath
41 fulfilled her nine months, if her womb can keep longer the birth within her. And I said, No, Lord, that can she not. And he said unto me, In Hades the chambers of souls are
42 like the womb; for as a woman that travaileth maketh haste to escape the necessity of the travail, so, also, do these hasten to deliver those things that from the beginning were
43 committed unto them. What thou desirest to see shall then be shown thee.
44 And I answered and said, If I have found favor in thy sight, and if it be possible, and
45 if I be capable, show me also this, whether there be more to come than is passed, or more
46 hath passed over us than is to come. What is passed I know, but what is to come I know
47 not. And he said unto me, Stand upon the right side, and I will expound a similitude
48 unto thee. And I stood, and saw, and behold, a burning oven passed by before me; and it happened, that when the flame had gone by, I looked, and behold, smoke remained.
49 After this there passed by before me a cloud full of water, and sent down a shower
50 with violence, and when the rain storm had passed, there remained drops in it. And he said unto me, Consider with thyself: as the rain is more than the drops, and the fire than the smoke, so is the quantity which is passed greater; but drops and smoke still remain.
51 And I prayed, and said, Shall I live, thinkest thou, until those days? or who will live
52 in those days? He answered me, and said, Concerning the signs whereof thou askest me, I can tell thee in part; but concerning thy life, I am not sent to tell thee; for I do not know.

CHAP. V. 1 BUT as concerning the signs, behold, the days shall come, in which they that dwell upon earth shall be seized with great foolishness,[3] and the way of truth shall be hid-
2 den, and the land shall be barren of faith. And unrighteousness shall be increased above
3 that which thou thyself seest, and above that which thou hast ever heard of. And there shall be strife on the ways of the land, that thou now seest ruling,[4] and it shall become waste.
4 But if the Most High grant thee to live, thou shalt see after the third trumpet[5] that the
5 sun shall suddenly shine forth in the night, and the moon thrice in the day; and blood shall drop from wood; and the stone shall give its voice; and the people shall be troubled,
6 and the ways changed;[6] and he shall rule, whom they that dwell upon the earth look not for;
7 and the birds shall take their flight away together; and the Sodomitish sea shall cast out fish, and give out a voice in the night, which many understood not, but they shall all hear
8 the voice thereof. And there shall come confusion in many places, and fire shall often break out,[7] and the wild beasts shall go beyond their bounds, and menstruous women shall
9 bring forth monsters; and salt waters shall be found in the sweet, and all friends shall fight against one another; and then shall reason hide itself, and understanding withdraw
10 into its chamber, and shall be sought by many, and not be found; and unrighteousness
11 and incontinency shall be multiplied upon earth. One land also shall ask another, and say, Hath righteousness that doeth the right gone through thee? And it shall say, No.
12 And it shall come to pass at the same time that men will hope, but nothing obtain; they
13 will labor, and their ways shall not prosper. To tell thee of such signs I have leave; and if thou wilt pray again, and weep just as now, and fast seven days, thou shalt hear yet greater things.
14 And I awoke, and an extreme shuddering went through my body, and my spirit was so

[1] Codd. S. A., *nam Excelsus pro multis*, but the text of the latter has been changed to *ab excelso acceperis*.

[2] Cod. A. supports the suggestion of Hilgenfeld, *impleatur justorum area* (Cod. S., *areæ*); common text, *impleantur justorum areæ*.

[3] I read *insensu*, a conjecture of Volkmar, for *in censu* of the common text.

[4] *Et erit incompositio* (so S. and T.) *vestigio quam nunc vides regnare regionem*. Volkmar renders: "Und es wird zerwürfniss geben auf dem Wege des Landes, welches du jetzt herrschen siehest," and I have followed it above. The authority for *incomposito* (D.) is insufficient. The *text. rec.* has *imposito*.

[5] *Tubam*. Hilgenfeld adopts *turbatam*. Cf. the Oriental versions.

[6] *Et gressus* (so A. and most MSS.) *mutabuntur* (*commutabuntur*, S. T.). Syr., *et aëres commutabuntur*; Ethiop. *stellæ cadent*. Might not *gressus* here mean the *on-going order* of things, and refer also to the heavenly bodies?

[7] *Emittetur*. So Fritzsche, following Van der Vlis; common text, *remittetur*.

15 overcome, that it fainted. And the angel that had come to talk with me held me, strength-
16 ened me, and set me upon my feet. And on the second night it came to pass, that Phal-
thiel [1] leader of the people came unto me, saying, Where hast thou been? and why is thy
17 countenance heavy? Knowest thou not that Israel is committed unto thee in the land of
18 their captivity? Up then, and eat bread, and forsake us not, as a shepherd leaveth his
19 flock in the power of cruel wolves. And I said unto him, Go from me, and come not nigh
me for seven days, and then shalt thou come to me. And he heard what I said, and went
20 from me. And I fasted seven days, mourning and weeping, as Uriel the angel commanded
me.

THE SECOND VISION.

21 AND after seven days it came to pass, that the thoughts of my heart were very grievous
22 unto me again, and my soul recovered the spirit of understanding, and I began to talk
23 with the Most High again, and said, O Lord who bearest rule, from every wood of the
24 earth, and from all the trees thereof, thou hast chosen one vine; and from all lands of
25 the world thou hast chosen thee one land; [2] and from all the flowers thereof one lily; and
from all the depths of the sea thou hast filled thee one river; and from all cities built thou
26 hast hallowed Sion unto thyself; and from all flying things that are created thou hast
called [3] thee one dove; and from all cattle that are made thou hast provided thee one
27 sheep; and from all the multitudes of peoples thou hast gotten thee one people; and unto
28 this people, whom thou lovedst, thou gavest a law that is approved by all. And now, O
Lord, why hast thou given this one over unto the many? and hast prepared [4] the one root
29 above others, and scattered thy one among many? And they who did gainsay thy prom-
30 ises, and believed not thy covenants, have trodden it down. If thou didst so much hate
thy people, yet shouldest thou have punished it with thine *own* hands.

31 And it came to pass, when I had spoken these words, the angel that had come to me
32 the former night was sent unto me, and said unto me, Hear me, and I will instruct thee;
33 and give attention to me, and I will tell thee more. And I said, Speak, my Lord. And
he said unto me, Thou art too much moved in spirit over Israel; lovest thou it better
34 than he that made it? And I said to him, No, Lord, but in grief have I spoken; for my
reins pain me every hour, while I seek to comprehend the way of the Most High, and to
35 search out a part [5] of his judgment. And he said unto me, Thou canst not. And I said,
Wherefore, Lord? Whereunto was I born then? or why became not my mother's womb
my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the
36 race of Israel? And he said unto me, Number for me the things that are not yet come, and
gather together for me the drops that are scattered abroad, and make for me the withered
37 flowers green again, and open for me the chambers that are closed, and bring forth for
me the winds that are shut up in them; or show me the picture of a voice: and then I will
38 show to thee the thing that thou askest to know. And I said, O Lord who bearest rule,
39 who can know this, but he that hath not his dwelling with men? But I am unwise; how
40 could I then speak of these things whereof thou askest me? And he said unto me, As thou
canst do none of these things that I have spoken of, so canst thou not find out my judg-
41 ment, or the end of the love [6] that I have promised unto my people. And I said, Yet be-
hold, O Lord, thou art nigh unto them that live till the end, and what shall they do that
42 have been before me, or we, or they that shall be after us? And he said unto me, I will
liken my judgment unto a crown: the last cometh not too late, as the first came not too
43 early. And I answered and said, Couldest thou not then make what has happened, and is
now, and that shall be in the future, at once; that thou mightest show thy judgment the
44 sooner? And he answered me, and said, The creature cannot hasten beyond the Crea-
45 tor; nor could the world hold them at once that are created therein. And I said, As thou
hast said unto thy servant, that thou calledst the creation made by thee at once into be-
46 ing, and the creation bore it, so it might now also bear future things [7] at once. And he said
unto me, Ask the womb of a woman, and say unto it, If thou bringest forth ten [8] children,

[1] So A. and others. Cf. the Oriental versions.

[2] *Foveam* is retained by Fritzsche, but must be a mistake. The oriental versions have *regionem* or *campum*. Volkmar, *Gefilde*. Hilgenfeld, χωρίον, and p. 126, *fundum*.

[3] *Nominasti*. More likely, ἐκάλεσας, i. e., *vocasti*, in the original, than ὠνόμασας. Cf. Volkmar, p. 28.

[4] *Dehonestasti* is adopted by Volkmar, in harmony with the Oriental versions. Fritzsche retains *præparasti* of the *text. rec.*

[5] *Partem*. According to Volkmar, τὰ τάγμα probably stood in the original, which also might mean "part," but should here have been rendered, with the Ethiop., by *ordinem*.

[6] *Finem caritatis* (a correction of Van der Vlis, and adopted by Fritzsche); common text, *in fine* (S. T., *finem*) *charitatem*.

[7] So I render with Volkmar. The original creation was immediate. So the Scriptures told him. Would it be harder to bear an immediate revelation of the future?

[8] *Decem*. So Volkmar, Hilgenfeld, and Fritzsche (cf. Oriental versions); common text, *et si*.

47 why one after another? Request it therefore to bring forth ten at once. And I said, It
48 cannot indeed, but in its time. And he said unto me, And I have given a womb to the
49 earth for those that are sown in it in their times. For as a young child bringeth not forth,
nor they that are aged any longer, so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now opened to me the way, I will speak before
thee: Our mother, of whom thou hast told me, is[1] she young? or draweth she already nigh
51 unto age? He answered me, and said, Ask a woman that beareth children, and she shall
52 tell thee. Say unto her, Wherefore are not they whom thou hast now brought forth like
53 the earlier ones, but less of stature? And she also will tell thee, They that are born in the
strength of youth are of one kind, and they that are born in the time of age, when the
54 womb faileth, of another. Consider thou therefore also, that ye are less of stature than
55 those that were before you; and they that come after you less than ye, as creatures that
56 now begin to be old, and have passed beyond the strength of youth. And I said, Lord, I
beseech thee, if I have found favor in thy sight, shew thy servant by whom thou visitest
thy creature.

Chap. VI. 1 And he said unto me, In the beginning of the circle of the earth, and before
2 the ends of the world stood, and before the assembled winds blew, and before the voice
of thunderings resounded, and before the glitter of lightning shone, and before the founda-
3 tions of paradise were laid, and before the fair flowers were seen, and before the movable
forces were established, and before the innumerable hosts of angels were gathered to-
4 gether, and before the heights of the air were lifted up, and before the measures of the
5 firmament were named, and before the footstool of Sion was built,[2] and before the present
years were sought out, and before the inventions of them that now sin were estranged, and
6 they were sealed that have gathered faith as a treasure: then did I consider these things,
and they were made through me alone, and through none other, as by me also they shall
be ended, and by none other.

7 And I answered and said, What shall be the separation of the times? or when shall be
8 the end of the first, and the beginning of that which followeth? And he said unto me,
From Abraham unto Abraham's seed: since Jacob and Esau were born from him; for
9 Jacob's hand held from the first the heel of Esau.[3] For Esau is the end of this world, and
10 Jacob is the beginning of that which followeth. The hand of a man[4] is betwixt heel and
hand; further, Esdras, ask thou not.

11 And I answered and said, O Lord who bearest rule, if I have found favor in thy sight,
12 I beseech thee, show thy servant the end of thy tokens, whereof thou showedst me part
13 the preceding night. And he answered and said unto me, Stand up upon thy feet, and
14 thou shalt hear a mighty sounding voice. And it shall be as if the place upon which thou
15 standest were greatly moved.[5] Thereby when it speaketh be not afraid, for the word is
16 of the end; and the foundation of the earth will understand, because the speech is con-
cerning it; it trembleth and is moved, for it knoweth that its end and change must come.[6]
17 And it happened, that when I heard it I stood up upon my feet, and hearkened. And behold
18 a voice that spake, and the sound of it was like the sound of many waters. And it said,
Behold the days come. And it shall come to pass, that when I begin to draw nigh, I will visit
19 them that dwell upon the earth; and when I shall begin to make inquisition of them, that
have hurt unjustly with their unrighteousness, and when the humiliation of Sion shall have
20 been fulfilled, and when the world, that will begin to vanish away, shall be sealed, I will
show these tokens: the books shall be opened before the firmament, and they shall see
21 all together; and the children of a year old shall speak with their voices; and women with
child shall bring forth untimely children of three and four months old, and they shall live,
22 and be raised up; and suddenly shall the sown places appear unsown, and the full store-
23 houses shall suddenly be found empty; and a trumpet shall give a sound, which when he
24 heareth, every man shall suddenly be afraid. And it shall come to pass at that time, that
friends shall fight one against another like enemies, and the earth shall stand in fear with
those that inhabit it; and the springs of the fountains shall stand still, that for three hours
25 they may not run.[7] And it shall come to pass, that every one who remaineth from all these
that I have told thee of shall escape, and see my salvation, and the end of my[8] world.

[1] *Num* was a suggestion of Volkmar (adopted by Fritzsche), for *nam* of the MSS.

[2] The *text. rec.* has *æstuarent camini in Sion.* For the second word, S. A. give *camillum* (for *scamillum*), and the first word is doubtless a corruption for *firmaretur* or *ædificaretur*. See Bensly, p. 26, note.

[3] I follow Hilgenfeld: *Ab Abraham usque ad Abraham* (so S. Cf. the Greek of Hilgenfeld, p. 55). *Quoniam natus est ab eo Jacob et Esau, manus enim Jacob tenebat ab initio calcaneum Esau.*

[4] That is, the *government* of a man, apparently. Hilgenfeld would write *membra* for *manus*.

[5] *Sicut commotione commovebitur locus.* The second word was a happy conjecture of Van der Vlis. The common text has *commotio nec.* See Bensly, p. 27, note.

[6] I have rendered freely. The Latin is, *scit enim quoniam finem eorum oportet commutari.*

[7] The original reading seems to have been *ut non decurrant* (S., *ut non decurrunt*) and not as *text. rec.*, *et non decurrent.*

[8] *Text. rec.*, falsely, *vestri.*

26 And the men that have been taken up shall see it, who have not tasted death from their birth; and the heart of those who inhabit the earth shall be changed, and turned to an-
27, 28 other feeling. For evil shall be blotted out, and deceit shall be quenched; but faith shall flourish, and corruption shall be overcome, and the truth, which hath been so long without fruit, shall be manifested.

29 And it came to pass that when it[1] talked with me, behold, the place upon which I stood
30 was somewhat moved.[2] And he said unto me, I am come to show thee these things.
31 And with the opportunity of the coming night[3] if thou wilt pray yet more, and fast seven
32 days again, I will tell thee greater things. Already long since thy voice reached the ear of the Most High;[4] for the Mighty hath seen thy righteous dealing, he hath taken note
33 also of thy chastity, which thou hast had ever since thy youth; and therefore hath he sent me to show thee all these things, and to say unto thee, Be of good comfort, and fear
34 not; and hasten not, with the times that are past, to think vain things, that thou mayest not hasten[5] from the latter times.

The Third Vision.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner,
36 that I might fulfill the three weeks of which he told me. And it came to pass, that in the eighth night my heart was troubled within me again, and I began to speak before the Most
37, 38 High. For my spirit was greatly kindled, and my soul was in distress. And I said, O Lord, thou spakest in the beginning of the creation, on the first day, saying, Let heaven
39 and earth be; and thy word completed the work. And then was the Spirit brooding, and darkness and silence were on every side; the sound of man's voice had not yet come from
40 thee. Then commandedst thou a clear light to come forth from thy treasures, that thy work
41 might appear. And upon the second day thou madest further the spirit of the firmament, and commandedst it to part asunder and to make a division betwixt the waters,
42 that the one part might go up, and the other remain beneath. And upon the third day thou didst command that the waters should be gathered in the seventh part of the earth; but six parts hast thou dried up, and kept, to the intent that some of these being planted
43 by God,[6] and tilled, might serve thee. For as soon as thy word went forth the work was.
44 For immediately there came forth a great abundance of fruit, and divers pleasures for the taste, and flowers of inimitable coloring, and indiscoverable[7] odors; and this was done the
45 third day. But upon the fourth day thou commandedst that the sun should shine, the
46 moon give her light, the stars should be in order; and gavest them their charge to do
47 service unto man, that was to be formed. But upon the fifth day thou commandedst the seventh part, where the waters were gathered, to bring forth living creatures, both fowls
48 and fishes; and so the dumb and soulless water brought forth living things as it was com-
49 manded, that the nations hereby might speak of thy wondrous works. And then didst thou
50 let two living creatures[8] live, the one thou calledst Enoch, and the other Leviathan; and thou didst separate the one from the other; for the seventh part, where the water was
51 gathered together, could not hold them. And unto Enoch thou gavest one part, which
52 was dried up the third day, to dwell in it, where the thousand hills[9] are; but unto Leviathan thou gavest the seventh, moist part; and thou hast kept them to be devoured by whom
53 thou wilt, and when thou wilt. But upon the sixth day thou gavest commandment unto the earth, that it should bring forth before thee beasts, and cattle, and creeping things;
54 and after these, Adam, whom thou madest lord over all the works which thou didst
55 make; and from him come we all, also the people whom thou hast chosen. Now all this have I spoken before thee, O Lord, because thou hast said that thou madest the world[10]

[1] That is, the voice. Cf. ver. 17.

[2] The reading of S. is *intuebatur* (so A.) *super quem stabam super eum*. *Text. rec.* has *intuebar* for the first; Fritzsche, *commovebatur*; Hilgenfeld, *titubabat* and ἐσφάλλετο; Volkmar, *immovebatur*.

[3] The text is corrupt, and I follow Hilgenfeld rather than Fritzsche, although they differ but little, except in punctuation.

[4] Here, too, I follow Hilgenfeld: Πάλαι ἤδη ἀκοῇ ἠκούσθη ἡ φωνή σου παρὰ τῷ ὑψίστῳ. Cod. S. has *auditu*, corrupted in the *text. rec.* to *auditi*, and adopted in that form by Fritzsche.

[5] Fritzsche retains the *text. rec.*, *et non properes*. The authorities are against it. Cod. S., *ut non properas*, amended *ut non properes*. See Bensly, p. 21, note.

[6] The *a deo* which is found in the *text. rec.* is doubtless correct. See Bensly, p. 9, note. Hilgenfeld and Fritzsche adopt for it *adeo*. Both S. and A. have *a dō*.

[7] For *investigabilis*, Volkmar and Fritzsche write *ininvestigabilis*. Cod. S. has the former, but apparently in the sense of the latter.

[8] *Let . . . . live*. Lit., keep, preserve. *Duas animas*. Volkmar, *duo animata*; Hilgenfeld, *duo animalia*. And for the following "Enoch," a common conjecture, expressed in the margin of A. V., is "Behemoth."

[9] Probably the "thousand hills" spoken of in Ps. l. 10, are meant. See the Hebrew, and compare the Targum on that passage.

[10] In Cod. A. a word has fallen out before *sæculum*, and it seems to have been *progenitum*. See Bensly, p. 26.

56 for our sakes. But thou hast said that the rest of the nations born from Adam are nothing, and that they are like spittle, and hast likened the abundance of them unto the drop
57 from a vessel. And now, O Lord, behold, these heathen, which are reputed as nothing,
58 have begun to be lords over us, and to devour us. But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy dearest partizan,[1] are given over into their
59 hands. And if the world be made for our sakes, why do we not possess an inheritance with the world? how long shall this be?

CHAP. VII. 1 And it came to pass, that when I had made an end of speaking these words,
2 there was sent unto me the angel who had been sent unto me the former nights; and he
3 said unto me, Up, Esdras, and hear the words that I am come to tell thee. And I said, Speak, my Lord.[2] And he said unto me, The sea is set in a wide place, that it might be
4, 5 deep and great. But the entrance to it is so narrow, that it is like rivers. He now who would go upon the sea and look at it, or rule it, if he go not through the narrow, how
6 can he come into the broad? Likewise another thing: A city is built, and set upon a
7 broad plain, and is full of all good things; but[3] the entrance thereof is narrow, and is set on a steep place, in such a way that there is fire on the right hand, on the left deep water;
8 but only one path lies between them, that is between the fire and the water, a path so nar-
9 row that there can but one man go there at once. If this city now were given unto a man for an inheritance, if the heir pass not through the danger set before him, how shall he
10 receive his inheritance?[4] And I said, It is so, Lord. And he said unto me, So also is
11 Israel's portion. Because for their sakes I made the world; and when Adam transgressed
12 my statutes, that was decreed which has taken place. And the entrances of this world became narrow, and painful and laborious; also few and evil, and full of perils, and attended
13 with great labor. For the entrances of the elder world were wide and sure, and brought
14 immortal fruit. If then they that live, labor not to enter these strait and transitory[5]
15 things, they cannot receive those that are laid up. Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, seeing thou art
16 but mortal? And why hast thou not taken to thy heart that which is to come, rather than that which is present?

17 And I answered and said, O Lord that bearest rule, behold, thou hast ordained in thy
18 law, that the righteous shall inherit these things, but that the ungodly shall perish. Nevertheless[6] the righteous shall suffer strait things, while hoping for the wide. But they that
19 have done godlessly have also suffered strait things, and shall not see the wide. And he said unto me, There is no judge above God, and none that hath understanding above the Most
20 High. For many of the present time perish,[7] because they neglect the law of God that is
21 set before them. For God hath given strait commandment to them that come, when they came, what they should do to live, and what they should observe to avoid punishment.
22 Nevertheless they were not persuaded, and spoke against him, and thought out idle plans,
23 and proposed to themselves wicked deceptions, and said of the Most High, that he is not,
24 and knew not his ways, and despised his law, and denied his covenants, and in his statutes
25 have not been faithful, and have not performed his works. Therefore, Esdras, for the
26 empty are empty things, and for the full are full things. For[8] the time shall come, and it
27 shall come to pass, that when these tokens which I have told thee of shall come, the bride shall appear, and the city shine forth, that now is withdrawn, and the earth be manifested,
28 and every one who is delivered from the before mentioned evils shall see my wonders. For my son Jesus[9] shall be revealed with those that are with him, and they that remain shall
29 rejoice for four hundred years. And it shall come to pass after these years that my son
30 Christ shall die, and all men that have breath. And the world shall be turned into the
31 old silence seven days, as in the first beginnings,[10] so that no man shall be left. And it shall come to pass after seven days the world, that yet awaketh not, shall be raised up,
32 and what is corrupt shall die. And the earth shall restore those that are asleep in her, and the dust those that dwell in silence in it, and the chambers[11] shall deliver those souls
33 that were committed unto them. And the Most High shall be revealed upon the seat of

[1] *Æmulatorem carissimum.*

[2] *Text. rec.*, *deus.*

[3] Cod. S has *autem*, but it is not received by Fritzsche.

[4] I adopt the restored text of Bensly, p. 83, *si non hæres antepositum periculum pertransierit, quomodo accipiet hæreditatem suam.*

[5] I so render *vana* here, in harmony with the context. Hilgenfeld would change to *mala.*

[6] Here Cod. S. has *enim*, Cod. A. *autem.* These words were frequently interchanged in the MSS. Cf. ver. 47, and Bensly's note at that place.

[7] Or, with Volkmar, "let rather the many of the present perish," who would read *pereant* for *pereunt*. It is the reading of S. Cod. A. has *perient.*

[8] Cod. S. has *ecce* before *enim* of the common text.

[9] Syr. Ethiop. Ar., *Messias*, the true reading. See p. 641.

[10] *Initiis*, with S., and not *judiciis* of the *text. rec*

[11] Cf. iv. 41.

34 judgment, and mercy[1] shall pass away, and long suffering shall have an end; but judg-
35 ment only shall remain, and truth shall stand, and faith shall grow strong; and one's work shall follow, and one's reward shall be shown, and righteous dealings shall be awake, and unrighteous dealings sleep[2] not.

36 And[3] the lake[4] of torment shall appear, and over against it shall be the place of rest; and the furnace of Gehenna shall be seen, and over against it the Paradise of delight.
37 And the Most High will then say to the nations which have been raised, Look, and understand whom ye have denied, or whom ye have not served, or whose commandments
38 ye have despised. And see, on the other hand, the opposite state: Here is delight and rest; and there is fire and torment; this now, wilt thou speak and say to them on the day
39, 40 of judgment.[5] This is a day[6] that hath neither sun, nor moon, nor stars, nor cloud, nor thunder, nor lightning, nor wind, nor water, nor air, nor darkness, nor evening,[7] nor
41 morning, nor summer, nor spring, nor heat, nor winter, nor ice, nor cold, nor hail, nor
42 rain, nor dew, nor mid-day, nor night, nor early morning,[8] nor brightness, nor clearness, nor light, save alone the splendor of the glory of the Most High, by means of which all
43 begin to see that which lieth before them. For it will last not far from a week of years.
44 This is my judgment and its determination, but only to thee have I shown these things.
45 And I answered, O Lord, I said then, and now say I again,[9] Happy are they who are
46 present and who observed what was determined by thee; but also those for whom I prayed![10] For who is there among those present, who hath not sinned? or who hath been
47 born, that hath not transgressed thy covenant? And now I see that the future world
48 will bring delight to only a few, but torment to many.[11] For the wicked heart increased in us; this alienated us from these and led us into corruption and the ways of death, showed us the paths of perdition, and brought us far from life; and that not a few, but nearly
49 all who were created. And he answered me and said; Hear me and I will instruct thee
50 and will admonish thee anew. On this account the Most High hath not made one world,
51 but two. For do thou, since thou hast said that there are not many righteous, but few,
52 while the godless are multiplied, hear in reply;[12] If thou hadst a very few precious stones,
53 thou mightest add to their number lead and clay![13] And I said, Lord, how could it be?
54 And he said to me, Not alone that, but ask the earth and it will say it to thee, beg it ear-
55 nestly[14] and it will tell thee. Say to it, Thou createst gold, and silver, and brass, and iron
56 also, and lead and clay. But there is more silver than gold, and brass than silver, and
57 iron than brass, lead than iron, and clay than lead. Do thou also fix the worth of what is precious and desirable, of that of which there is much, or of that of which there is lit-
58 tle. And I said, O Lord who bearest rule, that of which there is much is of little worth, for
59 what is the more rare is the more precious. And he answered me and said, Weigh[15] with
60 thyself what thou hast thought, for he who hath something which is rare, rejoiceth more than he that hath much. So also with me is the demand of the judgment;[16] for I shall rejoice over the few, even those who are saved, because they are those who have now made
61 my glory chief, those through whom now my name is named. And I will not mourn over the multitude of those who are lost; for they have turned to vapor and fire, have turned
62 to smoke and are consumed, have glowed and are extinguished. And I answered and said, O earth, wherefore hast thou borne, if our consciousness was made of dust, as also
63 the rest of creation. For it were better that the dust itself had not been born, that our
64 consciousness might not have sprung from it. But now our consciousness groweth with us,
65 and therefore we suffer torment, for we know that we perish. Let the race of men mourn, and the beasts of the field rejoice! Let all who are born mourn, but fourfooted beasts and
66 cattle, let them be glad! For it is far better with them than with us; because they expect
67 no judgment, and know no torments, nor salvation promised them after death. But what

[1] *Misericordie* is the reading of Cod. S.; *text. rec.*, *miseriæ*.

[2] Cod. S., *dormibunt*; *text. rec.*, *dominabuntur*.

[3] Here follows, vers. 36–105, the lost fragment of our work above referred to. I follow Bensly's text, unless otherwise indicated.

[4] I read *lacus* instead of *locus*. Cf. Bensly's note.

[5] *Hæc autem loqueris dicens ad eos in die judicii.*

[6] I supply this word, with Fritzsche and the Arabic version.

[7] *Sero.*

[8] *Ante lucem.* Fritzsche has *dies*.

[9] I follow Fritzsche's punctuation.

[10] *Sed et [de] quibus erat oratio mea.* Bensly suggests as the possible original: ἀλλὰ καὶ περὶ ὧν (or περὶ τούτων) ἡ δέησίς μου.

[11] I follow Fritzsche's Latin, which Bensly also favors. Cf. his note *in loc.*

[12] *Ad hæc.*

[13] The text is corrupt, and I follow the emended form given in Bensly's note.

[14] *Adulare.*

[15] *Stant pondera* in the text, but it is clearly a corruption.

[16] The Latin makes no sense, and I adopt the suggestion of Bensly, who would restore the original thus: Οὕτως καὶ ἡ παρ᾽ ἐμοῦ ἐπαγγελία τῆς κρίσεως.

68 doth it profit us that we shall live again, if we are to be tormented? For all who have been born are mixed up with transgressions, and filled with sins, and laden with offenses.
69 And if, after death, we were not to come into judgment, it might, perhaps, have gone
70 better with us. And he answered me and said, When the Most High created the world, Adam and all who came with him, he first prepared the judgment and what pertaineth to
71 the judgment. And now learn from thine own words; for thou hast said that consciousness
72 groweth with us. Those, therefore, who lived upon earth, are for that reason tormented, because while having consciousness they practiced unrighteousness, and while receiving commandments kept them not, and having obtained the law, they acted falsely with that
73 which they received. And what will they have to say in the judgment, or how will they
74 answer on the last day? For how long is the time that the Most High hath had patience with them, who inhabit the world, and not because of them, but because of the times
75 which he foresaw! And I answered and said, If I have found grace before thee, O Lord, show, O Lord, to thy servant, whether after death or now, when each of us must give up his soul, we shall be kept in rest till those times come, in which thou wilt renew the
76 creation, or whether we shall be tormented at once. And he answered me and said, I will show you also this. But do not join thyself with those who have despised, nor number
77 thyself with those who are tormented. For there is a treasure of works laid up for thee
78 with the Most High, but it will not be shown thee until the last day. But [1] we were speaking of death. When the decision shall have gone forth from the Most High that a man is to die, the Spirit departeth from the body that it may return again to him who gave it, in or-
79 der, first, to prostrate itself before the glory of the Most High. And if, indeed, he belongeth to those who have despised and not kept the way of the Most High, and to those who
80 have had contempt for his law, and to those who hated them that fear him, these souls
81 will not go into dwelling-places, but will wander around, from this time forth in torments, always in pain and sorrow. The first kind [2] is, that they have despised the law of the
82 Most High. The second kind, that they can make no sufficient repentance that they may
83 live. The third kind, that they see the reward laid up for those who believed the cove-
84 nants of the Most High. The fourth kind, that they will behold the pain laid up for them
85 against the last day. The fifth kind, that they see the dwelling-place of the others in
86 deepest peace,[3] guarded by angels. The sixth kind, that they see how [4] men pass over
87 from them into torment. The seventh kind is worse than all the kinds which have been before mentioned, that they shall melt with confusion, and consume with horror, and shrivel with terrors, as they see the glory of the Most High before whom they sinned
88 while alive, and before whom they shall be judged on the last day. But the order of those who have kept the ways of the Most High is as followeth, when they are released from the
89 mortal frame.[5] Tarrying in it for a time they have earnestly served the Most High and imperilled themselves every hour in order to keep perfectly the law of the Lawgiver.
90, 91 Therefore this is to be said concerning them. First of all they see with great exulta-
92 tion the glory of him who hath received them, for they shall rest in seven orders. The first order is, that they have striven with great labor to overcome an innate spirit of evil,
93 that it might not seduce them from life unto death. The second order is, that they see the confusion in which the souls of the godless wander about and the punishment which
94 awaiteth them. The third order is, in seeing the testimony that he who formed them
95 beareth to them, that while living they kept the law that was given them in trust.[6] The fourth order is, in comprehending the rest which they will now enjoy, assembled in their
96 chambers in great peace, guarded by angels, and the glory that awaiteth them on the last day. The fifth order is, that they exult over the manner in which they have escaped from that which passeth away and will receive what is to come as their inheritance; at the same time they see the strait and toilsome, from which they are freed, and the broad, which,
97 happy and immortal, they will soon receive. The sixth order is such that when it shall be shown them, how will their face begin to light up as the sun, and how will they begin
98 to become like the light of the stars, from now on incorruptible. The seventh order, which is higher than any other before mentioned, is that they will exult with confidence and that they will trust without confusion, and rejoice without fear; for they hasten to see his face whom they served when alive, and from whom they receive a reward in glory.
99 This is the order of the souls of the righteous, as they are now declared; and these are the kinds of pain, as before mentioned, which they forthwith suffer, who have trans-
100 gressed. And I answered and said, So will there be given to souls, after they shall have
101 been separated from their bodies, time to see that of which thou hast spoken to me? And

[1] *Nam*, but the sense given seems to be required.
[2] That is, of pain.
[3] *Silentio*.
[4] Bensly says: "It is not unreasonable to suppose that instead of *quemadmodum* there stood originally $\overline{qm}$ (= *quoniam*) *amodo*.
[5] *Vaso corruptibili*.
[6] *Per fidem*. Clearly, another rendering would be possible. Cf. Bensly's note.

he said, Their freedom will last seven days, that they may see what hath been before
102 spoken of, and afterwards they shall be assembled in their dwelling-places. And I answered and said, If I have found grace in thy sight, show me, who until now am thy servant, whether on the day of judgment the righteous can give excuse for the godless,
103 or pray on their behalf to the Most High; fathers on behalf of sons, or sons on behalf of parents, brothers on behalf of brothers, relatives on behalf of neighbors, confidants on be-
104 half of those whom they love best. And he answered me and said, Since thou hast found grace in my sight, I will show thee also this. The day of judgment is the decisive day and will make manifest to all the seal of truth. For as now the father sendeth not the son, or the son the father, or the master the servant,[1] or the confidant his best beloved, that
105 he may be sick,[2] or sleep, or eat, or be cured for him, so no one will ever pray on behalf of any other one, for all shall then bear, each for himself, his own wrong doing or well doing.

106 And I said, Abraham prayed first for the Sodomites, and Moses for the fathers that
107 sinned in the wilderness, and Jesus after him for Israel in the time of Achaz, and Sam-
108 uel and David for the destruction, and Solomon for them that came to the dedication,[3]
109, 110 and Elias for them that received rain, and for the dead, that he might live, and
111 Ezechias for the people in the time of Sennacherib, and many for many. If in this manner, therefore, when corruption increased, and unrighteousness multiplied, the right-
112 eous prayed for the ungodly, wherefore shall it not be so then[4] also? And he answered me, and said, The present world is not the end; glory doth not abide in it continually;
113 therefore have the strong[5] prayed for the weak. But the day of judgment shall be the
114 end of this time, and the beginning of the immortality to come, wherein corruption hath passed away, and intemperance is at an end, infidelity cut off, but righteousness grown,
115 truth hath sprung up. Then, therefore, shall no man be able to save him that is lost, nor to oppress him that hath gotten the victory.

116 And I answered then and said, This is my first and last word, that it had been better not to have given the earth unto Adam, or else, when it was given him, to have restrained
117 him from sinning. For what profit is it to men in this present time to live in heavi-
118 ness, and after death to look for punishment? O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but also we that have come from
119 thee. For what profit is it unto us, if there be promised us an immortal life, when we
120 have done works that bring death? And that there is foretold to us an everlasting hope,
121 when we in the last degree have become vain? And that there are reserved for us
122 dwellings of health and safety, when we have lived wickedly? And that the glory of the Most High will defend them who have led a chaste[6] life, when we have walked in the
123 worst ways? And that there should be shown a paradise, whose fruit endureth forever,
124 wherein is satisfaction[7] and healing, when we shall not enter into it? For we have
125 walked in unpleasant places. And that the faces of them who have used abstinence shall
126 shine above the stars, when our faces shall be blacker than darkness? For while we lived and committed iniquity, we considered not that we should begin to suffer after death.

127 And he answered, and said, This is a condition of the battle, which man that is born
128 upon earth shall fight: that, if he be overcome, he shall suffer as thou hast said; but if
129 he get the victory, he shall receive what I say. For this is the way[8] whereof Moses spoke while he lived, saying unto the people, Choose thee life, that thou mayest live.
130 Nevertheless they believed not him, nor yet the prophets after him, no nor me who have
131 spoken unto them, that there should not be heaviness in their destruction, as there shall be joy over them that are persuaded to salvation.

132 And I answered, and said, I know, Lord, that the Most High is now called merciful, in
133 that he hath mercy upon those who have not yet come into the world; and the Pitiful, in
134 that he hath pity on them who walk in his law; and long-suffering, in that he showeth
135 long-suffering toward those that have sinned, as his creatures; and bountiful, in that he
136 is ready, indeed, to give where one needeth; and of great mercy, in that he multiplieth more and more mercies to them that are present, and that are past, and that are to
137 come; for were he not to multiply his mercies, the world would not continue with them

[1] The whole of this verse to this point is omitted in the original portion of Cod. A., and has been adapted to the context by a corrrector.

[2] *Intellegat*, but I follow the Syr. and Ethiop., which presuppose *ἵνα νοσῇ* in the original.

[3] *Sanctionem* with Cod. S.; *text. rec.*, *sanctificationem*.

[4] Adopted by Volkmar and Fritzsche, though wanting in the MSS. It refers to the judgment.

[5] *Potuerunt*, with Cod. A. (cf. Bensly, p. 30), and not *validi*, with Volkmar, which, however, gives the sense correctly.

[6] *Caste*, and not *tarde* of the *text. rec.*

[7] *Saturitas*, and not *securitas* of the *text. rec.* Both the last preferred readings are noticed in the margin of the A. V.

[8] *Via*, with S., not *vita* of the *text. rec.*

138 that dwell therein; and the Giver, since if he gave not of his goodness, that they who have committed iniquities might be eased of them, a ten thousandth part of men could 139 not remain alive; and being judge, if he did not forgive them that were created by his 140 word, and blot out the multitude of transgressions, there would be left, peradventure, but very few among an innumerable multitude.

CHAP. VIII. 1 And he answered me, saying, The Most High hath made this world for 2 many, but the world to come for few. But I will tell thee a similitude, Esdras: As when thou askest the earth, it will say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of, even so is the course of the present 3 world. There be many, indeed, created, but few shall be saved.

4 And I answered and said, Swallow down then, O my soul, understanding, and drink 5 in, O my heart, knowledge. For thou comest without thy choice, and goest away against 6 thy choice; for no power is given thee save only in the short space of life. O Lord who art over us, if thou suffer not thy servant, that we may pray before thee, and thou give us not seed of the heart, and culture of the understanding, whence fruit may come, how 7 can any man live that is corrupt, who shall hold the place of a man? For thou art alone, 8 and we are one workmanship of thine hands, as thou hast said. And since now thou givest life[1] to the body fashioned in the womb, and givest it members, thy creation is preserved in fire and water, and nine months doth thy workmanship endure thy creation 9 which is created in her. But that which keepeth and that which is kept shall both be kept; and having been kept, from time to time, the womb delivereth up what hath grown 10 in it. For thou hast commanded that from the members themselves[2] milk shall be given, 11 the fruit of the breasts, that the thing which is fashioned may be nourished for a time, 12 and afterwards thou wilt commit[3] it to thy mercy. Thou didst nourish it with thy righteous-13 ness, and instruct it with thy law, and reform it with thy understanding; and thou 14 shalt mortify it as thy creation, and make it living as thy work. If therefore thou dost destroy him who with so great labor was fashioned, it is an easy thing to be ordained by 15 thy commandment, that the thing which was made should also be preserved. And now I will speak fully.[4] Touching man in general, thou knowest best; but *I will speak* touch-16 ing thy people, for whose sake I grieve; and thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for the seed[5] of Jacob, for whose sake I am 17 troubled. Therefore will I begin to pray before thee for myself and for them; for I see 18 the falls of us that dwell on the earth. But I have heard of the swiftness of the judge who 19 is to come. Therefore hear my voice, and understand my words, and I will speak before thee.[6]

20 And I said, O Lord, thou that inhabitest eternity, who beholdest from above things in 21 the heavens and in the air; and whose throne is inestimable; and whose glory is incomprehensible; before whom the hosts of angels, whose service is conversant with wind and 22 fire, stand with trembling; whose word is true, and sayings abiding; whose commandment 23 is strong, and ordinance fearful; whose look drieth up the depth, and whose indignation 24 maketh the mountains melt away; and whose truth abideth for ever: O hear the prayer 25 of thy servant, and give ear to the petition of thy creature. For while I live I will speak, 26 and while I have understanding I will answer. O look not upon the sins of thy people; 27 but on them who serve thee in truth. Regard not the efforts of them that behave im-28 piously, but of them that keep thy testimonies in afflictions. Think not upon them that have walked feignedly before thee; but remember them who according to thy will have 29 known thy fear. Let it not be thy will to destroy them who have lived like beasts; but 30 to look upon them that have clearly taught thy law. Be not indignant at them who are 31 deemed worse than beasts; but love them that always put their trust in thy glory. For we and our fathers have acted according to such customs;[7] but because of us sinners thou 32 shalt be called merciful. For if thou be willing to have mercy upon us, then shalt thou 33 be called merciful, because we have no works of righteousness. For the just, who have 34 many works laid up with thee, shall from their own works receive reward. For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, 35 that thou shouldest be so bitter toward it? For in truth there is no man among them that are born, but hath dealt godlessly; and among the faithful there is none who hath not 36 done amiss. For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them who have no store[8] of good works.

[1] *Text rec.* has *quomodo* for *quoniam*, and omits *vivificas*.

[2] The word *mamillis*, after *membris*, is rejected by the best critics as a gloss.

[3] Cod. S. has *dispones*.

[4] In place of *domine* of the *text. rec.*, Cod. S. has *dicens*.

[5] The common text omits *semine*, found in S.

[6] In the MSS., the inscription to the prayer of Esdras is here given (*Initium verborum Esdræ priusquam assumeretur*), but it does not properly belong in the text, and I have, therefore, with Fritzsche, omitted it.

[7] *Moribus*, and not *morbis*, as commonly read.

[8] So I render *substantiam*.

37 And he answered me, and said, Some things hast thou spoken aright, and according
38 unto thy words it shall be. For indeed I will not think on the work of them who have
39 sinned before death, before judgment, before destruction; but I will rejoice over the work
of the righteous, and I will remember also their pilgrimage, and the salvation, and the
40 reward that they shall receive. As I have spoken therefore, so shall it come to pass.
41 For as the husbandman soweth much seed upon the ground, and planteth a multitude of
trees, but all that is sown in its season cometh not up, neither doth all that is planted take
root; so is it also with them that are sown in the world, they shall not all be saved.

42, 43 And I answered and said, If I have found grace, let me speak. As with the husbandman's seed, if it come not up, because it receiveth not thy rain in due season; or be-
44 cause there cometh too much rain, and corrupteth it, so perisheth man also, who is
formed by thy hands, and thou hast called him thine image, because thou art like unto
him? For whose sake thou hast made all things, likenest thou him unto the husband-
45 man's seed? Be not wroth with us, but spare thy people, and have mercy upon thine inheritance; for thou art merciful unto thy creature.

46 And he answered me, and said, Things present are for the present, and things to come
47 for such as are to come. For thou comest far short that thou shouldest be able to love
my creature more than I. But thou hast ofttimes counted thyself with the unrighteous,
48 but never with the righteous.[1] But in this also thou shalt be marvelous before the Most
49 High: in that thou hast humbled thyself, as it becometh thee, and hast not judged thy-
50 self *worthy* to be much glorified among the righteous. On that account many great miseries shall be felt by them that in the later time shall dwell in the world, because they have
51 walked in great pride. But understand thou for thyself, and seek out the glory for such
52 as are like thee. For unto you is paradise opened, the tree of life is planted, the time to
come is prepared, abundance is prepared, a city is built, rest is assured,[2] goodness and
53 wisdom made perfect. The root of evil is sealed up from you, weakness and the moth is
54 hid from you, and corruption is fled into hell;[3] sorrows are passed away to be forgotten;
55 and in the end is shown the treasure of immortality. Therefore ask thou no more ques-
56 tions concerning the multitude of them that perish. For when also they[4] had received
liberty, they despised the Most High, thought scornfully of his law, and forsook his ways.
57, 58 Moreover they have trodden down his righteous, and said in their heart, that there is
59 no God; yea, and that knowing they must die. For as the things promised shall receive
you, so thirst and pain which are prepared, them; for it was not the will of the Most
60 High[5] that men should come to nought; but they who are created have defiled the name
of him that made them, and have been unthankful unto him who prepared life for them.
61, 62 And therefore is my judgment now at hand. These things have I not shown unto all
men, but unto thee, and a few like thee.

63 And I answered and said, Behold, O Lord, now hast thou shown me a multitude of
signs, which thou wilt begin to do in the last times; but at what time, thou hast not shown
me.

CHAP. IX. 1 And he answered me, and said, Measure thou the time diligently with thyself;[6] and it shall come to pass, that when thou shalt see part of the signs of which I have
2 told thee before, past, then shalt thou understand, that it is the very time, wherein the
3 Most High will begin to visit the world which he made. And when there shall be seen in
4 the world earthquakes, uproar of peoples, unrest of nations, inconstancy of leaders, over-
throw of princes,[7] then shalt thou understand, that the Most High spoke of these things
5 from the days that were before thee, from the beginning. For as all that is made in the
6 world hath in like manner a beginning and an end, and the end is manifest, so the times
also of the Most High: the beginnings are manifest in wonders and forces, and the end in
7 effects and signs. And it shall come to pass, that every one that shall be saved, and who
shall be able to escape through his works, or[8] through faith, whereby he hath believed,[9]
8 he shall be preserved from the predicted perils, and shall see my salvation in my land, and in
9 my borders; for[10] I have sanctified them for myself from the beginning. And then shall
they wonder,[11] who now have abused my ways; and they that have cast them away de-

[1] The text is corrupt, but the context seems to require the sense given, and it is in harmony with the text as restored by Fritzsche. The A. V. renders: "But I have often drawn nigh unto thee, and unto it, but never unto the unrighteous."

[2] *Probata*; Syr., *constituta*; Ethiop., *substrata*.

[3] *In infernum*.

[4] *Et ipsi* is a proper correction of *etsi* of Cod. S. Cf. Bensly, p. 23.

[5] *Text. rec.* omits.

[6] Cod. S., *in temetipso*; *text. rec.*, *tempus in semetipso*.

[7] *Text. rec.* omits *gentium cogitationes*, *ducum inconstantiæ*, *principum turbatio*.

[8] *Vel*, with S., not *et* of the *text. rec.*

[9] MSS., *credidistis*. Fritzsche adopts a conjecture of Hilgenfeld, *credidit*.

[10] Cod. S. has, according to Fritzsche, *quem*.

[11] *Mirabuntur*, with S., and not *miserebuntur* of the common text. A. V: "be in pitiful case."

10 spitefully shall dwell in torments. For they that in their life have received benefits, and
11 have not known me; and they that have loathed my law, while as yet they had liberty, and while as yet place for repentance was open unto them, understood it not, but despised
12, 13 it, these must know it after death by pain. Therefore be thou not further curious how the ungodly shall be punished, and when; but inquire how the righteous shall be saved, whose is the world, and for whom the world is.
14, 15 And I answered and said, I have said before, and now say, and will say hereafter,
16 that there are more who perish than will be saved, as a wave is greater than a drop.
17 And he answered me, and said, As the field is, such is also the seed; as the flowers, such are the colors also; and as the workman, such also is the work; and as the husbandman,
18 such is the harvest[1] also. For there was a period of the world, when I prepared it for them who now are; before the world was made, for them who now inhabit it, and no man
19 spake against me; for there was no one at all. But now are there those who were created in this world that was made ready, and who have had unfailing harvests, and a law which
20 is unsearchable, who are corrupt in their customs. And I considered my world, and behold, there was ruin, and my earth, and behold, there was peril[2] on account of the devices
21 that are come into it. And I saw, and with great difficulty[3] spared them, and have kept
22 me a grape from a cluster, and a plant from a great race. Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labor
23 have I brought it about. Nevertheless, if thou wilt wait seven days more (but thou shalt
24 not fast in them. Thou shalt go into a field of flowers, where no house is built, and eat only the flowers of the field; and thou shalt taste no flesh, and drink no wine, but *eat*
25 flowers only): pray unto the Most High continually, and I will come and talk with thee.

The Fourth Vision.

26 And I went my way into the field which is called Ardath,[4] as he commanded me; and there I sat amongst the flowers, and did eat of the herbs of the field, and the eating of
27 them satisfied me. And it came to pass, that after seven days I sat upon the grass, and
28 my heart was troubled, just as before; and I opened my mouth, and began to talk before the Most High, and said,
29 O Lord, thou hast truly revealed thyself unto us, unto our fathers in the wilderness, when
30 they came out of Egypt and entered the desert which was untrodden and barren, and
31 thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob. For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honored in it
32 for ever. But our fathers, who received the law, kept it not, and observed not thy ordinances, and yet the fruit of thy law did not perish; for it could not, since it was thine.
33, 34 But they that received it perished, because they kept not what was sown in them. And lo, it is wont to happen, when the ground hath received seed, or the sea a ship, or any vessel food or drink, and it cometh to pass, that that perisheth which was sown, or was sent
35 forth, or was received, that while these perish,[5] the receptacles remain; but with us it
36 hath not happened so. For we that have received the law shall perish by sin, and our
37 heart which received it. Notwithstanding the law perisheth not, but remaineth in force.[6]
38 And as I spoke these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and there were ashes upon her head.
39, 40 And I let my thoughts go that I was thinking, and turned me unto her, and said unto
41 her, Wherefore weepest thou? why art thou grieved in mind? And she said unto me, My lord, let me alone, that I may bewail myself, and continue in my sorrow, for I am sore
42 wounded in my spirit, and brought very low. And I said unto her, What aileth thee? tell
43 me. She said unto me, I thy servant have been barren, and had no child, though I had
44 a husband thirty years. But during those thirty years, day and night, and every hour, I
45 made my prayer to the Most High. And it came to pass, that after thirty years God heard me thine handmaid, and looked upon my misery, and considered my distress, and gave me a son. And I was very glad of him, my husband also, and all my neighbors;
46 and we gave great honor unto the Mighty. And I nourished him with great travail. And
47 it came to pass, that when he grew up, and the time came that he should take a wife, I made a feast.

[1] For *cultura*, I adopt *area* (S., *atria*).
[2] I have not followed Fritzsche, but Bensly. Cf. *The Missing Fragment*, p. 80.
[3] Cod. A. has *vix valde*. Cf. Bensly, p. 80.
[4] I leave the form of this proper name as found in *text. rec.* Cod. S. has, from the first hand, *Adar*, by a second hand, *Ardat*.
[5] The apodosis begins with *exterminentur*. It is improperly punctuated in Fritzsche's text.
[6] *In suo honore.* The last word is adopted by Fritzsche from the Arabic. The MSS., according to him, have *labore*. Volkmar receives *robore*; Hilgenfeld, *valore*.

CHAP. X. 1 And it came to pass, that when my son entered into his wedding-chamber, he
2 fell down and died. And we all overthrew the lights, and all my neighbors rose up to
3 comfort me; and I kept quiet until the second day at night. And it came to pass, that
when they had all left off to comfort me, to the end I might be quiet, I rose up by night,
4 and fled, and came into this field, as thou seest. And I now purpose not to return into the
city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast
until I die.

5 And I changed my former[1] way of speaking, and spoke to her in anger, and said to her,
6 Most foolish of women, seest thou not our mourning, and what happeneth unto us?
7 How that Sion the mother of us all is full of heaviness, and much humbled, and mourneth
8 very sore? And now we all mourn and are sad, for we are all in heaviness; and art thou
9 in heaviness for one son? For ask the earth, and she will tell thee, that it is she which
10 ought to mourn for the fall of so many that sprang from her. Even out of her came all at
the first, and shall others come, and behold, they almost all go into destruction, and a
11 multitude of them is rooted out. And who then should make more mourning than she,
12 that hath lost so great a multitude; and not thou, who grievest but for one? But if thou
sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my
13 womb, which I brought forth with pains, and bore with sorrows; but the earth according
to the way of the earth; and the multitude present in it is gone, as it came: then say I
14 unto thee, As thou hast brought forth with grief,[2] so the earth also hath given her fruit,
15 man, from the beginning unto him that made her. Now therefore keep thy sorrow to
16 thyself, and bear with a good courage that which hath befallen thee. For if thou shalt
acknowledge the determination of God to be just, thou shalt both receive thy son in time,
17 and shalt be commended amongst women. Go thy way then into the city to thine hus-
18 band. And she said unto me, I will not do it; I will not go into the city, but here will I
19, 20 die. And I proceeded to speak further unto her, and said, Do not as thou hast said,
but be counselled by me; for what is Sion's case? and be comforted because of the sor-
21 row of Jerusalem. For thou seest that our sanctuary is laid waste, and our altar broken
22 down, and our temple destroyed; and our psaltery is laid on the ground, and our song is put
to silence, and our rejoicing is at an end, and the light of our candlestick is put out, and
the ark of our covenant is spoiled, and our holy things are defiled, and the name that is
called over us is almost profaned; and our children are put to shame, and our priests are
burnt, and our Levites are gone into captivity, and our virgins are defiled, and our wives
ravished; and our righteous men are carried away, and our little ones are destroyed,[3]
23 and our young men are brought into bondage, and our strong men have become weak; and
what is the greatest of all, the seal of Sion since she lost her glory,[4] is now also de-
24 livered into the hands of them that hate us. Therefore do thou shake off thy great heavi-
ness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee
again; and the Most High will give thee rest from thy labors.

25 And it came to pass, that while I was talking with her, behold, her face upon a sudden
shone exceedingly, and her countenance became as lightning,[5] so that I was sore afraid of
26 her, and mused what it might be. And behold, suddenly she uttered a great cry, very
27 fearful, so that the earth shook at the cry.[6] And I looked, and behold, the woman ap-
peared unto me no more, but there was a city built, and a place showed itself with great
28 foundations. And I was afraid, and cried with a loud voice, and said, Where is Uriel the
angel, who came unto me at the first? for he hath caused me to come into this great ecstasy
29 of spirit, and mine end is turned into corruption, and my prayer to rebuke. And as I
was speaking these words, behold, the angel came unto me, who had come to me at first.
30 And he looked upon me; and lo, I lay as one dead, and mine understanding was taken
away. And he took me by the right hand, and comforted me, and set me upon my feet,
31 and said unto me, What aileth thee? and why art thou disquieted? and why is thine un-
32 derstanding troubled, and the feeling of thine heart? And I said, Because thou hast
wholly forsaken me; and truly I did according to thy words, and I went into the field,
33 and lo, I have seen, and see, what I am not able to relate. And he said unto me, Stand
34 up manfully, and I will advise thee. And I said, Speak, my lord; only forsake me not,
35 lest I die without cause. For I have seen what I knew not, and hear what I do not know.
36, 37 Or is my sense deceived, and my soul in a dream? Now therefore I beseech thee that
38 thou wilt show thy servant concerning this vision. And he answered me, and said, Hear
me, and I will teach thee, and tell thee concerning what thou art afraid; for the Most

[1] Cod. S. adds *adhuc* after *dereliqui*.

[2] I adopt *dolore* from S.; Fritzsche, *labore*.

[3] For *perditi*, both S. and A. have *proditi*. Cf. Bensly, p. 27. It is also quoted in that form by Ambrose; but it must have much the same rendering as the other word.

[4] *Resignata est de gloria sua*.

[5] Fritzsche adopts *specie* (MSS., *species*, which seems better) *coruscus fiebat visus ejus*. Syr., *Et sicut similitudo fulguris facta est species vultus ejus*. Similarly the Ethiop.

[6] Fritzsche, *a mulieris sono*. But the second word is wanting in S.

39 High will reveal many secret things unto thee. He hath seen that thy way is right; that thou sorrowest continually for thy people, and makest great lamentation on account of 40, 41 Sion. This therefore is the conception of the vision. A woman appeared to thee a lit- 42 tle while ago, whom thou sawest mourning, and whom thou didst begin to comfort; but now seest thou the appearance of the woman no more, but what appeareth unto thee as a 43, 44 city built; and she told thee of the death of her son. This is the solution: This 45 woman, whom thou sawest, is Sion, whom thou now seest as a city built. And whereas she said unto thee, that she had been thirty years barren: it was because of the three thousand[1] years of the world, in which there had not been, as yet, offerings offered in 46 her. And after three thousand years[2] Solomon built the city, and offered offerings; and 47 then was the time when the barren bore a son. And whereas she told thee that she 48 nourished him with labor: that was dwelling in Jerusalem. And whereas she said unto thee, My son coming into his marriage chamber happened to have a fall, and died: this 49 was the destruction that came to Jerusalem. And behold, thou sawest her likeness, how she mourned for her son, and thou didst begin to comfort her; and of the things which 50 have happened, these were to be opened unto thee. And now the Most High saw that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shown 51 thee the brightness of her glory, and the comeliness of her beauty. Therefore I bade thee 52 remain in the field where no house was built; for I knew that the Most High intended to 53 show this unto thee. Therefore I commanded thee to go into the field, where no founda- 54 tion of a building was; for in the place wherein the Most High began to show his city, 55 there could no work of man's building stand. Therefore fear not, let not thy heart be affrighted, but go within, and see the splendor and greatness of the building, as much as 56 the sight of thine eyes is capable of seeing; and afterwards shalt thou hear as much as 57 the hearing of thine ears can comprehend. For thou art blessed above many, and art 58 called with the Most High as are but few. But to-morrow at night thou shalt remain here; and the Most High will show thee dream-visions of what the Most High will do unto them that dwell upon earth in the last days. And I slept that night and another, as he commanded me.

The Fifth Vision.

CHAP. XI. 1. And[3] I saw a vision, and behold, there came up from the sea an eagle, 2 which had twelve feathered wings, and three heads. And I saw, and behold, she spread her wings over all the earth, and all the winds of heaven blew on her, and the clouds[4] were gath- 3 ered together unto her. And I beheld, and out of her feathers there grew contrary feathers; 4 and they became little feathers and small. But her heads were at rest; and the head in the 5 midst was greater than the other heads, but it also rested with them. And I beheld, and lo, the eagle flew with her feathers, and reigned over the earth, and over them that dwelt there- 6 in. And I saw how all things under heaven were subject unto her, and no man spoke 7 against her, no, not one creature upon earth. And I beheld, and lo, the eagle rose upon her 8 talons, and spoke to her feathers, saying, Watch not all at once; sleep each one in his place, 9,10 and watch by course; but let the heads be preserved for the last. And I beheld, and lo, 11 the voice went not out of her heads, but from the midst of her body. And I numbered her 12 contrary feathers, and behold, there were eight of them. And I looked, and behold, on the 13 right side there arose one feather, and it reigned over all the earth. And it came to pass, that when it had reigned, the end of it came, and it appeared not, so that the place there- of appeared[5] no more. And the following rose up, and reigned, and it maintained itself 14 a long time. And it happened, that when it had reigned, the end of it came, so that it 15 appeared no more, like the first. And behold, there came a voice unto it, and said, 16 Hear thou that hast borne rule over the earth so long; this I announce unto thee, before 17 thou beginnest to appear no more, There shall none after thee attain unto thy time, 18 neither unto the half thereof. And the third arose, and reigned as the former ones; and 19 also appeared no more. And so went it with all the birds,[6] one after another, that it 20 reigned, and then appeared no more. And I beheld and lo, in process of time the feathers that followed rose up, themselves also upon the right side, that they might also rule. And 21 some of them ruled, but soon appeared no more; and some of them were set up, but ruled not. 22 And after this I looked, and behold, the twelve feathers appeared no more, nor the two 23 little feathers; and there was nothing more left upon the eagle's body, save the three[7]

[1] *Text. rec.*, *triginta*. Fritzsche follows the Oriental versions. Cod. S. has simply III.

[2] See preceding note.

[3] Cod. A. supplies here as follows: *præcepit mihi. Et factum est secunda nocte et alia sicut*, that is, these words are added between *sicut* and *dixerat* of the common text.

[4] Fritzsche adds the words *nubes ad eam* from the Syriac.

[5] The words *ita ut non appareret* are adopted from Cod S.

[6] Cod. A. has *avibus* (cf. Bensly, p. 27), but Fritzsche receives *alis* from T. Cod. S., *avis*.

[7] Cod. S. Syr. Ar. Ethiop. Arm., *tria*; *text. rec.*, *duo*.

24 heads that rested, and six little feathers. And I saw, and behold, two little feathers divided themselves from the six, and remained under the head that was upon the right side;
25 but four continued in their place. And I beheld, and lo, those under the wing thought
26 to set up themselves, and to bear rule. And I beheld, and lo, there was one set up, but
27, 28 shortly it appeared[1] no more. And the second was sooner away than the first. And
29 I beheld, and lo, the two that remained thought also with themselves to reign. And when they so thought, behold, there awoke one of the heads that were at rest, the one that
30 was in the midst; for this was greater than the other two heads. And I saw how the two
31 heads were joined with it. And behold, the head turned with them that were with it,
32 and did eat up the two under the wing that would have reigned. But this head put the whole earth in fear, and bore rule in it over those that dwelt upon the earth, with much oppression; and it had greater power over the world than all the wings that had been.
33 And after this I beheld, and lo, the head in the midst suddenly disappeared, just as the
34 wings. But there remained the two heads, which also in like manner ruled over the
35 earth, and over those that dwelt therein. And I beheld, and lo, the head upon the right
36 side devoured that which was upon the left side. And I heard a voice, which said unto
37 me, Look before thee, and consider what thou seest. And I beheld, and lo, as it were a roaring lion sprang[2] out of the wood; and I heard as[3] he spoke in a man's voice unto the
38 eagle, and said, Hear thou, and I will talk with thee; and the Most High saith unto thee,
39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that
40 the end of their times might come through them? And he who came forth hath overcome all the beasts that went before him, and hath ruled the world with great fear, and the whole globe with wicked oppression; and so long time they occupied[4] the earth with
41, 42 deceit. And the earth hast thou not judged with truth; for thou hast afflicted the meek, and hast hurt the peaceable, and hast hated the righteous,[5] hast loved liars, and hast destroyed the dwellings of them that brought forth fruit, and hast cast down the
43 walls of them who did thee no harm. And thy contempt hath come up unto the Most
44 High, and thy pride unto the Mighty. The Most High hath also observed his[6] times, and
45 behold, they are ended and his periods[7] are fulfilled. Therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked little feathers, nor thy malicious heads,
46 nor thy wicked claws, nor all thy unworthy body: that all the earth may be refreshed, and may become free from thy violence, and may hope for the judgment and mercy of him that made her.

CHAP. XII. 1. And it came to pass, while the lion spoke these words unto the eagle, I
2 saw, and behold, the head that remained, appeared[8] no more; and the two wings which had gone over to it, set themselves up to reign, and their kingdom was small, and full of
3 uproar. And I saw, and behold, they appeared no more, and the whole body of the eagle was burned, and the earth was in great fear.

And I awoke out of the trouble, and mental trance, and from great fear, and said unto
4 my spirit, Lo, this hast thou done unto me, in that thou searchest out the ways of the Most
5 High. Lo, I am yet weary in mind and very weak in my spirit; and little strength is
6 there in me, by reason of the great fear wherewith I was affrighted this night. Now there-
7 fore will I beseech the Most High, that he will comfort me unto the end. And I said, Lord who bearest rule, if I have found grace in thy sight, and if I am justified with thee
8 above many, and if my prayer hath, indeed, come up before thy face; comfort me and show me thy servant a clear interpretation[9] of this fearful vision, that thou mayest per-
9 fectly comfort my soul. For thou hast judged me worthy to show me the end of the last times, and the last days.

10, 11 And he said unto me, This is the interpretation of this vision: The eagle, whom thou sawest come up from the sea, this is the fourth[10] kingdom which was seen in the vis-
12 ion of thy brother Daniel. But it was not expounded unto him, as[11] now I expound it unto
13 thee. Behold, the days come, that there shall rise up a kingdom upon earth, and it shall
14 be feared above all the kingdoms that were before it. But in it shall twelve kings reign,
15 one after another; the second shall begin to reign, and shall have more time than the

[1] Fritzsche adopts *comparuit*; S. has *apparuit*.

[2] Cod. S. has *suscitatus*, and afterwards *mugiens*, instead of *concitatus* and *rugiens*, adopted by Fritzsche. Cod. A. agrees with S. in the latter reading.

[3] Cod. A. reads, *et audivi quemodo*, and S. has the second word, by the first hand. Fritzsche, *vidi quemodo*.

[4] Fritzsche gives *inhabitant* as the reading of S. According to Bensly (p. 31), however, it is *inhabitabunt*, which would also give a good sense.

[5] The words *et odisti rectos* are received by Fritzsche from the Syr. Cf. the other Oriental versions.

[6] *Sua* instead of *superba*, with Hilgenfeld, Fritzsche, and the Oriental versions.

[7] *Sæcula*, with S., and not *scelera* of the *text. rec.*

[8] Cod. A. also reads *comparuit*, which was suggested by Van der Vlis and approved by Hilgenfeld and Fritzsche.

[9] Lit., "interpretation and distinction."

[10] I add "fourth," on the authority of Cod. A. Cf. Bensly, p. 30.

[11] Cod. S. *quomodo*, and not *quoniam* with the *text. rec.*

16, 17 twelve. This do the twelve wings signify, which thou sawest. And as for the voice which thou heardest speak, which did not go out from her heads, but from the midst of
18 her body, this is the interpretation: That after the time of that kingdom there shall arise great contentions, and it shall stand in peril of falling; nevertheless it shall not then fall,
19 but shall be restored again to its beginning. And whereas thou sawest eight under feath-
20 ers sticking to her wings, this is the interpretation: In him there shall arise eight kings,
21 whose times shall be small, and their years swift. And two of them shall perish, the middle time approaching; but four shall be kept until their end begin to approach; while
22 two shall be kept unto the end. And whereas thou sawest three heads resting, this is the
23 interpretation: In his last days shall the Most High raise up three kingdoms, and renew [1]
24 many things therein, and they shall have the dominion of the earth, and of those that dwell therein, with much oppression, above all that were before them; therefore are they
25 called the heads of the eagle. For these are they that shall fill up her wickedness, and
26 that shall bring her end. And [2] whereas thou sawest that the great head appeared no more,
27 one of them shall die upon his bed, and yet with pain. But the two that remain shall be
28 slain with the sword. For the sword of the one shall devour him that is with him; but
29 at the last shall he also fall through the sword. And whereas thou sawest two under the
30 wings passing over to the head that is on the right side, it signifieth that these are they, whom the Most High hath kept unto its end; this is a small kingdom and full of turmoil,
31 as thou sawest. And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness [3] with all his words
32 which thou hast heard: this is the Anointed, whom the Most High hath kept for them unto the end; and he will rebuke them for their godlessness, and will bring up before [4]
33 them their contempt. For he will set them alive in judgment, and when he has rebuked
34 them, he will correct them. But the rest of my people will he deliver with mercy, who have been saved in my borders, and he will make them joyful until the coming of the end,
35 the day of judgment, whereof I have spoken unto thee from the beginning. This is the
36 vision that thou sawest, and this is its interpretation.[5] Thou only now hast been meet to
37 know this secret of the Most High. Therefore write all these things that thou hast seen
38 in a book, and hide them; and thou shalt teach them to the wise of thy people, whose
39 hearts thou knowest can comprehend and keep these secrets. But wait thou here thyself yet seven days more, that it may be shown thee, whatsoever it shall please the Most High to make known unto thee. And he went from me.

40 And it came to pass, when all the people heard that seven days had passed, and I had not come again into the city, they gathered all together, from the least unto the greatest,
41 and came unto me, and said, In what have we sinned against thee? and what wrong have
42 we done against thee, that thou forsakest us, and sittest in this place? For of all the prophets thou only art left us, as a cluster of the vintage, and as a lamp in a dark place,
43 and as a haven, and a ship preserved from the tempest. Or are not the evils which have
44 come to us sufficient? If therefore thou shalt forsake us, how much better had it been
45 for us, if we also had been burnt in the burning of Sion? For we are not better than they that died there. And they wept with a loud voice.

46 And I answered them, and said, Be comforted, O Israel, and be not heavy, thou house
47 of Jacob; for the Most High hath you in remembrance, and the Mighty hath not forgot-
48 ten you in temptation. For I have not forsaken you, neither have I departed from you; but I have come into this place, to pray for the desolation of Sion, and that I might seek
49 mercy for the humiliation of your sanctuary. And now go every man to his home, and
50 after these days will I come unto you. So the people went their way into the city, as I
51 bade them; but I sat still in the field seven days, as *the angel* commanded me; and I ate [6] in those days only of the flowers of the field, *and* had herbs for my food.

The Sixth Vision.

Chap. XIII. 1 And it came to pass after seven days, that I dreamed a dream by night:
2, 3 and lo, there arose a wind from the sea, that set in motion all the waves thereof. And I beheld, and lo, that man came flying [7] with the clouds [8] of heaven; and whither he

[1] *Renovabunt*. Cod. S., however, *renovabit*. Cf. Bensly, p. 31.

[2] The words *hæc est interpretatio ejus*, found in the *text. rec.*, are not found in Cod. S., and are struck out by Hilgenfeld and Fritzsche.

[3] Cod. A. here supports, against Cod. S., the text adopted by Fritzsche.

[4] Both A. and S. have *infulcit* (lit., *stuff in*), instead of *incutiet*, adopted by Fritzsche.

[5] Cod. A. alone has the obviously correct reading, *et hæc interpretatio ejus*. Cf. Bensly, p. 33.

[6] Cod. S. (*contra*, Fritzsche, p. 631) has *manducabam*, with the *text. rec.* See Bensly, p. 31, note.

[7] *Convolabat* is an emendation suggested by Van der Vlis, in harmony with the Oriental version; *text. rec.*, *convalescebat*.

[8] Cod. S., *nubibus*; text. rec., *millibus*.

4 turned his countenance to look, all things trembled that were seen under him. And wherever a voice went out of his mouth, all they burnt that heard his voice, as wax melt-
5 eth[1] when it feeleth the fire. And after this I beheld, and lo, there was gathered together a multitude of men, without number, from the four winds of the heaven, to fight
6 against the man who had risen out of the sea. And I beheld, and lo, he had hewn out
7 for himself a great mountain, and flew up upon it. But I would have seen the region or
8 place whence the mountain was hewn, and I could not. And after this I beheld, and lo, all they who had gathered together to fight against him were sore afraid, yet dared to
9 fight. And lo, as he saw the violence of the multitude that came, he neither lifted up his
10 hand, nor held a sword, nor any weapon of war; but I saw only how he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and from his
11 tongue he sent forth sparks and tempests.[2] And they were all mixed together: this blast of fire, and flaming breath, and the great tempest; and it fell with violence upon the multitude who were prepared to fight, and burnt up every one, so that suddenly of an innumerable multitude nothing was to be perceived, save only dust of ashes and smell of
12 smoke; and when I saw it I was terrified. And afterwards I saw the man himself come
13 down from the mountain, and call unto him another peaceable multitude. And there came many people unto him, whereof some were glad, some were sorrowful; but some were bound, and some brought of them that were offered.[3]

14 And I awoke, through great fear, and prayed to the Most High,[4] and said, Thou hast shown thy servant these wonders from the beginning, and hast counted me worthy that
15 thou shouldest receive my prayer; and now show me further the interpretation of this
16 dream. For as I conceive in mine understanding, woe to them who shall be left in those
17 days! and much more woe to them who are not left! For they that are not left shall be[5]
18 in heaviness, understanding the things that are laid up in the later days, which shall not
19 happen unto them; but also to those that are left, therefore woe, because they shall see
20 great perils and many necessities, as these dreams show. Yet it is easier for him that is in danger to come into these things, than to pass away as a cloud from the world, and not see what happeneth in the last days.

21 And he answered me, and said, The interpretation of the vision will I tell thee, and I
22 will open unto thee what thou hast inquired about. Whereas thou hast spoken of them
23 that are left behind, this is the interpretation: He that will bring the danger in that time will keep those that have fallen into danger, who are such as have works, and faith to-
24 wards the Almighty. Know therefore, that they who are left behind are more blessed
25 than they that are dead. This is the meaning of the vision: Whereas thou sawest a man
26 coming up from the midst of the sea, this is he whom the Most High hath kept a long season, who by himself will deliver his creature; and he will set in order them that are
27 left behind. And whereas thou sawest, that out of his mouth there came as it were a
28 breath, and fire, and storm, and that he held neither sword, nor weapon of war, but that the rushing in of him destroyed the multitude that had come to fight against him, this is
29 the interpretation: Behold, the days come, when the Most High will begin to deliver
30 them that are upon the earth. And there shall come astonishment of mind to them that
31 dwell on the earth. And some shall undertake to fight against others, one city against another, and one place against another, and one nation against another, and one realm
32 against another. And it shall be, that when these things shall come to pass, and the signs shall happen which I have shown thee before, then shall my Son be revealed, whom
33 thou sawest as a man ascending. And it shall be, that when all nations hear his voice, every man shall in his own land leave his war which they have one against another.
34 And an innumerable multitude shall be gathered together, as thou sawest them, will-
35 ing to come, and to fight against him. But he shall stand upon the top of mount Sion.
36 And Sion shall come, and shall be shown to all men, being prepared and built, as thou
37 sawest a mountain hewn out without hands. And this my Son shall punish those nations
38 which have come, for their godlessness, that is like the tempest; and shall bring before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like the flame; and shall destroy them without labor by the law, which is like
39 the fire. And whereas thou sawest that he gathered another peaceable multitude unto
40 him: these are the ten[6] tribes, which were carried away prisoners out of their own land in the time of Josias the king, whom Salmanasar king of Assyria led captive, and carried

[1] *Liquescit cera*, and not *quescit terra* of the *text. rec.*

[2] Perhaps better, *scintillas tempestatis*, with Ar. and Hilgenfeld.

[3] *Aliqui adducentes ex eis qui offerebantur.* Volkmar: "Others brought before him of that, which they had suffered" (*quæ perferebantur*). Meyer: "And some brought some of them, who approached." Junius: "brought of the things that were offered" (so marg., of A. V.). Ewald (Arabic): "Others bringing him manifold gifts."

[4] The words, *et deprecatus sum Altissimum*, Fritzsche adopts from the Syriac.

[5] I adopt *erunt* from Cod. A. (Cf. Bensly, p. 83) for *erant* of Cod. S. and Fritzsche's text.

[6] Cod. A. with the Syr., Ar., and Ethiop., has "nine" (viiii.), but *decem* has been written above it, which is in harmony with S.

41 them over the river, and they were brought over into another land. But they took this counsel amongst themselves, that they would leave the multitude of the heathen, and go forth
42 into a further country, where mankind never dwelt, that they might there keep their own
43 statutes, which they had not kept in their own land. But they entered into Euphrates
44 by the narrow passages of the river; for the Most High then wrought signs for them, and
45 held still the waves of the river, till they had passed over. But through that country there was a long journey to make of a year and a half; and the same region is called Arzareth.[1]
46 Then dwelt they there until the later time. And now when again they shall begin to
47 come, the Most High will hold still the waves of the river again, that they may go through;
48 therefore sawest thou the multitude gathered in peace, but also those of my people who
49 are left, who are found within my holy [2] borders. Therefore it shall come to pass, that when he shall begin to destroy the multitude of the nations that are gathered together, he
50 will defend his people that remain; and then will he show them great wonders.

51 And I said, O Lord, who bearest rule, show me this: Wherefore have I seen the man
52 coming up from the midst of the sea? And he said unto me, As thou canst neither seek out nor know the things that are in the deep of the sea, so can no man upon earth see my
53 Son, or those that are with him, but in the daytime. This is the interpretation of the
54 vision which thou sawest, and concerning which thou only art enlightened. For thou hast
55 forsaken thine own way, and applied thyself unto mine, and sought my law. Thy life
56 hast thou ordered in wisdom, and hast called understanding thy mother. And therefore have I shown thee the reward of the Most High; and after other three days I will speak other things unto thee, and explain unto thee mighty and wondrous things.

57 And I went forth into the field, giving praise and thanks greatly unto the Most High
58 because of the wonders, which he would do in process of time; and because he governeth times, and such things as fall out in their season; and there I sat three days.

The Seventh Vision.

Chap. XIV. 1 And it came to pass upon the third day, that I sat under an oak. And be-
2 hold, there came a voice out of a bush over against me, and said, Esdras, Esdras. And I
3 said, Behold, here am I, Lord. And I stood up upon my feet. And he said unto me, In the bush I did clearly reveal myself unto Moses, and talked with him, when my people
4 served in Egypt; and I sent him, and led my people out of Egypt, and brought him upon
5 mount Sina, and kept him by me a long season, and told him many wondrous things,
6 and showed him the secrets of the times, and the end; and I commanded him, saying,
7 These words shalt thou declare, and these shalt thou hide. And now I say unto thee,
8 Lay up in thy heart the signs that I have shown, and the visions that thou hast seen,
9 and the interpretations which thou hast heard;[3] for thou shalt be taken away from men, and from henceforth thou shalt remain with my Son, and with such as are like thee, un-
10 til the times are ended. For the world hath lost its youth, and the times begin to grow old.
11 For the world is divided into twelve parts, and ten parts of it are gone already,[4] and half
12, 13 of a tenth part; but there remain its two parts after the half of the tenth part. Now therefore set thine house in order, and reprove thy people, and comfort such of them as
14 are cast down; and now renounce corruption, and let go from thee mortal thoughts, and
15 cast away from thee the burdens of man, and put off now from thee the weak nature, and lay aside the thoughts that are most heavy unto thee, and haste thee to go away from
16 these times. For yet greater evils than those which thou hast seen happen shall come
17 to pass. For as much as the world is weaker through age, so much more shall evils in-
18 crease upon them that dwell therein. For truth shall flee far away, and lying come near; for now hasteth the eagle[5] to come, which thou hast seen in vision.

19, 20 And I answered and said, Behold, Lord, I will speak before thee. Behold, I will go as thou hast commanded me, and reprove the people of the present; but they that shall be born afterwards, who will admonish them? The world therefore lieth in darkness,
21 and they that dwell therein are without light, since thy law is burnt; therefore no man
22 knoweth the things that are done by thee, or the works that shall begin. But if I have found grace before thee, send the Holy Spirit into me, and I will write all that hath taken place in the world since the beginning, which were written in thy law, that men may find a path, and that they who would live in the later days may live.

[1] So S., but the word means no more than *terra alia* (cf. ver. 40), being the ארץ אחרת of Deut. xxix. 28. See Bensly, p. 28.

[2] Cod. A. establishes the conjecture of Hilgenfeld, who, with the Oriental versions, read *sanctum* for *factum* See Bensly, p. 29.

[3] The emendation of Van der Vlis, *audisti*, is supported by Cod. A. See Bensly, p. 33.

[4] Codd. S. A. read *decem jam*. See Bensly, p. 29.

[5] This word is omitted in the *text. rec.*, but is adopted by Fritzsche from the Oriental versions.

23 And he answered me and said, Go, gather the people together, and say unto them, that
24 they seek thee not for forty days. But look thou prepare for thyself many tablets, and
take with thee Sarea, Dabria, Salemia, Elcana, and Asihel, these five who are prepared to
25 write swiftly; and come hither, and I will light a lamp of understanding in thine heart,
which shall not be put out, till the things be performed which thou shalt begin to write.
26 And when thou art done, some things shalt thou publish, some things shalt thou show
secretly to the wise; to-morrow at this hour shalt thou begin to write.

27 And I went forth, as he commanded me, and gathered all the people together, and said,
28, 29 Hear these words, O Israel. Our fathers at the beginning were strangers in Egypt,
30 and were delivered from thence; and they received a law of life, which they kept not,
31 which ye also have transgressed after them. And the land, even the land of Sion, was
parted among you by lot; and your fathers, and ye, have done unrighteousness, and have
32 not kept the ways which the Most High commanded you. And since he is a righteous
33 judge, he took from you in time what he had given. And now are ye here, and your
34 brethren among you. If therefore you will rule your understanding, and instruct your
35 hearts, you shall be kept alive, and after death shall obtain mercy. For after death
will the judgment come, when we shall live again; and then shall the names of the right-
36 eous be manifest, and the works of the ungodly shall be made known. But let no man
come unto me now, nor seek after me for forty days.

37 And I took the five men, as he commanded me, and we went into the field, and remained
38 there. And it came to pass, that on the next day, behold, a voice called me, saying, Es-
39 dras, open thy mouth, and drink what I give thee to drink. And I opened my mouth, and
behold, there was reached me a full cup. This was full as it were with water, but the color
40 of it was like fire. And I took it, and drank; and when I had drunk of it, my heart streamed
over with understanding, and wisdom grew in my breast, for my spirit strengthened my mem-
41, 42 ory. And my mouth was opened, and shut no more. But the Most High gave under-
standing unto the five men, and they wrote the visions of the night that were told them,
which they knew not. And they sat forty days; but they wrote in the day time, and at night
43, 44 they ate bread. But I spake in the day, and was not silent by night. In forty days
45 they wrote ninety-four[2] books. And it came to pass, when the forty days were fulfilled,
that the Most High spoke, saying, The first that thou hast written publish openly, that
46 the worthy and unworthy may read; but keep the seventy later ones, that thou mayest
47 deliver them to such as are wise among the people; for in them is a spring of under-
48 standing, and a fountain of wisdom, and a river of knowledge. And I did so in the
seventh year, the sixth week, five thousand years after the creation of the world, and
49 three months and twelve days. And in these was Ezra snatched away, and taken up to
50 the place of those like himself, after he had written all these things. But he was called
the scribe of the knowledge of the Most High forever.

[1] *Text. rec.*, *buxos multos;* but the Oriental versions give the true sense in *tabulas multas*.

[2] Fritzsche follows here the Oriental versions. The *text. rec.* has "two hundred and four." Cod. S., DCCCCIIII.

[3] What is found after these words is supplied by Fritzsche from the Syriac. "*In libris Latinis ideo excidit, quia nescio quo errore sequentis libri posterior pars utpote caput xv. et xvi. adsueretur, cum prior pars initio hujus libri utpote caput primum et secundum locata esset.*" See *Libri Apoc. V. T.*, p. 689.

APPENDIX II.

LEADING WORKS OF THE OLD TESTAMENT PSEUDEPIGRAPHA.

THE BOOK OF ENOCH.

A WORK imputed to the patriarch Enoch enjoyed a wide circulation in the early Christian church and was not infrequently cited by various writers. As most Biblical scholars claim, and as seems probable, it was made use of by Jude in the well-known passage of his Epistle (vers. 14, 15; cf. Enoch i. 9), although, indeed, it cannot be determined with absolute certainty that the words he employs were not then current in the form of a tradition. What Justin Martyr (*Apol.*, ii. 5) has to say concerning the angels, their fall, their instruction of men, and the like, certainly seems to have been derived from this source, since it is found in close connection with matter of another sort, which likewise appears in the same connection in the original work. Irenæus also used the book. (*Adv. Hær.*, iv. 30: "*Sed et Enoch sine circumcisione placens Deo, cum esset homo, legatione ad angelos fungebatur,*" etc. Cf. also, *Adv. Hær.*, iv. 16, 2.) And Tertullian even looked upon it as a product of divine inspiration (*De Idol.*, xv.: "*Hæc igitur ab initio prævidens Spiritus Sanctus etiam ostia in superstitionem ventura præcecinit per antiquissimum poetam Enoch.*" Cf. also, *De Idol.*, iv., and *De Habitu Muliebri*, ii., iii.). So, too, Clement of Alexandria refers to it with respect (*Strom.*, p. 550 in the ed. of Sylburg), and Origen (*De Principiis*, iv. 35; *Hom. in Numb.*, xxxiv.), and Augustine, although both the latter deny its genuineness (Augustine in *De Civitate Dei*, xv. 23; Origen in his work *Contra Celsum*, v.). It was later and less widely known in the Eastern church; but fragments of it, in Greek, are still preserved in the *Chronographia* of Georgius Syncellus, which is dated about A. D. 792 (cf. Dillmann, *Uebersetzung*, pp. 82–86). A small Greek fragment has also been discovered in the Vatican Library, but proves to be of less importance than was at first supposed, as it contains only eight verses of chap. lxxxix. (42–49).

In more modern times the work first made its appearance in an Ethiopic translation found in three manuscripts, and brought to Europe by Bruce in 1773. An English version was made by Laurence in 1821 (new editions in 1833, 1838), and the Ethiopic text published by him in 1838. Hoffmann rendered the English of Laurence into German, as far as chap. lv. inclusive, and for the remainder of the work translated directly from the Ethiopic, comparing for that purpose a newly-discovered manuscript of it in that language. In 1851, the Ethiopic text was published anew, and in a much more correct form, by Dillmann, who had the aid of five different Codices, and two years later the same scholar issued a new German translation, which since that time has furnished the basis of investigation for those unacquainted with Ethiopic. (For other works and articles, see List of Authors below.)

Our space is too limited to give more than a meagre outline of the contents of this voluminous work, which is divided by Dillmann into one hundred and eight chapters. In form, it consists of a series of revelations which are said to have been made to Enoch. The matter of these revelations is of the most varied character, relating as well to the phenomena and laws of nature as to the ordinances and history of the kingdom of God among men. In order to give instruction to men on these topics, the revelations are claimed to have been given and written down by the patriarch. There is first an introduction in which Enoch reports that he has seen a vision and heard the history of all the five future generations of men (i.–v.). He then proceeds to give an account of the fall of the angels (vi.–xi.), and is himself sent to the earth to proclaim to them their impending doom. Asking him to intercede for them, he does so, but without effect; and hence, a second time, announces their destruction (xii.–xvi.). In the chapters next following, he recites further his experiences in the heavenly world, discourses on nature, discloses the end of the earth, the place where the fallen angels are punished, and the abode of spirits (xvii.–xxxvi.). The so-called "second vision of wisdom" is then described in three sections, and is a singular combination of revelations concerning the lot of the blessed in heaven and the mysteries of the physical world (xxxvii.–lxxi.). This is followed by eleven chapters devoted especially to astronomy, the angel Uriel giving Enoch the information which he communicates (lxxii.–lxxxii.). Of the next two visions, the first relates to the destruction of the world by the flood (lxxxiii.–lxxxiv.), and the second, to the history of Israel down to the time of the Messiah, the covenant people being represented under the symbolism of animals of various kinds

(lxxxv.–xc.). Admonitions follow to his children (xci.), an explanation of the "weeks" of the world's history (xcii.–xciv.), woes are denounced against the sinful (xcv.–cv.), and an account is given of the birth of Noah, with the singular events that attended it (cvi.–cvii.). The work closes with "another writing of Enoch," in which he communicates still more fully what is to be the condition of the wicked and the righteous in the future (cviii.).

But few *data* are given in the composition itself, by which its authorship and age might be determined, and there has been, in fact, the widest diversity of opinion respecting both the time of its origin and the question of its integrity and unity. But, with this great diversity in the matter of details, there is essential agreement among scholars touching the principal features of the book. A large majority of the more recent investigators, for example, hold that the central portion, the so-called "Second Vision of Wisdom" (xxxvii.–lxxi.), was not written by the author of the main work, although some regard it as a later addition (Lücke, Köstlin, Hilgenfeld, Volkmar, Sieffert), while others hold that it preceded it (Dillmann, Ewald). Again, most scholars agree that the original work was composed some time during the period of the Hasmonæan dynasty (B. C. 166–98). Here Dillmann and Ewald join Langen, Wittichen, with the others mentioned in the first class above excepting only Volkmar, who with Stuart, Weisse, Hofmann, and Philippi, fix upon some period considerably after the beginning of the Christian era for its origin. Still further, Dillmann (who thus retracts his first opinion), Ewald, Köstlin, Wittichen, and Schürer regard the parts relating to Noah as interpolations. It is by no means unlikely, indeed, that there are other smaller interpolations; Ewald, for instance, maintaining with great confidence that the work, in its present form, had six authors, the date of whose several productions he attempts to give with much exactness; but we may with tolerable safety adopt the general conclusions arrived at by the scholars above mentioned.

The time of the composition of the principal portion is determined by means of the historical vision found in chaps. lxxxv.–xc., where the whole history of Israel, from Adam to the time of the author, is symbolically represented in four distinct periods. We can only give results. The first period is generally thought to extend to the time of Cyrus; the second, to that of Alexander the Great; the third, to that of Antiochus Epiphanes; and the fourth, to the time of the work, which seems from internal evidence to have been towards the end of the second century before Christ. The main interpolation (xxxvii.–lxxi., excepting some minor fragments), which shows itself to be such by its peculiar use of the divine name, its angelology, eschatology, etc., is most generally referred to a period not earlier than about the time of Herod the Great (B. C. 37). This point is determined by means of an allusion found in chap. lvi., which contains an ostensible prediction concerning an inroad of the Parthians and Medes into the Holy Land, where they finally perish in mutual conflicts. This actually took place B. C. 40–38. Others, however (Hofmann, Weisse, Hilgenfeld, Volkmar, Philippi), on the other hand, argue in favor of a Christian origin for this part also. The Noachian fragments (liv. 7; lv. 2; lx.; lxv.–lxix., 25, and probably cvi.–cvii.), so called from the fact that Noah is concerned in them or is represented as having written them, are of uncertain date, as is also the concluding chapter, which moreover seems to have been of independent origin. Still, it is likely that they arose somewhat later than the main work, which would naturally suggest and inspire further compositions of this character. (Cf. Ewald, *Abhandlungen*, p. 58, who seems to show that the other portions were made use of by the author of these.)

It is almost universally admitted (*contra*, Volkmar, Philippi) that our work was composed in the Hebrew (or Aramaic) language, although the Ethiopic version was clearly made from the Greek. It first appeared in Palestine (cf. Dillmann, *Uebersetz.*, Einleit., p. li.), where at the time of the Hasmonæans Greek would scarcely have been employed for such a composition. It uses Hebrew roots in forming the names of angels, winds, etc., receives a long and important notice in the Hebrew Book of Jubilees, and was widely known and cited by Jewish writers down to a late period. Indeed, it has been pretty conclusively shown by Hallévi (*Journal Asiatique* for April and May, 1867, pp. 352–395), not only that the work was written in Hebrew, but that it was the almost Biblical Hebrew of the Mishna and Midrashim. He also succeeds in clearing up a number of difficult passages in the book. (Cf. Abbot's note in the American edition of Smith's *Bib. Dict.*, *s. v.*)

In doctrinal teaching the Book of Enoch adds nothing essentially new to what is found in the Old Testament Scriptures. The most important feature of its teaching is that relating to the Messiah and the Messianic kingdom. The epithets applied to the former, the "Son of God" (cv. 2), the "Son of woman" (lxii. 5), "the Elect" (xl. 5), "the Word" (xc. 38, although Dillmann and others maintain that this is a gloss from a Christian hand), are remarkable, and especially the statement, that "before the stars of heaven were made, his name was named by the Lord of Spirits" (xlviii. 2). Still, it is very much to be doubted whether by these and other similar expressions the author meant to impute to the Messiah the attributes of Deity. There seem rather to be transferred to this mysterious personage characteristics, which had become familiar in the Jewish thought of the time in connection with their common ideal representation of wisdom. At least, if this was his intention, he must be regarded as very inconsistent with himself, since his chief emphasis throughout is laid upon the kingdom rather than the king, the king himself being represented as for the kingdom, and in fact an outgrowth of it. In the final conflict, when the new order of things comes really to be set up, the Messiah falls quite into the background, and it is the Almighty who appears and interposes for his oppressed people (xc. 16 ff.). And this is in harmony with the abnormal development of nearly all the Old Testament revelations in the Apocrypha and Pseudepigrapha.

THE SIBYLLINE ORACLES.

The Sibyl of the ancient world, as is well known, was a being half divine, who communicated to men the decrees of the heavenly powers, especially respecting cities and kingdoms. The idea seems

to have originated in the early Roman history, and the great reverence with which her supposed responses were regarded by the Rome of later time may be inferred from the manner in which they are spoken of by Livy and other historians. The original Sibylline Books perished in the year 671 of Rome (B. C. 83). Subsequently a new volume of oracles sprang up, but in connection with it a mass of similar literature, the most of which was at once recognized as spurious, and so discredit came to be attached to the whole matter of prophetical utterances of the kind. Beside this earlier legendary Sibyl of Tarquin, there were a number of others acknowledged in the earlier times, whose shrines were at different places, as at Cumæ and Erythræ, at Delphi, in Libya and Phrygia, some authors enumerating as many as ten of them. Their prophecies, first communicated orally, were afterwards committed to writing, and generally in the form of hexameter verse. The Jews of Alexandria now, who found aggression the best method of defense, naturally bethought themselves, in connection with their own prophetical books, of this means for bringing their faith in an acceptable and impressive manner before the minds of their heathen neighbors and rulers. And following them Christian apologists of the first centuries were not slow in adopting what appeared to them a fitting channel for communicating the higher "oracles," and for showing that Christianity had been predicted from the beginning of time as the true religion. Justinus, Athenagoras, Theophilus, Clement of Alexandria, among others, appeal to the Sibyl as to a recognized authority, and no fewer than fifty passages have been found in the writings of Lactantius, where he makes use of some part of what is now known as the Sibylline Books to support his arguments (cf. the valuable article in the *Edinburgh Review*, July, 1877, p. 19). These Christian writers, however, made a clear distinction between the inspiration of the Sibyl and that of a prophet of the Bible, and not a few among them refused to avail themselves of this weapon of defense, and even applied opprobrious epithets to such as did. And from the fourth century such productions came more and more into disrepute and disuse, and finally, they were almost entirely lost to view. Still, the old traditions lingered to some extent even in the Middle Ages, as is evident from the language of the well-known hymn, —

> "*Dies iræ, dies illa,*
> *Solvet sæclum in favilla,*
> *Teste David cum Sibylla.*"

The Sibylline Books were first published in modern times by Betuleius (Basle, 1545), and were eight in number. Ten years later Castalio issued another edition at the same place, and still others subsequently appeared in Paris (1599) and in Amsterdam (1689). In 1817, Angelo Mai published an additional book, the fourteenth, and in 1828, the remaining ones of our present number, fourteen in all. The best of the more recent editions, however, are those of Alexandre (2d ed., 1869), and of Friedlieb (1852), the former being accompanied by a Latin, and the latter by a German translation.

The collection, as it now exists, it is universally agreed, had a number of different authors, some of them Jewish and some Christian, the latter, however, as it would seem, very largely preponderating. To separate the work into its constituent parts has been, in fact, the most difficult task of scholars who have given attention to the subject, and they are by no means in harmony on this point. According to Schürer (*Neutest. Zeitgeschichte*, p. 517), the only certain result of investigation thus far is, that the Third Book, at least with the exception of smaller interpolations, may be looked upon as of Jewish origin, and as having originated previous to the beginning of our era. All the rest is in dispute. The weight of evidence would indeed appear to be in favor of regarding the Fifth Book also as having emanated from a Jewish pen, but still there is doubt concerning it. The Third Book, then, may be considered as the kernel of the collection, and its date can be determined with reasonable exactness. The campaigns of Antiochus Epiphanes into Egypt were already matter of history (vers. 611–615), but Rome had not yet become an empire (ver. 176). Still further and more definitely, it is three times said, that under the seventh Hellenic king of Egypt the end would come (vers. 191–193, 316–318, 608–610). Hence the author of this portion wrote, as most suppose, under Ptolemy Physcon (B. C. 170–164, 145–117). Hilgenfeld (*Apokalyptik*, p. 69 f.; *Zeitschrift*, 1860, p. 314 ff., 1871, p. 35) fixes the date more exactly at B. C. 140, and Schürer (*l. c.* pp. 519, 520) pronounces his conclusions just, although not satisfied with all his reasoning. Still, it is not impossible that Alexander the Great (as Alexandre and Bleek suppose) was reckoned among the number of Hellenic kings of Egypt, in which case Ptolemy Philometor (B. C. 184–146) must be held to be the seventh, in whose time the author probably lived. And it is a strong support of this theory, which on the face of it is the more natural, that the high hopes expressed in the work concerning the coming kingdom of the Messiah —

> "Then from the East the Lord shall send a king,
> To hush the voice of war throughout the world,"

would scarcely have been justified by the state of political affairs in Palestine, after the death of Simon (B. C. 1[illegible]6). Around this nucleus now, other Jewish and Christian productions of a similar character were gathered, each new author endeavoring to follow the model set by the first, preserve in outward form as much as possible the character of the mysterious Sibyl, and at the same time give utterance to *quasi* Biblical truths, colored by the hopes or the miseries of his own experience and times. In the original work the style of the first part is annalistic, in the second and third prophetical. In the historical portions, the Israelitish history is strangely mixed up with classical myths and the history of contiguous peoples, but all is made to contribute, under a thin veil, to the glorifying of the chosen people. The prophetical portion is preceded by a pause, in which "the Mighty Father" is entreated to hold back the influence of inspiration under which she has hitherto spoken. But compelled to proceed, she enters upon a series of fiery denunciations against the several empires of the ancient world, the Trojan war and the beautiful Fury (Helen) not being overlooked, nor the "blind old man," who would tell the story in the time to come. (Cf. the interesting article before alluded to in the *Edinburgh Review*, pp. 25–27, and for the literature in general the List of Authors given below.)

THE APOCALYPSE OF BARUCH.

Besides the apocryphal Book of Baruch, the so-called First Epistle of Baruch in Syriac, found in the London and Paris Polyglots (defended by Whiston as authentic, *A Collection of Authentick Records*, i., pp. 1 f., 25 ff.), and a work entitled *Paralipomena Jeremiæ* (by Ceriani, *Monumenta Sacra et Profana*, v., fasc. 1, Mediolani, 1868, pp. 9-18), or *Reliqua Verborum Baruchi* (by Dillmann, *Chrestomathia Æthiopica*, Lips., 1866, and translated by Prätorius into German, *Zeitschrift für w. Theol.*, 1872, pp. 230-247. Cf. also Ewald, *Geschichte d. Volk. Is.*, vii. 183), there is extant in the Syriac language a work known as the Apocalypse of Baruch. It is found in a MS. belonging to the Ambrosian library at Milan, and was first published in the form of a Latin translation by Ceriani (1866), and five years later (1871), in Syriac, by the same scholar. Fritzsche adopted Ceriani's Latin text in his edition of the Apocrypha and select Pseudepigrapha (1871), and the work has also been more or less fully treated by Langen (*De Apocalypsi Baruch*, 1867), Ewald (*Götting. Gelehr. Anzeigen*, 1867, p. 1706 ff., and *Geschichte d. Volk. Is.*, vii., 3te Aufl., 1868, pp. 83-87), Schürer (*Neutest. Zeitgeschichte*, pp. 542-549), and Kneucker (*Das Buch Baruch*, etc. *Mit einem Anhang über den pseudepigraphischen Baruch*, Leipz., 1879). The work seems to have been little known in the early Christian church, but Papias appears to have borrowed largely from it (especially from xxix. 5), and it is possibly referred to in the *Synopsis* of Athanasius and the *Stichometry* of Nicephorus, under the title Βαρούχ ψευδεπίγραφος. (Cf. Fabricius, *Cod. Pseudepig. V. T.*, i. 1116.) A fragment of the work (chaps. lxxviii -lxxxvi), also in the Syriac language, is found in the London and Paris Polyglots, and Lagarde's edition of the Apocrypha in Syriac (1861), and was rendered into Latin by Fabricius for his work just mentioned.

The composition is quite a long one, although incomplete in its present form (cf. lxxvii. 19), requiring forty-five pages of Fritzsche's work (*Libri Apoc. V. T. Græce*, pp. 654-699), and purports to be from the pen of Baruch, who everywhere speaks in the first person. The time of receiving the revelations communicated is claimed to be just before and just after the destruction of Jerusalem (by Nebuchadnezzar). Under a thin disguise of symbolism, the writer depicts the relations of Israel to other peoples, and in a series of *post facto* predictions seeks to comfort them by awakening a hope of better times in the near future. Among the predictions made after the event is one concerning a second destruction of Jerusalem (xxxii. 2, 4), which clearly proves that the work was written subsequent to the overthrow of that city by Titus. And this is the only passage which gives any positive clew to the date of the composition. But it has a close relationship to the Second Book of Esdras (cf. Langen, pp. 6-8), and it is evident that the one must have borrowed from the other. Whether the present book, however, antedates 2 Esdras (so Fritzsche and Schürer), or 2 Esdras first appeared (Ewald, Langen), it is impossible to say with certainty. But the fact that Papias (A. D. 120-170) used so freely the Apocalypse of Baruch (cf. Irenæus, *Adv. Hær.*, v. 33), would seem to favor the view of the former; and it is probable, therefore, that it was composed soon after the destruction of Jerusalem by the Romans. The present Syriac version was derived from the Greek, and it is most likely that this was the language of the original (see Langen, *De Apocalypsi Baruch*, p. 8, "*Jam vero græco sermone scriptor usus esse videtur*" (cf. also, *Judenthum in Palestina*, p. 119 f.), and that it first appeared in Palestine.

THE PSALMS OF SOLOMON.

There is extant in the Greek language a collection of eighteen Psalms under this title (Ψαλμοὶ Σαλομῶντος). They were first published, with a Latin translation by La Cerda, in his work entitled *Adversaria Sacra* (Lugd. 1626), from a manuscript found in Augsburg, which has since disappeared, then by Fabricius (2d ed., 1722, p. 914 ff.); and in 1869 by Hilgenfeld (*Messias Judæorum*, pp. 1-33; cf. *Zeitschrift für w. Theol.*, 1868, pp. 134-168). The still later editions of Geiger (1871) and Fritzsche (1871) agree for the most part with Hilgenfeld, in the form of the text adopted, but that of Geiger is accompanied by valuable explanatory notes. Wittichen has furnished a *resumé* of the contents of the Psalms from a theological point of view, in his work, *Die Idee des Reiches Gottes* (1872, pp. 155-160. Cf. also Smith's *Bib. Dict.* under "the Maccabees" sec. 10).

The work displays a remarkable unity of form from beginning to end, the way being prepared in the earlier portions for what appears in the later, and its style and spirit are also everywhere the same. It makes itself no claim to the authorship of Solomon, the title being a later addition, and probably suggested by 1 Kings iv. 32. The place of composition was Palestine, the author identifying himself with those who there suffered, and the original language, probably Hebrew (Hilgenfeld says Greek, but is almost alone in his view). The writer seems to have been an earnest partisan of the Pharisees. He advocates, with earnestness, a righteousness of works (xiv. 1; cf. ix. 9); declares the justice of God in the punishment of his people on account of their sins; and holds to a resurrection when one's past deeds will determine whether it shall be to life (iii. 16), or to condemnation (xiii. 9 ff.; xv.). Having prepared the way for it by his sketch of the course of unrighteous rulers, and the miseries of Israel, the author proceeds in the latest Psalms (xvii., xviii.) to picture on the basis of the Messianic prophecies of the Old Testament the glory of the coming Messiah. The earth is divided among the chosen people, and the heathen come bending to the new king, leading back his dispersed children, who have dwelt in their borders. But, as in the Book of Enoch, the Messiah acts only as a kind of deputy of God. He is sinless (in a ceremonial sense), has wisdom and power to rule, but the real sovereign over all is Jehovah. Much light is hereby thrown on the attitude of the Jews of his time toward our Lord, since the present work may be taken as fairly representative of current sentiment, at least, among the mighty party of the Pharisees.

Respecting the time of composition, scholars differ to some extent, some holding that the work originated in the time of Antiochus Epiphanes (Ewald, Grimm, Oehler, Dillmann, Westcott), others

(Movers, Delitzsch, Keim) in the time of Herod, but a growing number of the later investigators (Langen, Hilgenfeld, Nöldeke, Hausrath, Geiger, Fritzsche, Wittichen, Schürer) fix with great confidence, and on what seem to be conclusive grounds, upon a period soon after the taking of Jerusalem by Pompey (B. C. 63). The walls of the city are represented as having been destroyed with battering rams (viii. 21; ii. 1, ἐν κριῷ), the noblest inhabitants put to death, while the young men, women, and children are carried captive *to the West* (xvii. 13, 14, ἐν ὀργῇ κάλλους αὐτοῦ ἐξαπέστειλεν αὐτὰ ἕως ἐπὶ δυσμῶν. Cf. ii. 6; viii. 24). Finally, however, the "dragon" is himself slain on the "mountains of Egypt, upon the sea," and his body lies unburied (ii. 30–31). This seems to make it reasonably certain that Pompey is referred to. It could have been said only of Pompey and Titus, that they carried their captives *to the West*, and the other particulars make it evident that Titus cannot be meant. And Pompey was actually murdered, while at sea, off the coast of Egypt (B. C. 48). It is rare, in fact, in books of this character, that we are able to trace with so sure a hand the circumstances amidst which the author wrote.

THE ASSUMPTION OF MOSES.

We receive the earliest notice of a work known as the Assumption of Moses (Ἀνάληψις Μωυσέως) through Origen (*De Princip.*, iii. 2. 1) who remarks that what is said in Jude (ver. 9) concerning a strife between the archangel Michael and Satan over the body of Moses is taken from it (he names it the "Ascension" of Moses). It is referred to by other church fathers also, and later Christian writers: as Didymus of Alexandria († c. A. D. 395), Clement of Alexandria (*Strom.*, vi. 15), Gelasius (pope, A. D. 492–496), Evodius, who called it "Apocrypha et secreta Moysi," in the so-called *Synopsis* of Athanasius, in the *Apostolical Constitutions*, and the *Stichometry* of Nicephorus. (Cf. Hilgenfeld, *Messias Judæorum*, p. lxxi., and Fritzsche, *Prolegom.*, pp. xxxiv., xxxv.) In more modern times the work was first brought to light, excepting small fragments found in Fabricius (*Cod. Pseudepig. V. T.*, i.), by Ceriani, in a Latin MS. belonging to the Ambrosian Library at Milan, which he edited and published in his work, *Monumenta*, etc. (1861). The MS. proves to be itself a fragment, and is without a title, but is of considerable extent, and that it is a version of the original Greek work is evident from a passage found at the beginning (i. 14), which corresponds with an earlier citation. Since the appearance of Ceriani's publication, the composition has been republished by Hilgenfeld (1866), Volkmar (Lat. and Germ., 1867), Schmidt and Merx (Merx' *Archiv*, 1868), and by Fritzsche (1871). Hilgenfeld has also attempted a retranslation into Greek (*Zeitschrift*, 1868, and *Messias Judæorum*, 1869).

The work purports to be a sort of historical and prophetic address of Moses to Joshua on the occasion of his succeeding him as leader of Israel. After a brief sketch of Jewish history, intermingled with prophetic announcements, reaching down to the time of Herod the Great, both the descriptions and the predictions become at once more full and definite, showing that we approach the period in which the author himself lived. That Herod the Great is referred to, there would seem to be little room for doubt. His character is described with great exactness, as, also, the more prominent events that characterized his reign. He is called "*rex petulans, qui non erit de genere sacerdotum* (a reference to the preceding Hasmonæan dynasty) *homo temerarius et improbus*" (vi. 2, of Fritzsche's text). It is said that his reign will continue thirty-four years, and that his sons will succeed him, but their supremacy will be shorter than his. Cohorts will come into their land, and a mighty king of the West (probably Quintilius Varus, B. C. 4) will subdue them, take them prisoners and destroy a part of their temple with fire ("*et partem ædis ipsorum igni incendet*," vi. 9). Then, after a little, the end would come ("*ex quo facto finientur tempora*"). The book ends abruptly in the twelfth chapter, the MS. being imperfect at its close; and it is this very portion, as the context shows, which contained the account of the alleged strife over the body of Moses. It is earnestly to be hoped that the lost fragment may yet be discovered.

According to the *data* already given, it would seem that the author wrote his work just before, or just after the beginning of our era, that is not long after the death of Herod (so Ewald, Wieseler, Schürer). That it was before the end of the reign of Herod's two sons, Philip and Antipas, seems clear, from the fact that he predicts a shorter reign for them than their father enjoyed, when it was really longer. That it was soon after the war with Varus, the words quoted above, *ex quo facto*, etc., would lead us to infer.

There has been much discussion concerning the attitude of the author towards the leading Jewish sects, some holding him to be a Pharisee, others a Sadducee. He, in fact, appears to coincide fully with neither of these parties; and Wieseler and Schürer seem to be right, therefore, in placing him among the so-called Zealots. He held, indeed, to the leading principles of the Pharisees, but differed from them widely in his more spiritual interpretation of the law and in his decided stand with respect to the civil government.

It is a noticeable circumstance, that, notwithstanding the Messianic kingdom is the leading thought of the writer, there is not a word said of a personal Messiah. In this respect our work agrees with another of the Old Testament Pseudepigrapha, soon to be noticed, the Book of Jubilees. It is the Most High God ("*summus Deus, æternus solus*"), the alone Eternal, who will rise up for the destruction of the heathen and the vindication of his people (cf. x. 7). The work appears to have been written in Palestine, and may have been composed in the Hebrew language, though the present Latin text was clearly derived from the Greek.

THE ASCENSION OF ISAIAH.

In Justin Martyr's *Dialogue with Trypho* (c. cxx.), there is an allusion made to the death of Isaiah. It is said that he was sawn asunder with a wooden saw (πρίονι ξυλίνῳ). It would seem that this was

taken from the Pseudepigraphal work, entitled the Ascension of Isaiah, although it is not there stated that Isaiah was sawn with a *wooden* saw. Tertullian, also (*De Patientia*, c. xiv.), makes use of the prophet's example as there depicted to enforce the duty of patience: "*His patientiæ viribus secatur Esaias et de Domino non tacet.*" At v. 14 of the Ascension we read: "But Isaiah, while he was being sawn, did not cry nor weep, but his mouth spoke with the Holy Spirit until he was cut in two pieces." (Cf. the translation of the work, with introduction and notes, in the *Lutheran Quarterly* for October, 1878, pp. 513, 522.) In the *Apostolical Constitutions* (vi. 16), the work is spoken of under the title ἀπόκρυφον Ἡσαΐου. So also by Origen, who cites it in several instances (*Com. in Matt.*, xiii. 57; *Epist. ad African.*, c. ix.; *Hom. in Is.* i.). Epiphanius (cf. Dillmann, p. xvii.) named it ἀναβατικὸν Ἡσαΐου, and charged that a certain heresy of his day was derived from it. Ambrose alluded to it (*Com. in Ps. cxviii.*), and Chrysostom quoted it at length (*Com. in Matt.*).

The first knowledge of this interesting work in modern times was through the discovery of an Ethiopic MS. of it in the Bodleian Library by Laurence, who published it, with translations in Latin and English, in 1819. Two Latin fragments were also edited by Mai (*e Codice rescripto Vaticano*), Rome, 1828. A new edition of the whole composition has recently appeared (1877), by Dillmann, who made use of two additional Ethiopic MSS., and his work is accompanied by all the critical helps needful for a thorough study of the book. He devotes a number of pages to explanatory notes, appends the fragments previously edited by Mai, and a second Latin version from another MS. of chaps. vi. 1–xi. 40, the part containing the real Ascension, which was found by Gieseler. Some others have treated of the work at different times: as Grimm (*Com. über Jesaia*, Leipz., 1821, pp. 45–46), Nitzsch (*Studien u. Kritiken*, 1830, p. 210 ff.), Gfrörer (*Das Jahrhundert des Heils*, Stuttg., 1838, pp. 65–69, ii., p. 422 ff.), Movers (*Kirchen-Lexikon*, i. 338), Ewald (*Geschichte des Volkes Is.*, 3d ed., vii., pp. 369–373), and Langen (*Judenthum in Palästina*, etc., pp. 157–167). It seems to have been written in the Greek language, from which at least the Ethiopic version originated ("*universa orationis Græca indoles in libro Æthiopico ita servata est.*" Dillmann, *Prolegom.*, p. viii.)

The work as it now exists, according to Dillmann, is properly two works: one the Ascension proper, being from the hand of a Christian, and the other part mainly from a Jew, excepting what was added by a later editor. Following this critic's analysis, the former includes vi. 1–xi. 1, 23–40. It is evident that this part once circulated as a separate book, since it is shown in the fragments published by Mai, which contain it alone. On the other hand, that the work also circulated in the Western church in its entirety is proved by the other Latin fragment, where parts of the whole are found. In form the original composition is an account of what was revealed to the prophet Isaiah, as he was being carried upward to the seventh heaven, "in the twentieth year of the reign of Hezekiah, king of Judah." Its age may be approximately determined from the fact that it contains Christian elements, and is referred to by Justin Martyr and Tertullian.

THE BOOK OF JUBILEES.

In our General Introduction, pp. 40–42, we have spoken at some length of the Haggadistic literature of the Jews. In the so-called Book of Jubilees, we have a good specimen of its character. It is nothing more or less than a Haggadistic commentary on the Book of Genesis, from which circumstance also, its other title, the "Little Genesis" ("Little," *i. e.*, not in extent, but in rank) is derived. A commentary in the modern sense of the word it is not, but a free reproduction of the matter of Genesis, and the first part of Exodus with the enlargements, interpolations, and interpretations peculiar to the Judaism of the later times. It professes to be a revelation made to Moses on Mount Sinai, and so to come with the highest authority, but moves, notwithstanding, on a decidedly low plane of intellectual and spiritual attainment. The author is supposed to know whence the first fathers of the race got their wives, how Noah managed to gather the animals into the ark, why it was that Rebecca loved Jacob so much, and other matters of that sort. The patriarchs are also made pattern Jews, of the later order. Good and bad angels participate freely in human affairs. It is represented that the patriarchs, in addition to the teaching embraced in the Mosaic revelations, received secret communications from God, which were afterwards to be made known, as in the present book, for instance.

In the fourth and fifth centuries of our era it was cited by a number of the fathers (Epiphanius, Jerome, Rufinus) under both its titles, τὰ Ἰωβηλαῖα, and ἡ λεπτὴ Γένεσις, but most frequently the latter. Like several other works of the kind, it seems to have found the most admirers, however, in the church of Abyssinia, and from thence it was brought to Europe and introduced to the modern world. Fragments of it are found in Fabricius (*Cod. Pseudepig. V. T.*, vol. i. of the 2d ed.) and Treuenfels (Fürst's *Literaturblatt des Orients*, 1846, 1851), and it is fully presented by Dillmann (1850–51) in a German translation, and later (1859) in the Ethiopic text. It was afterwards treated by a number of scholars, whose works or articles will be found in the list of authors below.

The original language of the work is admitted to be Hebrew, and its birth-place Palestine, though it was early translated into Greek and Latin, from the former of which languages the Ethiopic version was made. In addition to the numerous internal proofs of such an original, we have the positive testimony of Jerome (cf. Dillmann in Ewald's *Jahrbücher*, iii. 89). The Book of Enoch was freely used and cited by our author, and, on the other hand, the present book, as it would seem, was known to the writer of the Testaments of the Twelve Patriarchs (Dillmann, *l. c.*, pp. 91–94), which originated in the second century of our era. And inasmuch as the work contains not the slightest allusion to the destruction of Jerusalem, but everywhere represents it as being still the great spiritual centre of the nation's religious life, it is tolerably clear that it must have appeared in the first century and probably not far from the middle of it.

THE TESTAMENTS OF THE TWELVE PATRIARCHS.

The name indicates the professed character of the present work. It is made up of the supposed utterances of the twelve sons of Jacob. With an account of their lives, embracing particulars not found in the Canonical Scriptures, there are combined various moral precepts intended for the instruction of their descendants. There are also pretended revelations of the future in which the coming of the Messiah is made the goal. The work seems to have been written by a Jewish Christian, whose aim was to win over his fellow countrymen to Christianity.

The language in which it was written seems to have been Greek, as we now find it in extant MSS. This is proved, in connection with other things, by the character of the Greek employed, instances of paronomasia, a frequent use of the genitive absolute and of the verb μέλλειν, and the introduction of terms common to the Greek philosophy. The Testaments are referred to by Tertullian (*Adv. Marcionem*, v. 1; *Scorpiace*, xiii.; cf. Benj., ii.) and by Origen (*Hom. in Jos.*, xv. 6; cf. Reub., 2, 3); also apparently in Jerome (*Adv. Vigilant.*, c. vi.), in the *Synopsis* ascribed to Athanasius, and the *Stichometry* of Nicephorus. (Cf. Introductory Notice to the translation of the work found in connection with the works of Lactantius, vol. ii. of the *Ante-Nicene Christian Library*, pp. 7, 9.)

In times more modern the work came into notice as published in Latin by Bishop Grosseteste, of England, in the middle of the thirteenth century. The Greek text was first published by Grabe (*Spicilegium Patrum*, etc., Oxford, 1698), from an inaccurate transcript of a Cambridge MS. Fabricius (*Cod. Pseudep.*) reprinted Grabe's text with but slight changes. Grabe's second edition (1714) was an improvement on the first, but still left much to be desired. The second edition of Fabricius (1722) and that of Gallandi (who followed Grabe's second edition, Venice, 1765) and Migne (also followed Grabe, *Patrologia Græca*, ii. Paris, 1857), are all very imperfect. In 1869, Richard Sinker published the text of a Cambridge MS. of the work, noting the variations of one found in Oxford, and used this text in making his translation for the volume of the Ante-Nicene Library above referred to. There are four Greek MSS. of the Testaments extant: one in Cambridge, one in Oxford, a third in the Vatican Library not yet edited (*i. e.*, at the time Sinker's work appeared), and a fourth, which was discovered by Tischendorf at Patmos, the special character of which is unknown. Of the Latin text there are many MSS., twelve being found in Cambridge, England, alone. An English translation was made by Arthur Golding (1581), which was frequently republished. (Cf. under "Sinker" in List of Authors.)

The date of the work is confidently placed in the first part of the second century of our era. It refers to the destruction of Jerusalem on the one hand, and was cited by Tertullian, and hence must have originated within these limits. The New Testament Books seem to have been already collected to a greater or less extent. There is also an allusion to the Jewish priesthood, which would be without force, if the destruction of Jerusalem by Hadrian had already taken place, that followed the insurrection under Bar-Cochba (A. D. 135). We must, therefore, fix on a period ranging A. D. 100–135 for its composition. So Sinker, but most other scholars place it somewhat earlier. The work has been treated, among others, by Nitzsch (see List of Authors), Ritschl (*Die Entstehung der Altkath. Kirche*, p. 171 ff., Bonn, 1850; 2d ed., 1857), Vorstman (see below), Kayser (in Reuss and Cunitz's *Beiträge zu den theol. Wissenschaften*, 1851, pp. 107-140), and an interesting article on its apologetical value appeared in the *Presbyterian Review* for January, 1880.

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ON

THE OLD TESTAMENT.

I. HEBREW. II. TOPICAL.

BY

Rev. BERNHARD PICK, PH. D.

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EDITOR'S HISTORICAL NOTE.

LANGE'S COMMENTARY.

A Commentary on the whole Bible embracing not less than twenty-five large royal octavo volumes of from five hundred to seven hundred and fifty closely printed pages each, and relying for success solely on purchasers, is something of an event in the annals of exegesis and of the book-trade. Looking back upon the sixteen years of editorial labor and the many thousands of dollars (not far short of one hundred thousand) invested in the work, I am not a little surprised at the energy and perseverance of the publishers, and the interest and patience of the readers. No theological enterprise of such magnitude was undertaken before in America. Very few publishers would have ventured on it, and it is doubtful whether any publisher would risk it now, when the country is flooded with commentaries of all sorts and sizes.

The German *Bibelwerk* was begun under the editorial care of Dr. LANGE, Professor of Theology in the University of Bonn (formerly at Zürich), in 1855, and completed in 1877, in sixteen parts. He laid out the plan and took in hand the Gospels of Matthew, Mark and John, the Epistle to the Romans, the Revelation, and also the first four Books of the Pentateuch. The Commentaries on the other books were prepared by twenty contributors, most of them professors of biblical exegesis in German Universities, one from Holland (Prof. Dr. van Oosterzee of Utrecht) and two from Switzerland (the late Prof. Auberlen, and Prof. Riggenbach, both of Basle), all of the evangelical school of theology. He invited me to contribute and assigned me an important book of the Old and another of the New Testament (Isaiah, and Romans). I declined, chiefly because I had in contemplation a brief commentary of my own on a different plan. I was well acquainted with Dr. Lange, and remember with pleasure my first visit to him at Zürich on my departure for America in March, 1844, when he smilingly expressed the wish that I might become "an internuntius between the old and the new world."

When, in 1857, the first volume (the Gospel of Matthew) appeared, which

the author kindly sent me, the late Rev. Dr. Harbaugh, a friend of mine and a great admirer of Dr. Lange's writings, strongly urged me to undertake an English translation or reproduction rather of the Commentary, which seemed to him admirably adapted for the wants of American ministers and students. At first I hesitated, partly because I had a prejudice against the homiletical department, which seemed to make sermonizing somewhat too easy. But further reflection removed this objection. I thought that a translation of Lange for ministers would not necessarily supersede a briefer original commentary for laymen, and that the homiletical and practical department judiciously managed might be made very helpful and stimulating to pulpit labors. Practical exegesis moreover is as legitimate a form of exposition as grammatical and historical, and it is the oldest of all. The best commentaries of the fathers (Origen, Chrysostom, Augustin, etc.), and some of the most useful English Commentaries (as those of Matthew Henry, Burkitt, Scott, Doddridge) are homiletical and practical. At the same time I felt that this department needed considerable modification to be adapted to Anglo-American taste.

So I wrote to Dr. Lange as early as 1859 for permission to prepare an American reproduction of his *Bibelwerk*, which was promptly and cheerfully granted. He made no conditions, and when I afterwards paid him a share of the copy money from the sale of the volumes which I prepared myself (Matthew, John, and Romans) he at first refused it, but I insisted on his acceptance. I treated Dr. van Oosterzee in the same way for his Commentary on Luke, as far as I translated and supplemented it myself (the first three chapters), for which he was very grateful. As to the volumes prepared by others, I left the business part in the hands of the publishers.

When I first applied to Mr. Charles Scribner, as publisher, and submitted to him a plan of the work, he entertained it favorably, but advised delay in view of the magnitude of the risk. Soon afterwards the outbreak of the civil war paralyzed the book trade and buried the undertaking, apparently without the hope of a resurrection.

But a few years afterwards Mr. Th. Clark of Edinburgh, who is doing so much for the introduction of the best productions of modern German theology to the English and American student, announced a translation of Lange's Commentary on the Gospels, as a part of his Series of the "Foreign Theological Library," and issued the first volume in 1863. This translation met with considerable sale in America, and induced Mr. Scribner to urge me to undertake an enlarged reproduction and adaptation of the whole New Testament.

I at once went to work in 1863, secured a number of able contributors, and moved from Mercersburg to New York (first temporarily, and then permanently) in order to prepare the first volume, on the Gospel of Matthew. It was truly a work of faith on the part of the publisher, undertaken in the darkest hour of the civil war. When, in the following summer he visited England, most of his friends abroad told him that we could not master the Southern rebellion and would have to prepare for a permanent division of the Union. General Grant

was then fighting the battles in the wilderness, and the premium on gold, the price of paper and printing rose to an unprecedented and alarming figure.

But when the Commentary on Matthew was published in the autumn of 1864, it met with unexpected favor among all denominations. Success seemed assured, and we pushed the work, including the Old Testament, as fast as circumstances permitted. One or more volumes appeared every year, until the twenty-fifth and last left the press, and the whole work is now completed by this full index to the Old Testament similar to the one on the New which is appended to the Commentary on the Apocalypse. The sale was not confined to America. The demand from England was equally great. Mr. Clark of Edinburgh united with Mr. Scribner as co-publisher, and ordered a large edition in sheets of every volume. He could not have paid a higher compliment to the merits of the American edition. He supplies also the market in the British provinces. I found copies among missionaries on the banks of the Nile and in Syria. Many are scattered through India, China and Japan.

Lange's Bible-work is intended for ministers and theological students. It is a threefold commentary, exegetical, doctrinal and homiletical. The American edition adds to it a fourth department, the textual and critical with many emendations of King James' version. These departments are kept distinct so that the reader can find at once what he needs. It is an exegetical Encyclopædia. Like every composite work, it is unequal in merit. But upon the whole it is the most useful as well as the most complete Commentary for the class of readers for whom it is intended and is likely to hold its ground for a good while to come. Such a combination of force cannot easily be brought together.

The American edition is much larger than the German. The writers were directed to supplement and adapt the work to the use of English students, as they may deem best, but carefully to distinguish the additions by brackets. Some volumes are enlarged to the extent of one third. These additions are highly prized, and were necessary to naturalize the work. A mere translation of the German would never have taken root on American soil. The writers represent the theological Seminaries of all the leading evangelical denominations. Some parts were prepared in advance of the German but on the same plan, as we could not wait for the original. The Commentary on the Apocrypha is entirely new, the German work being confined to the canonical books. Professors in the theological institutions at Andover, Hartford, New Haven, New York, Princeton, Rochester, Madison, Middletown, Philadelphia, Alexandria, Cincinnati, Chicago, San Francisco, etc., have contributed their learning and wisdom to this enterprize. There are few public teachers of Greek and Hebrew exegesis of high reputation during the last twenty years, who have not had some share in this work, which for this reason may claim almost a national American character.

The amount of correspondence (filling a large volume), care and trouble in the preparation of this voluminous commentary was very considerable, but it is all forgotten now in the joy and gratitude of the completion. My intercourse with the publishers and contributors was uniformly courteous, fraternal and

agreeable, and will ever be remembered with unmixed pleasure. Some of them have been called to their reward in heaven, among them Prof. Tayler Lewis, Dr. Hackett, Principal Fairbairn, Dr. Lillie, Dr. Yeomans, Dr. Schäffer, Dr. Washburn, not to mention the departed among the German writers, nearly all of whom I knew personally. Dr. Lange still lives, a young man of nearly eighty years, in full discharge of his professoral duties.

PHILIP SCHAFF.

NEW YORK, *December*, 1881.

LIST OF CONTRIBUTORS

TO THE CRITICAL, DOCTRINAL, AND HOMILETICAL COMMENTARY ON THE BIBLE.

GENERAL EDITORS:

Rev. JOHANN PETER LANGE, D.D.,
Consistorial Counselor and Professor of Theology in the University of Bonn.

Rev. PHILIP SCHAFF, D.D., LL.D.,
Professor of Sacred Literature in the Union Theological Seminary, New York.

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Professor in Yale Divinity School, New Haven, Conn.

Rev. Chas. Elliott, D.D.,
Professor of Biblical Literature and Exegesis, Chicago, Ill.

Rev. L. J. Evans, D.D.,
Professor of New Test. Exegesis in Lane Theol. Seminary, Cincinnati.

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Professor of Biblical Exegesis in the Theological Seminary, Rochester, N. Y.

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Ass't Professor of the Hebrew Language in the Theol. Sem. at Princeton, N. J.

Rev. Charles M. Mead, Ph.D.,
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LIST OF CONTRIBUTORS.

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New Brighton, Pa.

Miss Eveline Moore,
Newark, N. J.

James G. Murphy, LL.D.,
Professor in the General Assembly's and the Queen's College at Belfast.

Rev. Howard Osgood, D.D.,
Professor of the Interpretation of the Old Test. in the Theol. Sem., Rochester, N. Y.

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Professor of Church History in the Theological Seminary at San Francisco, Cal.

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Professor of New Testament Exegesis in the Theol. Seminary at Hartford, Conn.

Rev. Chas. F. Schaeffer, D.D.,
Professor of Theology in the Evangelical Lutheran Seminary at Philadelphia.

Rev. William G. T. Shedd, D.D., LL.D.,
Professor of Systematic Theology in the Union Theological Seminary, New York.

Rev. Chas. C. Starbuck, M.A.,
Formerly Tutor in the Theological Seminary at Andover, Mass.

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Professor of Exegetical Theology in the Drew Theological Seminary, Madison. N. J.

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Professor in Yale College, New Haven, Conn.

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Professor of Modern Languages in Union College, New York.

Rev. C. P. Wing, D.D.,
Carlisle, Pa.

Rev. E. D. Yeomans, D.D.,
Orange, N. J.

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TOPICAL INDEX.

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